

10001|2003-10-05 09:44:01|M. Washington|Petrie thought to have found Negroid had of Narmer, 1st Dynasty|

Attachments :

In Petrie Museum, London:

**Limestone head of man, flat back, broken off at chin level. Thought by Petrie to be head of King Narmer.** [http://www.egyptarchive.co.uk/html/petrie\\_06.html](http://www.egyptarchive.co.uk/html/petrie_06.html)



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with world countries, which helped restore many statues and mummies recently from Italy and Germany, especially the rare mummy of Horus, son of Isis and Osiris.

He noted that Egypt's reasonable claims for the right to get back its antiquities have made Western governments cooperate to give back stolen monuments and encouraged even individuals like a German citizen who returned a rare Horus mummy, which he had inherited from his grandfather.

<http://www.uk.sis.gov.eg/online/html10/o041023h.htm>

| 10003|2003-10-05 20:07:28|alberto34482@yahoo.com|From Pharaoh's Lips :Ancient Egyptian Language in the Arabic of Tod|

From Pharaoh's Lips :

Ancient Egyptian Language in the Arabic of Today

AHMAD ABDEL-HAMID YOUSSEF Introduction by Fayza Haikal

The American University in Cairo Press

ISBN: 977 424 708 6 11 b/w illustrations

Paperback 2003 144 pages 20 by 12.5 cm.

US\$ 17.95 / LE.50.00

Distribution: World

From the most distant past to the modern day, some things never change-including words. The modern Egyptian Arabic dialect is one of the most distinctive in the Arabic-speaking world precisely because of its illustrious heritage from the country's ancient past. Ahmad Abdel-Hamid Youssef spends a day in the Egyptian countryside, taking note of the many expressions that once fell from the lips of the ancient Egyptians and that continue to be heard on the tongues of the modern Egyptians in their everyday speech. His charming tale of Bayoumi, a farmer, his wife Sawsan, and their baby provides the backdrop for tracing the persistence of these words and phrases. What these average Egyptians do, what tools they use, what they eat, how they organize their life, even how they interact-all can be described with words that hark back to the age of the pharaohs.

In telling his story, Dr. Youssef integrates the ancestry of these common expressions, with the ancient Egyptian hieroglyphs and Coptic and Arabic words appearing alongside transliterations and translations into English. Both entertaining and instructive, this volume includes a series of glossaries in Egyptian, Coptic, and Arabic.

With an introduction by Fayza Haikal, an Egyptologist who specializes in Egyptian language, and illustrations by cartoonist Golo, this book is sure to appeal to anyone who has an interest in Egypt, ancient or modern.

ABOUT THE AUTHOR:

Ahmad Abdel-hamid Youssef is professor of Egyptology at al-Azhar University in Cairo. He has served as director-general of the Center of Documentation on Ancient Egypt and as vice-president of the Egyptian Antiquities Organization.

Fayza Haikal is professor of Egyptology at the American University in Cairo and former president of the International Association of Egyptologists.

Golo is a leading cartoonist whose drawings appear in both newspapers and art galleries. He illustrated *Whatever Happened to the Egyptians?* by Galal Amin (AUC Press, 2000).

[http://www.aucpress.com/cgi-aucpress/auc99/pager.cgi?catno=708\\_6](http://www.aucpress.com/cgi-aucpress/auc99/pager.cgi?catno=708_6)  
| 10004|2003-10-05 20:10:23|alberto34482@yahoo.com|Re: From Pharaoh's Lips :Ancient Egyptian Language in the Arabic of|  
Talk like an Egyptian  
From Pharaoh's Lips: Ancient Egyptian Language in the Arabic of Today, Ahmad Abdel-Hamid Youssef, Introduction by Fayza Haikal, Illustrations by Golo, Cairo: American University in Cairo Press, 2003. pp129

Language is not exactly one of my strengths. For years I followed in my elder brother's language-learning footsteps -- sharing books, teachers, cassettes and classes. The culmination of those years of learning, however, left him fluent in three, and me still struggling at a relatively elementary level with two. That may be why the process of reading this book instilled in me the sensation of relative satisfaction -- because within one of the languages I labour in vain to master, the author reveals that there are elements and origins of what I will take opportune to consider my fourth. From the Pharaohs Lips: Ancient Egyptian Language in the Arabic of Today looks at the Pharaonic roots of the modern Egyptian-Arabic dialect, and how the tradition and culture of our ancestors was passed down in words in tandem with the country's evolution. "A language includes more than just grammar and vocabulary," writes Egyptologist Fayza Haikal in the introduction to this new book. "In order to really understand it, 'to live in it, all those meanings that go beyond grammar and the dictionary have to fit somewhere' ... There are expressions and metaphors that passed from Egyptian to Arabic such as 'fat on honey', to indicate harmony and good relations, which is one of the examples in this book. Sometimes, when these expressions reflect a reality common to most people, they pass

unnoticed. But when they reflect the particular environment and experience of the people who created them, they can sometimes be very local. You have to live their culture to be able to appreciate them and they can be difficult for a foreign translator to apprehend."

Appropriately, the first chapter, "The Past Remains Alive," starts with the common Egyptian proverb, "Lost is he who deserts his past", which stems from one spoken by our Pharaonic ancestors thousands of years earlier: "Any knowledgeable person is one who will listen to what the ancestors said."

"This little book," Youssef writes, and indeed the book is little at just 129 pages of illustrated text, "is about what our ancestors said -- and what we will say." They said St (pronounced set or sit), for example, while we say sitt (woman).

After a look at the technicalities of the Ancient Egyptian, Coptic, and modern Egyptian alphabets, and their transliterations and pronunciations, the story "book" begins.

In a skillful storyfication of words and phrases which are commonalities in modern Egyptian, Coptic and Ancient Egyptian, Youssef weaves together a tale of a day in the countryside. Through the lives of Bayumi, the farmer, his wife Sawsan, and their baby (nunu in modern Arabic, NOYNE in Coptic, and nni in Ancient Egyptian), Youssef highlights modern day Egyptian words and phrases, and traces them back to ancient times.

The text plays a dual role, not only tracing the origins of common words and phrases -- as represented through day-to-day life of this family -- but it also provides an insight into the life of the average Egyptian farmer and his family, their customs, daily habits, and social structures.

The art of the book lies in its intricate weaving of the author's academic tendencies, Egyptology expertise, and evidently pure passion for the subject. Not quite the pleasurable weekend read, but worth at least a browse now and then to pick up an interesting fact or two -- an indulgence for the knowledge- seeking historian, linguist, or simply fact-enchanted individual.

Reviewed by Yasmine El-Rashidi

<http://weekly.ahram.org.eg/2003/652/bo6.htm>

| 10005|2003-10-05 20:53:42|clyde winters|Re: From Pharaoh's Lips :Ancient Egyptian Language in the Arabic of|

Hi

This is a fine sounding book. But, Diop discussed the Egyptian roots of Arabic over 40 years ago.

C.A. Winters

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

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| 10006|2003-10-06 05:16:17|alberto34482@yahoo.com|Re: From Pharaoh's Lips :Ancient Egyptian Language in the Arabic of]

Clyde,this is not really a book that dicusses the Ancient Kemetian origin of Arabic. What the book does discuss is the common words left in Egyptianb colloquial Arabic that are ancient Kemetian in origin. Saidi Arabic spoken by people in Upper Egypt contains many words that are ancient Egyptian in origin.

Could you tell me in which book Diop discusses the origin of Arabic? Is it in African Civilization:Myth or Reality?,Civlization of Barbarism,The Unity of Black Africa?

| 10007|2003-10-06 12:04:29|Djehuti Sundaka|Indigenous Puerto Rico|

The genetic make up of Boriken (Puerto Rico) based on mtDNA will be one sided until its results can be combined with studies on the population's Y-chromosome inheritance.

Djehuti Sundaka

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Indigenous Puerto Rico: DNA evidence upsets established history

Posted: October 06, 2003 - 1:34pm EST

by: Rick Kearns / Correspondent / Indian Country Today

History is written by the conquerors. The Native peoples of North America know this all too well, as they are still trying to bring the truth to light. Now, their long-lost Caribbean cousins are beginning the same process.

It?s an uphill battle.

Most Puerto Ricans know, or think they know, their ethnic and racial history: a blending of Taino (Indian), Spanish and African. Students of the islands? past have read the same account for over 300 years; that the Native people, and their societies, were killed off by the Spanish invaders by the 1600s. It was always noted though, how many of the



original colonists married Taino women or had Taino concubines, producing the original mestizaje (mixture) that, when blended with African, would produce Puerto Ricans.

Those first unions, according to the conventional wisdom, explain why some Puerto Ricans have "a little bit" of Native heritage. Mainly we are Spanish, we are told, with a little African blood and far-away Taino ancestry.

But the order of that sequence will have to change.

Dr. Juan Martinez Cruzado, a geneticist from the University of Puerto Rico Mayaguez who designed an island-wide DNA survey, has just released the final numbers and analysis of the project, and these results tell a different story.

According to the study funded by the U.S. National Science Foundation, 61 percent of all Puerto Ricans have Amerindian mitochondrial DNA, 27 percent have African and 12 percent Caucasian. (Nuclear DNA, or the genetic material present in a gene's nucleus, is inherited in equal parts from one's father and mother. Mitochondrial DNA is inherited only from one's mother and does not change or blend with other materials over time.)

In other words a majority of Puerto Ricans have Native blood.

"Our study showed there was assimilation," Martinez Cruzado explained, "but the people were not extinguished. Their political and social structure was but the genes were not.

"The people were assimilated into a new colonial order and became mixed ? but that's what Puerto Ricans are: Indians mixed with Africans and Spaniards," he asserted.

"There has been an under-estimation of the Amerindian heritage of Puerto Rico, much larger than most historians will admit," he said.

Martinez Cruzado cited the historical descriptions of life in Puerto Rico during the 17th and 18th centuries as an example.

"These accounts describe many aspects that are totally derived from Taino *modus vivendi*, not just the hammocks but the way they fished, their methods of farming, etc.," he related. "It is clear that the influence of Taino culture was very strong up to about 200 years ago. If we could conduct this same study on the Puerto Ricans from those times, the figure would show that 80 percent of the people had Indian

heritage."

Another historical moment that should receive more attention involves the story of a group of Tainos who, after 200 years of absence from official head-counts, appeared in a military census from the 1790s. In this episode, a colonial military census noted that all of a sudden there were 2,000 Indians living in a northwestern mountain region. "These were Indians who the Spanish had placed on the tiny island of Mona (just off the western coast of Puerto Rico) who survived in isolation and then were brought over," Martinez Cruzado said. "They became mixed but there were many Indians who survived but eventually mixed with the Africans and Spaniards. These Mona Tainos must have had a further influence as well".

Martinez Cruzado noted how many customs and history were handed down through oral tradition. To this day on the island, there are many people who use medicinal plants and farming methods that come directly from the Tainos.

This is especially true of the areas once known as Indieras, or Indian Zones.

He also pointed out that most of these Native traditions probably do come from the Tainos, the Native people who appeared on the island circa 700 AD. But there were other waves of migrations to Puerto Rico and the entire Caribbean area.

Through the extensive study of the Puerto Rican samples, Martinez Cruzado and his team have found connections between island residents and Native peoples who arrived before and after the Tainos. He pointed out how a few of the samples can be traced back 9,000 years from ancient migrations, while others correspond to the genetic makeup of Native peoples of the Yucatan, Hispaniola, Margarita Island and Brazil among others. These latter genetic trails point to the presence of other Native peoples who were probably brought to the island as slaves from other Spanish or Portuguese colonies after the 1600s.

While island scholars will have much work to do to catch up with these "new" facts, the genetic detective work for Martinez Cruzado is also far from finished. As word spread of the remarkable survey, other scholars from the Dominican Republic, Cuba and Venezuela began to invite the Puerto Rican scientist to present his findings. They also want him to assist in similar projects in their respective countries.

"We started a very similar survey in the Dominican Republic last year," he stated. "And archaeologists from Venezuela and Cuba have invited me

to do the same and I intend to go ? I hope to have a proposal ready to collect samples in both of those countries and do a Caribbean-wide study. They already have evidence of migrations from both sides, north and south."

In the meantime, while Martinez Cruzado and his colleagues will focus on the history of Pre-Columbian migrations, people in the current Taino restoration movement (such as Nacion Taina, Jatibonuco Taino Tribal Nation, Taino Timucua Tribal Council, the United Confederation of Taino People, and others) are hoping that many of their compatriots reflect on the following quote: "The DNA story shows that the official story was wrong," Martinez Cruzado said. "This means a much larger Amerindian inheritance for Puerto Ricans."

And if some folks in the Dominican Republic and Cuba are right, the same will hold true for their histories.

This article can be found at <http://IndianCountry.com/?1065462184>

Surviving Columbus in Puerto Rico: the myth of extinction

Posted: October 06, 2003 - 1:44pm EST

The story this week of a new major DNA study showing considerable American Indian ancestry in the population of Puerto Rico is intriguing and revealing. Of course, there has been for over two decades considerable agitation by Taino people of Puerto Rican nationality, on the island and in the diaspora. But now Dr. Juan Martinez Cruzado has shown that as high as 61 percent of Puerto Ricans carry American Indian mitochondrial DNA from their maternal lines.

The level of Native genetic ancestry is impressive and once more evidence that the legacy of American indigenous peoples, across the Western Hemisphere, has been all too easily diminished or denied. The claim that all Native Caribbeans succumbed to war, slavery and disease, that they in fact became "extinct" as peoples and cultures by the 1600s, has been asserted as truth by governments and academics for over a hundred years. However, in Puerto Rico, as elsewhere in the Caribbean, actual, surviving Native communities and numerous families and people of Native ancestry have increasingly revealed themselves. The Nacion Taina de las Antillas and various networks and individual personalities have emerged to give representation and leadership to this growing movement in Caribbean life.

This revitalization is happening among the Taino-guajiro of Cuba, the Taino-jibaro of Borinquen (Puerto Rico) and the Taino-Indio families of Dominican Republic. Dr. Martinez Cruzado recounts as part of his study that in Puerto Rico, "there are many people who use medicinal plants and farming methods that come directly from the Tainos. This is especially true of the areas once known as Indieras, or "Indian Zones." Again, this agricultural way of life is equally evident in Cuba and Dominican Republic, and to a lesser degree, also in Haiti and Jamaica. Direct work with the earth remains a major repository of Native culture and belief.

In Cuba in the same area where resides the most recognized Native community in the greater Antilles, the enclave of la Rancheria at Caridad de los Indios, in Guantanamo, a guajiro farmer recently found a living mammal thought lost to extinction, the insect-eating "almiqui." News of the little possum-like creature's return from extinction went around the world. So it is with the resilient people of Native ancestry in the eastern region of the island. Because they have not been visible to academics (who have hardly looked), nor quantifiable by governments (who have sought their invisibility), it does not mean that their existence can be denied. The same is true in other parts of the Caribbean. In Puerto Rico, we find a Taino movement and now these history-busting new DNA studies by Dr. Martinez Cruzado; in Cuba, in 2003, dozens of North Americans witnessed the repatriation of Taino remains from the Smithsonian Institution to the "community of relatives," in the Guantanamo mountains; at Dominica, St. Vincent and Trinidad, Carib communities still farm and fish and sustain many of the same customs found in the bigger islands, while; on the coastal rim of the Caribbean Sea, Garifuna, Carib and Arawak, Miskito, Wuayu (Guajiro), Kuna and many other Caribbean indigenous relatives interact and are beginning once again to hold regular conferences and tribal gatherings across the whole region.

Christopher Columbus, who will be celebrated and denigrated next week, did not finish the job of genocide with which he is charged, not quite and perhaps not by far. This is not to say that the great mariner did not try to completely enslave the Caribbean's indigenous peoples. No doubt Columbus was one of the best "dead-reckoning" sailors who ever lived; equally without doubt is that he was a cold and calculating colonizer, who singularly forced the idea of encomienda, slavery and servitude, when a more respectful trade and commerce would have been possible, as was even desired by Queen Isabela of Spain herself.

In the core and heart of the Native Americas Hemisphere, the Caribbean basin, the assumed extinction of Native peoples is being revisited. Old customs around the use of herbal medicines (ceremonial relationship with nature), around the planting of many crops by the phases of the moon,

are widespread among farmers and are clearly of indigenous Taino origins. There is also much evidence of respect and prayer with and to the identity of sacred places. Among some folk, orations, certain massages (called "sobado"), ceremonies that burn tobacco and intone the Four Directions and the various gifts of the Mother Earth are still conducted; there are many indigenous elements among the countryside people, the campesino or guajiro communities in particular. There are also many families where the inheritance and legacy of Taino ancestors is still present.

The denial of existence, however, has been brutal. No one was meant to survive the conquest, with its terroristic impositions, diseases and the overwhelming quest to own everything that rightly belonged to the Indian peoples. If survival of customs has been documentable, the idea of genetic and or familial extinction was posited as complete. It was a dictum of the Spanish Empire that to declare the Indian race extinguished was the quickest way to clear title to lands that might be contested in time. Still, many Indian descendent families hold land and retain social and spiritual culture that sustain and transform directly from very early contact times. With the advent of DNA studies, lo and behold, these same general populations who maintain these indigenous customs are seen to be actually - genetically - of direct Indian ancestry, specifically matrilineally, that is, through their mothers. Again, the tree can be cut, the branches loped off, the trunk pulverized, but the roots remain, and over time, the shoots of new generations emerge to claim their indigenous place.

A presentation by the distinguished scholar, Dr. Helen Tanner, recently at the University of Wisconsin (Madison), gives concreteness to the idea of Caribbean indigenous survival. Dr. Tanner, a witness to the repatriation in Cuba earlier this year, spoke exactly on the survival and continuity of indigenous people and their place in the Caribbean universe. Numerous teachers and professors heard her lecture. Thus the actual and corrected information moves into curricula and to a new generation of students.

Indeed, American Indian peoples and open-minded academics are rolling Columbus back. In fact, the re-indigenization of the Americas is in process. It was inevitable. Truth is power, and on this widespread and necessary effort to educate the Americas, truth is on our side.

This article can be found at <http://IndianCountry.com/?1065463328>  
| 10008|2003-10-07 12:19:15|damienduro|North Africa in Antiquity|  
This theme explores the history and people of North Africa from the earliest times to the arrival of the Muslim Arabs.

Reading Brett: pp. 10-80

Laroui: pp. 15-79

The following is largely based on Brett and Fentress

The Berber origins and the early formations of cities and kingdoms demonstrate a problem common in newly formed states, the need for a clear principle of succession. Major problems arise because of the lack of a method of succession and it proves to be their downfall. The attempts to Romanize North Africa though very influential on the culture, eventually fail and after being governed by Carthaginian, Roman, Vandal and then Byzantine governments, a reversion to the indigenous tribal structures takes place.

The Origins of the Berbers lies in the Capsian stone industries of the eastern Maghreb or modern southern Tunisia. The Wet period after 7000 BCE allowed for this area to be inhabited by a population composed of various racial elements. The increase in productivity of the land allowed for population growth and a subsequent western expansion. Berber languages are all strikingly similar, suggesting a uniform movement of peoples in a relatively short period of time.

Around 3000 BCE contacts with the Mediterranean islands begin and by 1000 BCE North Africa is not very different from the rest of the Western Mediterranean. Most communities were farmers with a strong pastoral element in their economy and fairly elaborate cemeteries. By this time Berber languages were established throughout North Africa but there's no evidence of how this took place. The population at this time is a range of Mediterranean types.

The Sahara and the Garamantes were a Neolithic civilization combining fishing and stock raising. They were Negroid peoples with a pastoral economy. Domestication of the horse gave Mediterranean groups in North Africa greater mobility. New technology and a stratified society allowed them to subjugate the existing black population, who had been put under stress by the drying out of the Sahara. A Warrior aristocracy subsequently gained ascendancy over the black groups of the Sahara.

The foundation of Carthage by the Phoenicians made a lasting cultural impact on the northern Maghreb. By 310 BCE Carthage controlled much of Northern Tunisia employing rich estates and slaves. By the third century a full-fledged empire was established, controlling much of Tunisia and eastern Algeria. The empire's effect on the population was a process of emulation and competition, which

slowly transformed Berber society.

The reaction to the growing territorial consolidation of Carthage was the formation of larger territorial entities by the Berbers. The Carthaginians named them Numidians. The Numidians divided themselves into three kingdoms without significant influence from elsewhere: the kingdoms of Massyli, Masaesyli and Mauri. The Mauri's in modern Morocco were ruled by king Baga, but the largest of the kingdoms was Masaesyli, covering the northern half of modern Algeria, ruled by Syphax. His ruling cities were Siga (W. Algeria) and Cirta (E. Algeria)

Massyli was ruled by Gaia in a territory south of Constantine and all the way to the Tunisian coast at Gabes down to the lesser Syrtis. At this time there are contacts with the Greek world. Syphax (Masaesyli) and Masinissa (son of Gaia, king of Massyli) played important roles in the second Punic War. The Romans and Carthaginians realized their importance as well. Syphax and Masinissa both fought for the Romans, yet against each other, Masinissa generally losing.

Syphax eventually marries Sophonisba (daughter of a Punic general) and establishes an alliance with the Carthaginians, putting the two kingdoms formally at odds. Masinissa is eventually victorious alongside the Romans. He annexes eastern half of Masaelyi, and his territory becomes known as Numidia.

The Numidian landscape is composed of villages, mixed farming, and paying tribute, which is the only real connection between villages and the monarchy. The bulk of their cities were coastal and their main market language was Punic. Tribal social structures remained strong.

The royal cult of Baal Hammon was mainly for royal court, while a vast number of local gods were for the tribes of the Hellenistic Kings. The cult of the dead is a distinguishing characteristic of the Berbers in antiquity. They connected their dead with notions of fertility of the soil and control of the future. Tombs had special rooms in them for sleeping because they believed that dreams of those who slept in their tombs were responses from the dead. These tombs were major monuments to Berber kings.

A Large number of inscriptions with the Libyan alphabet emerge at this time. Libyan language and script soon comes into its own as a form of expression.

The whole of North Africa was absorbed by the Roman Empire through struggle. The Jugurthian War demonstrates essential characteristics of Berber military resistance. They utilized Roman techniques alongside Numidian cavalry and guerilla tactics. By 146 BCE Rome annexed Carthage's territories, creating the province of Africa.

Masinissa's son Micipsa left his kingdom to two sons and a nephew. The nephew, Jugurtha, kills one cousin and in the course of attacking the other, upsets the Romans. Rome declares war on Jugurtha, who flees to the Gaetuli. There, his father in law Bocchus hands him over to the Romans.

In the course of the war, Romans terrorized the countryside. Massacres and the sale of entire female populations of the cities into slavery needless to say, did not leave a good impression of the Romans on the Numidian population.

Following Jugurtha was his brother Gauda, Gauda's son Hiempsal II, and Hiempsal's son Juba II. The kingdom in the meantime remained relatively prosperous. By 46 BCE Juba II was defeated by Caesar. His territory is divided and when Bocchus II willed Mesopotamia to Octavian in 33 BCE, most of North Africa was in Roman control.

Mauritania is eventually given to Juba II. Cleopatra Selene (daughter of Cleopatra and Mark Anthony) becomes his wife and they rule over a Hellenistic kingdom consisting of royal tombs, a cult of Isis, capital- roman town planning, widespread use of slaves (with Greek names). Although slavery did not survive because it was ill adapted to the tribal economic structures of Caesaria's territory. His kingdom lacked any reference to its indigenous culture and in response there were revolts to his rule.

The Gaetulians rebelled against Juba II's submission to Rome. They consistently resisted them through armed rebellion and refusal to pay taxes. In 17 CE Tacfarinas, a Musulamian chief, led uprisings against Rome. Joined by the Gaetulians, Mauris and Cinithians, the entire southern border of North Africa was in revolt. Working in the favor of the rebels was the incompetency of King Ptolemy. When Caligula murders Ptolemy, the last of the Berber kingdoms ends.

Roman policy was to co-opt tribal leaders and through them control the tribe. Chiefs co-operated because it offered them a chance at Roman citizenship and it privatized tribal land. Landlords had more coercive power under Roman rule while, of course, peasants had little change in lifestyle.



Auxiliary units of Numidian cavalry allowed for status and possibility of Roman citizenship. This kept the indigenous cultural aspect of fighting intact.

Within the structure of Roman Africa, all segments of society (excluding any slaves) had positive inducement to cooperate with the new order. Tribal structures persisted through the empire and Rome had become a source of legitimization even on its periphery where it didn't effectively control. Tribal leaders used Roman adornments and iconography to acquire and maintain power.

Soon, Mauritania, Southern Numidia, and Tripolitania were shaken by raiding parties and revolts. Aggression continued into the late empire and created insecurity throughout the countryside. By 300 CE, wealth becomes more concentrated. Art and design become more materially brilliant. And in 429-440 CE, the Vandals come to power. Mountain and pre-desert areas escaped control after the conquest with the periphery mostly in the hands of tribal chiefs.

With the Byzantine reconquest in 530 CE, a huge step backward is taken. The Greek language is implemented. There is no more urban aristocracy, no local hierarchy, no administrative structure, no network of services and kinship and tribal structures re emerge as the basis of the elite.

What is clearly visible is that the indigenous methods of village administration were the Berbers own creation. Sub-groupings and other tribal structures persisted even after the years of onslaught of foreign rule

<http://www.csupomona.edu/~mibrahim/hst.329/NA.antiquity.html#anchor5271811>

What are you guy's thoughts on this paper? fact or fiction?  
| 10009|2003-10-07 12:37:18|M. Washington|Re: North Africa in Antiquity|

[Marcs question here \(MW\)](#)

-----Original Message-----

**From:** damienduro [mailto:[damienduro@yahoo.com](mailto:damienduro@yahoo.com)]

**Sent:** Tuesday, October 07, 2003 2:19 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] North Africa in Antiquity

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The Berber origins and the early formations of cities and kingdoms demonstrate a problem common in newly formed states, the need for a clear principle of succession. Major problems arise because of the lack of a method of succession and it proves to be their downfall. The attempts to Romanize North Africa though very influential on the culture, eventually fail and after being governed by Carthaginian, Roman, Vandal and then Byzantine governments, a reversion to the indigenous tribal structures takes place.

The Origins of the Berbers lies in the Capsian stone industries of the eastern Maghreb or modern southern Tunisia. The Wet period after 7000 BCE allowed for this area to be inhabited by a population composed of various racial elements.

(MW) What are these various racial elements? According to Gimbutas, Caucasians did not start to leave their northern homelands and enter Europe and Asia until after 4500 BC. See: Marija Gimbutas, *Kurgan culture and the Indo-Europeanization of Europe : selected articles from 1952-1993*, 1997. There were the San, Bambotide (Pygmy), Proto Nubian-Egyptian types in aqualithic Sub-Sahara. My question is, is there some other racial type that was supposed to have been in North Africa at that time?

The increase in productivity of the land allowed for population growth and a subsequent western expansion. Berber languages are all strikingly similar, suggesting a uniform movement of peoples in a relatively short period of time.

Around 3000 BCE contacts with the Mediterranean islands begin and by 1000 BCE North Africa is not very different from the rest of the Western Mediterranean.

(MW) Where are the people in Western Mediterranean supposed to have come from and was it they who reflected North African people and culture or is this article saying something else? Or is it not being clear?

Most communities were farmers with a strong pastoral element in their economy and fairly elaborate cemeteries. By this time Berber languages were established throughout North Africa but there's no evidence of how this took place.

(MW) Is this true? Clyde Winters, for instance, explains very clearly how this happened. Interesting article.

Thanks,

Marc W.

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| 10010|2003-10-07 12:58:55|Alex Derrick|Re: Djhwty|  
Hotep Djehuti,

What do you mean by "shift for the 'Dj'."

As far as I know, the phonogram I10 (gardiner code) is transliterated as 'Dj,' as in Djet (cobra in repose). I thought this phoneme sounded like "J" as in Djebuti, or Diop.

Could you explain how you arrived at 'T'.

Thanks,

Alex Derrick

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> No, they're two totally different words.

>> Dj-h-w-t-y

>> Y-h-w-d-h

>

> The shift for the 'Dj' in "Djhwty" is a 'T' not a 'Y' while

Yehuwadah pronounced with a 'j' as "Judah" is of Germanic origin (which is why we say "Julius Ceasar" instead of "Iulius Kaisar").

> Djehuti Sundaka search

| 10011|2003-10-07 23:45:36|M. Washington|Egyptian Museum in Cairo|

<http://www.emuseum.gov.eg/masterpieces.asp?whichpage=1&pagesize=12>

169 monuments on 16 pages. Quite nice and accessible.

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| 10012|2003-10-08 04:58:06|M. Washington|Part One: The red-black nature of the single African culture|

Attachments :  
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Part One: The red-black nature of the single African culture throughout Egyptian history. And the nude/clothed divide as a marker to interpret the archeological evidence separating African people and culture from European at the so-called ancient times (which are really ancient. History goes back eons further than what is called ancient. Ancient is really recent when you take a longer perspective).

Will someone explain the quirky idea to me that the Egyptians are red-skinned or Hamitic people and Africans are black and though they speak the same language are a different people and did not comprise the population that formed most ancient Egypt? There is less difference between red and black-skinned Northeast Africans than there is between snow-white Scandinavians and jet-black Indians: both of which scientists call white. They further speak radically different languages and live, I dont know, four thousand miles apart? On the other hand, red and black-skinned Northeast Africans live amongst one another and can very well often speak identically the same languages. So, where is the logic that as black-skinned Africans arent featured in the founding dynasties that they dont comprise the class called Egyptian? Here is the conundrum as it is not often PHYSICALLY shown that black-skinned persons formed the lions share of the early dynasties and certainly not as slaves as the propaganda puts it. For some reason, even when Equatorial persons speak of the Nubian dynasties, they usually only speak of the 25<sup>th</sup> dynasty. But, clearly the features of many of the officials, pharaohs, laborers and such in the Old and Middle Kingdom were purely and simply black-skinned and Negroid. I dont know where the hype came from that they were the red-skinned pharaohs as they simply and purely are not seen. In addition, I have been surveying the cave art and from Spain down through Algeria, and South Africa, you distinctly see both red and black-skinned figures in the rock art record. Keep in mind that the artists were among the finest realistic painters that ever walked the face of earth. Their art work is precise beyond the capability of many trained

painters. The works of art seen in the deer, lions, hippopotamus and such are identically the same from the Upper Paleolithic down through the Neolithic. Take a look at the following comparison I assembled.



I. Upper Paleolithic France II and III are of indeterminant age spanning the Middle Stone Age to the New Stone Age in South Africa. The details are quite sophisticated and the skills the same spanning a potentially 30,000 year period. Hey, DiVinci. Move over. The San are second to none. They invented drawing, pigments, the whole concept of art. One day I may show the evidence but in one of the major works on Upper Paleolithic art of France, they mention that the men are shown as ithyphallic. There is only one race of ithyphallic man on the face of the earth the San. And I will tell you something else. Hard as it may be to believe, there are ithyphallic figures of the slender style typically seen in cave art from Upper Paleolithic France all the way down through Africa and even on to Australia. That is correct. Ithyphallic art of the same genre is shown in that far of a range. A side comment here. The art of the world where human portrayals are concerned are in two classes : nude and clothed. Nude art was and is the primary form of African art and nude is seen in the rock record from the Upper Paleolithic. Even down to the Sixth dynasty in Egypt, persons are portrayed as nude (and later, too. But clothes became more widespread starting with the lion cloth, to skirt, to, eventually, the covered upper body part. Clothes were introduced at the beginning of European incursions into Afro-Asia. You see no Semitic nudes. The early Greeks were often shown nude and the Romans, at least in art, copied the style. But, Europeans portrayed human figures as clothed. So, there is a dividing line, a marker, a criteria: when you see nudes, they are African (including the pre-European Mediterraneans). And when you see the clothed in the Near East, you see Europeans. They were never portrayed as naked. Genesis gives some clue to the norm and psyche: Adam and Eve were naked (African) but became ashamed of their nakedness. (a Semitic reaction to nakedness). Im not grinding an ax. This is just a fact. The interesting thing is that you seldom hear anything about incest and sexual irregularities among Africans despite the fact they are nude. The nude body is taken as a clothed body, meaning as fully and subconsciously natural. There is a great beauty in that lack of consciousness of nudity and its acceptance as normal. But, the norm brought by the Kurgans with a need to be clothed must have produced uncomfortable moments at the first encounters and pressure put on Africans to dress.

I began speaking about the oddity of the claim that black Africans are not featured among the Egyptian pharaohs in the minds of academia and a bone is thrown to pacify the natives that the 25<sup>th</sup> dynasty was Nubian, African. But, I mention that the first, fifth, sixth, 18<sup>th</sup>, 19<sup>th</sup>, and other dynasties clearly have Negroid featured pharaohs. I will add that red and black are seen together as equals in ancient Egypt:

In Torgny Sander Sjöberg, *New Kingdom Pharonic sites: the Scandinavian Joint Expedition to Sudanese Nubia Publications, Vol. 5, Part 3*, (Almquist and Wiksell, Tryckeri, Upsala, 1991), plate1. Furthermore, red and black-skinned persons are found in the same context in rock art throughout Africa. The truly historical record, the one going back tens of thousands of years not the fake, rinky-dink record starting with the written word : history predated that forever as I was saying, the truly historical record left in the information included in rock art shows that red and black in Africa speaking the same language and living in proximity are as much the same race of

people as white and black Caucasians living thousands of miles apart and speaking different languages. I added the interesting note that the way to distinguish where the whites are in the ancient record is that they are shown wearing clothes. The nude are African and comprise the Venus figures slender and hefty, and comprise the red, black, and brown figures of rock art. And if there are yellow ones, if they are nude, rest assured, they are African too.

Marc Washington

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transliterated

> as 'Dj,' as in Djet (cobra in repose). I thought this phoneme

> sounded like "J" as in Djebuti, or Diop.

>

> Could you explain how you arrived at 'T'.

>

> Thanks,

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> Alex Derrick

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>> No, they're two totally different words.

>>> Dj-h-w-t-y

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>>

>> The shift for the 'Dj' in "Djhwty" is a 'T' not a 'Y' while

> Yehuwdah pronounced with a 'j' as "Judah" is of Germanic origin

> (which is why we say "Julius Ceasar" instead of "Iulius Kaisar").

>> Djehuti Sundaka search

| 10014|2003-10-08 09:18:27|alberto34482@yahoo.com|Re: Part One: The red-black nature of the single African culture|

Marc, you realize that the reddish-brown depiction on Egyptian tombs are simply symbolic. In tombs around Upper Egypt around Thebes[Waset] individuals in these tombs are depicted as dark brown. Really up until the 18th dynasty people were not realistically depicted on tombs.

| 10015|2003-10-08 09:32:36|alberto34482@yahoo.com|Re: Part One: The red-black nature of the single African culture|

In keeping with certain artistic conventions, the skin tone of Moses is a brownish red, indicative, it has been argued of his activities which were conducted out-of doors. His wife's are yellow, indicative of ideal seclusion in her home. To argue, therefore, as some have done about the ethnicity of the Ancient Egyptians relying solely on skin colors is bound to have disastrous effects. Few would, for example, argue that Semerkha was oriental on the basis of her skin color. Polychromy in Ancient Egyptian art is symbolic, not representational. In addition, one notes that the use of black paint, a convention in the Old Kingdom intended to mask the negative stone and separate it from the principal image

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Spelndors of Ancient Egyptian Museums  
written and compiled by Dr. Robert Bianchi

## Splendors of Ancient Egypt: From the Egyptian Museum, Cairo

2789412-0004168?v=glance>

by Robert S. Bianchi (Hardcover - December 1998)

| 10016|2003-10-08 11:41:38|cristofori whitakara|Re: Djhwty|

to add on, even Diallo which is Jah-lo

**Alex Derrick** wrote:

Hotep Djehuti,

What do you mean by "shift for the 'Dj'."

As far as I know, the phonogram I10 (gardiner code) is transliterated as 'Dj,' as in Djet (cobra in repose). I thought this phoneme sounded like "J" as in Djebuti, or Diop.

Could you explain how you arrived at 'T'.

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Alex Derrick

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>

> The shift for the 'Dj' in "Djhwty" is a 'T' not a 'Y' while Yehuwdah pronounced with a 'j' as "Judah" is of Germanic origin (which is why we say "Julius Ceasar" instead of "Iulius Kaisar").  
> Djehuti Sundaka search

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| 10017|2003-10-08 11:44:17|Paul Kekai Manansala|Fight for ancestral remains |

Fight for ancestral remains

USA

Published: 08-Oct-2003

By: Nicholas Glass

Thousands of aboriginal bones are still being held in Britain's Victorian collections but at the moment, national institutions like the Natural History Museum, can't return them to Australia without a change in the law.

Aborigines from Australia and Tasmania have been asking for the bones of their ancestors to be returned for burial.

But scientists here are concerned that if these bones go back, their value for scientific research will be lost forever. Our arts correspondent Nicholas Glass has this:

Aboriginal skulls were collected in colonial Australia in the 19th and early 20th centuries as Darwinian examples of primitive man. And now they are museum pieces and objects for scientific research.

But their presence here raises complex and emotional issues. Who - in law - owns them? Is it right to keep them for research? Or should they be returned to their descendants for burial?

With a special report imminent, the debate here has never been more focused. On one hand , there are the scientists, on the other - the aboriginal descendants of these people.

Aboriginal skulls were much prized by Victorian collectors as a means of exploring the link between man and apes.

Our natural history museums have boxes and boxes of human remains, tucked away in their vaults. - Ancient Egyptians mostly and quite a few of our own ancestors.

In English collections alone, there are over 60 thousand body parts. Of these, only two or three thousand appear to be aboriginal - some acquired legally, others not.

To our knowledge, the biggest single collection in the country is at the Natural History Museum in London. There are 19,500 items - varying in size from a finger bone to complete skeletons. Of these items , 450 are of Aboriginal origin.

Despite repeated requests, such is the sensitivity, such the delicacy of this issue, that they haven't let us in to film - and they refused to talk to us.

The Natural History Museum is governed by the British Museum Act. And that means it can't return anything without a change in the law.

Take a look at the old accession registers from Manchester Museum in the 1880s and 1890s. Among all the neat entries in ink, a record of Aboriginal and Maori bones taken into the collection - in the same register as the exotic animals.

Museums in Edinburgh and Belfast began returning human remains to Australasia - some 20-years ago.

An aboriginal elder, banging clapsticks and dancing, was outside Manchester Museum this summer. Four skulls were being handed back - and in the ritual, all evil spirits were being smoked out. For the three visiting Aborigines - this was the positive part of their visit. But Rodney Dillon - their leader - was still fuming about an earlier encounter at the Natural History Museum.

Wrapped in the Aboriginal flag - the box of skulls began the journey home to South Australia. It's arguable that Manchester could afford this gesture. It had few skulls, and none were apparently used for science.

At Cambridge University, they have accumulated skulls from all over the planet - the source material for a study centre. Of the 18,000 specimens in the Duckworth Collection - just 98 are aboriginal.

The scientists have some sympathy for the aboriginal claim. But they feel these bones are an integral to the diverse story of human evolution.

The overtones of Victorian racism have long gone. We now look at Aborigines and at all our ancestors - in terms of how similar we are, not how different. And of course, the scientists feel that there's still a lot more information to be gleaned.

The report, when it's published, is expected to recommend that the whole repatriation process is made easier for both claimants and museums.

It's unlikely to have much impact on the wider intellectual debate over other disputed museum artefacts like the Elgin Marbles and the Rosetta Stone.

The Aborigines are slowly making some progress. They have an emotional case and a few Australian political allies.

| 10018|2003-10-08 11:46:18|Paul Kekai Manansala|Re: Part One: The red-black nature of the single African culture|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> In keeping with certain arististic conventions,the skin tone of

Moses

> are a brownish red,indicative ,it has been argued of his

activities

> which were conducted out-of doors. His wife's are

yellow,indicative

> ideal seclusion in her home.

Where is the artistic representation of Moses and his wife?

Regards,

Paul Kekai Manansala

| 10019|2003-10-08 12:20:30|alberto34482@yahoo.com|Re: Part One: The red-black nature of the single African culture|

This was taken from an exerpt from a book Paul. The book simply states the Reddish brown and yellow used in Egypt was simply symbolic and not indicative of their ethnicity.

| 10020|2003-10-08 18:49:53|M. Washington|Re: Part One: The red-black nature of the single African culture|

[Marcs comment here \(MW1\)](#)

In keeping with certain arististic conventions,the skin tone of Moses are a brownish red,indicative

(MW1) I dont know if I believe that Moses was historical. I remember a discussion at Ta-Seti last summer showing that Moses was fictive. Where reddish skin tones are concerned, Somalis are often reddish. While the article sent that Im commenting to refers to Ancient Egyptian conventions, when I mentioned red and black skinned figures, these included rock art from different countries. That these two variable would remain constant over large swaths of time and place points, I think, to a reality of people of various skin tones living together sharing common culture. White Europeans group black Indians together into the same racial group as themselves. My point was that the skin-tone distribution of Northeast Africa was not grounds to propose, as white scholars have done, that two colors means two races separate and apart where the black race did not participate in the foundation of Egypt. Its hypocrisy to group black with white in including Indians as Caucasian and then turn around and say that two colors (red and black) not as far displaced from each other as white and black, show two races and two different cultures. It is brain-dead thinking. But, thats a contradiction in fact as brain-dead people dont think. Whoever said black and red races were culturally unrelated was brain-dead.

I noted that there are plenty of specifically Negroid-featured pharaohs, not to mention commoners as shown in art. Where yellow-skinned Egyptian women are concerned, I have seen far more black and red-skinned women than yellow. I surely dont believe that the color black, as mentioned below, was used in the O.K. to mask the negative stone, etc. They used black because the people were black. I dont know that I think the author of the article is right. It is interesting, though.

Marc

,it has been argued of his activities which were conducted out-of doors. His wife's are yellow,indicative ideal seclusion in her home. To argue,therefore,as some have done about the ethnicity of the Ancient Egyptians relying soley on skin colors is bound to have disatours effects. Few would,for example,argue that Semerka was oriental on the basis of her skin color. Polychromy in Ancient Egyptian art is symbolic,not represential. In addition,one notes that the use of black paint,a convention in the Old Kingdom intended to mask the negative stone and seperate it from the principle image

page 58

Spelndors of Ancient Egyptian Museums  
written and complied by Dr. Robert Bianchi

Splendors of Ancient Egypt: From the Egyptian Museum, Cairo

2789412-0004168?v=glance>  
by Robert S. Bianchi (Hardcover - December 1998)

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| 10021|2003-10-08 18:59:37|M. Washington|Part One: The red-black nature of the single African culture|

Marc,you relize that the reddish-brown depiction on Egyptian tombs are simply symbolic. In tombs around Upper Egypt around Thebes[Waset] indivuals in these tombs are depicted as dark brown. Really up untill the 18th dyansty people were not realistically depicted on tombs.

(MW1) I dont know that I believe that. I do believe that Egyptologists have said it. In my files, as yet incomplete, I have images of over a dozen Negroid featured pharaohs from the Old to Middle Kingdom. Not to mention the 25<sup>th</sup> dynasty. These people were black. Through miscegenation, some may have been brown when mixing red and black. I think the explanation you gave is propaganda. One day I will put together a poster of black pharaohs to show the horrendous misrepresentation that has been made in Egyptologists stating and implying that there was no black involvement. I posted the head Petrie said was Narmer on Sunday showing his Negroid features. That should be a hint as to who was involved in the early stages of the foundation of Egypt despite the propaganda put out by many Egyptologists.

Marc

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| 10022|2003-10-08 21:40:55|Alex Derrick|Re: Part One: The red-black nature of the single African culture|

Dear Marc and listmembers,  
Two points

### 1) Color and Paint

I made a post regarding color symbolism on June 6, 2003.

[http://groups.yahoo.com/group/Ta\\_Seti/message/8055](http://groups.yahoo.com/group/Ta_Seti/message/8055)

In my opinion, it is hard to know exactly what the colors mean, without developing a systematic study of different artifacts from different eras, and different sites.

Without such data, we can only speculate regarding color, and its symbolic and/or representation meanings.

See:

Davies, E. \_Colour and Painting in Ancient Egypt.\_  
2001, British Museum Press.

### 2) Yellow skinned women

A solid argument could be developed, demonstrating that the \*best and most powerful\* female citizens from all dynastic periods were depicted as red, brown, or black skinned. Eumelanated.

A solid argument could also be developed, demonstrating that women held many extra-household occupations.

A female's station in life was not limited to 'mistress of the house'.

Diop, notes that Senegalesse women used chemical treatments to lighten their skin to a yellowish color.

[http://news.nationalgeographic.com/news/2002/11/photogalleries/1114\\_skin1.html](http://news.nationalgeographic.com/news/2002/11/photogalleries/1114_skin1.html)

Also note that yellow egyptian women have very dark/black nipples.

It could be possible that there were aboriginal africans who were adapted to the mediterranean climate, and were yellow skinned. African none the less.

Hotep,

Alex Derrick  
[www.highculture.8m.com](http://www.highculture.8m.com)



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> In keeping with certain artistic conventions, the skin tone  
> of Moses is a brownish red, indicative  
| 10023|2003-10-09 09:11:36|Djehuti Sundaka|PALEOANTHROPOLOGY|  
PALEOANTHROPOLOGY: THE ANCESTRY OF EARLY AMERICANS

The following points are made by Tom D. Dillehay (Nature 2003 425:23):

1) Questions of which human populations first arrived in the Americas, and when, where and how this happened, have been debated by researchers for decades(1). It has long been presumed that the first people entering the New World were the direct ancestors of present-day Native Americans and that they arrived in America from northeast Asia about 12,000 years ago(2). But this theory has been challenged by new archaeological discoveries and by findings of early human remains bearing anatomical similarities to the people of south Asia and the southern Pacific Rim(3,4). Gonz lez-Jos  et al.(5) have added more fuel to this heated debate. They present a comparative study of early historic human skulls from Baja California, Mexico, and their findings lend weight to the view that not all early American populations were directly related to present-day Native Americans.

2) Human skeletal remains have long been used by palaeoanthropologists to model early human migration. The conventional view is that different skeletal populations with similar craniofacial features (skull form) shared a common ancestry and were genetically related, whereas different features reflect different ancestry. Migration histories and evolutionary forces explain the similarities or differences.

3) Piecing together the ancestry of the Americas has been difficult, as early human remains dating from about 10,000 years ago (the end of the last ice age) are fragmentary and scarce. Scientists have typically reconstructed the missing pieces of the most ancient skulls by extrapolating backwards from later, more complete skeletons. Ancient American skulls reconstructed in this way were anatomically indistinguishable from early northeast Asians and also from present-day Native Americans(2). So a theory arose, supported by dental and other archaeological data, that the first humans entering the Americas were northeast Asians who arrived in three successive migrations beginning around 12,000 years ago. These founding colonizers were thought to be big-game hunters, equipped with so-called "Clovis spears", who rapidly populated the Western Hemisphere and gave rise to present-day

Native Americans.

4) But more recent archaeological discoveries suggest that there were several different founding populations, arriving from different places, each with different lifestyles and technologies. Some populations not only hunted big game but also exploited a wide range of plant and animal life. To complicate matters further, it is no longer certain that the first colonizers arrived about 12,000 years ago -- some archaeological sites in South America date from 12,500 years ago, which suggests that the first humans arrived at least 15,000 years ago.

References (abridged):

1. Dixon, E. J. *Quat. Sci. Rev.* 20, 277-299 (2001)
2. Dalton, R. *Nature* 422, 10-12 (2002)
3. Neves, W. A. & Pucciarelli, H. M. *J. Hum. Evol.* 21, 261-273 (1991)
4. Dillehay, T. D. *The Settlement of the Americas: A New Prehistory* (Basic Books, New York, 2001)
5. Gonzlez-Jos R. et al. *Nature* 425, 62-65 (2003)

Nature <http://www.nature.com/nature>

ScienceWeek <http://www.scienceweek.com>

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## ANTHROPOLOGY: ORIGIN OF CLOTHING: MOLECULAR EVIDENCE

The following points are made by R. Kittler et al (*Current Biology* 2003 13:1414):

1) The human head louse (*Pediculus humanus capitis*) and body louse (*P. humanus corporis* or *P. h. humanus*) are strict, obligate human ectoparasites that differ mainly in their habitat on the host: the head louse lives and feeds exclusively on the scalp, whereas the body louse feeds on the body but lives in clothing. This ecological differentiation probably arose when humans adopted frequent use of clothing, an important event in human evolution for which there is no direct archaeological evidence.

2) The authors used a molecular clock approach to date the origin of body lice, assuming that this should correspond with the frequent use of clothing. Sequences were obtained from two mtDNA and two nuclear DNA segments from a global sample of 40 head and body lice, and from a chimpanzee louse to use as an outgroup.

3) The results indicate greater diversity in African than non-African lice, suggesting an African origin of human lice. A molecular clock analysis indicates that body lice originated not more than about 72,000  $\pm$  42,000 years ago; the mtDNA sequences also indicate a demographic expansion of body lice that correlates with the spread of modern humans out of Africa. The authors suggest these results indicate that clothing was a surprisingly recent innovation in human evolution.

4) The authors point out that a critical assumption is that the origin of body lice reflects the origin of clothing; it is possible that clothing existed for some time before lice exploited this new ecological niche, in which case the origin of clothing could be much more ancient than the origin of body lice. While the authors cannot exclude this possibility, the colonization of a new ecological niche usually occurs rapidly after it becomes available. Since modern humans and archaic humans such as Neandertals diverged approximately 250,000 to 500,000 years ago, in order to associate clothing with archaic humans, clothing would have had to exist for hundreds of thousands of years before the origin of body lice, which seems improbable. Moreover, archaeological evidence does not contradict an association of clothing specifically with modern humans, as the only tools that can be definitely associated with clothing, such as needles, are only approximately 40,000 years old. Earlier tools, such as scrapers, may have been used to prepare hides for clothing, but may also have been used to scrape flesh for food or some other purpose. Indeed, clothing may have allowed early modern humans to colonize more extreme latitudes than their archaic predecessors, and hence might have been a factor in the successful spread of modern humans out of Africa.

Current Biology <http://www.current-biology.com>

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## ANTHROPOLOGY: NEW EVIDENCE FOR OUT OF AFRICA MODEL

The following points are made by Chris Stringer (Nature 2003 423:692):

1) The idea that modern humans originated in Africa, with populations subsequently spreading outwards from there, has continued to gain support lately. But much of that support has come from analyses of genetic variation in people today, and from fossil and archaeological discoveries dated to within the past 120,000 years -- after our species evolved. Hard evidence for the inferred African origin of modern humans has remained somewhat elusive, with relevant material being fragmentary, morphologically ambiguous, or uncertainly dated. Thus the fossilized partial skulls from Ethiopia recently described by White et al (Nature 2003 423:742) are probably some of the most significant discoveries of early *Homo sapiens* so far, owing to their completeness and well-established antiquity of approximately 160,000 years.

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Nature <http://www.nature.com/nature>

ScienceWeek <http://www.scienceweek.com>

| 10024|2003-10-09 10:44:04|Paul Kekai Manansala|Re: PALEOANTHROPOLOGY|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka

wrote:

> PALEOANTHROPOLOGY: THE ANCESTRY OF EARLY AMERICANS

>

They present a comparative study of early historic

> human skulls from Baja California, Mexico, and their findings

> lend weight to the view that not all early American populations

> were directly related to present-day Native Americans.

>

I think they are directly related, but possibly not completely ancestral to modern populations.

Few populations have conformed to a stable phenotype for periods of up to 12,000 years.

Also I don't know of any archaeological or linguistic evidence that would suggest a complete biological replacement over two vast continents.

Regards,  
Paul Kekai Manansala  
| 10025|2003-10-09 11:31:52|M. Washington|Over 7,000 Titles at Kessinger Publishing|

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| 10026|2003-10-09 11:37:37|M. Washington|Re: Part One: The red-black nature of the single African culture|

Derrick. You bring up good points. When I get the time, though, I will make a poster of the images I have on file of black-skinned Africans applying re-ochre to their bodies. There are many such images in existence of practices throughout Africa. Here we see living evidence of black-skinned people portraying themselves as red. A legitimate question, I think, is what percentage of red-skinned persons found in rock art and paintings are actually black-skinned persons who painted themselves red. As mentioned, I have plenty of images on the subject. I will upload them sometime.

Marc

-----Original Message-----

**From:** Alex Derrick [mailto:Alexander.Derrick@vugames.com]

**Sent:** Wednesday, October 08, 2003 11:41 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Part One: The red-black nature of the single African culture

Dear Marc and listmembers,  
Two points

1) Color and Paint

I made a post regarding color symbolism on June 6, 2003.  
[http://groups.yahoo.com/group/Ta\\_Seti/message/8055](http://groups.yahoo.com/group/Ta_Seti/message/8055)

In my opinion, it is hard to know exactly what the colors mean, without developing a systematic study of different artifacts from different eras, and different sites.

Without such data, we can only speculate regarding color, and its symbolic and/or representation meanings.

See:  
Davies, E. *Colour and Painting in Ancient Egypt.* 2001, British Museum Press.

2) Yellow skinned women  
A solid argument could be developed, demonstrating that the \*best and most powerful\* female citizens from all dynastic periods were depicted as red, brown, or black skinned. Eumelanated.

A solid argument could also be developed, demonstrating that women held many extra-household occupations. A female's station in life was not limited to 'mistress of the house'.

Diop, notes that Senegalesse women used chemical treatments to lighten their skin to a yellowish color.  
[http://news.nationalgeographic.com/news/2002/11/photo\\_galleries/1114\\_sk\\_in1.html](http://news.nationalgeographic.com/news/2002/11/photo_galleries/1114_sk_in1.html)  
Also note that yellow egyptian women have very dark/black nipples.

It could be possible that there were aboriginal africans who were adapted to the mediterranean climate, and were yellow skinned. African none the less.

Hotep,

Alex Derrick  
www.highculture.8m.com

--- In Ta\_Seti@yahoogroups.com, "M. Washington"  
wrote:  
> In keeping with certain arististic conventions, the  
skin tone  
> Moses are a brownish red, indicative

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| 10027|2003-10-09 11:37:42|cristofori whitakara|Re: PALEOANTHROPOLOGY|  
in Dr. Van Sertima's Book African Prescence in early/ancient america he notes that there were 4  
separate migrations starting with the Aboriginal Type (Coorie) the Asian Black from sw asia  
northeast africa, then the polynesiand and laslty the mongol.....

***Djehuti Sundaka*** wrote:

PALEOANTHROPOLOGY: THE ANCESTRY OF EARLY AMERICANS

The following points are made by Tom D. Dillehay (Nature 2003  
425:23):

1) Questions of which human populations first arrived in the Americas, and when, where and how this happened, have been debated by researchers for decades(1). It has long been presumed that the first people entering the New World were the direct ancestors of present-day Native Americans and that they arrived in America from northeast Asia about 12,000 years ago(2). But this theory has been challenged by new archaeological discoveries and by findings of early human remains bearing anatomical similarities to the people of south Asia and the southern Pacific Rim(3,4). Gonz?lez-Jos? et al.(5) have add more fuel to this heated debate. They present a comparative study of early historic human skulls from Baja California, Mexico, and their findings lend weight to the view that not all early American populations were directly related to present-day Native Americans.

2) Human skeletal remains have long been used by palaeoanthropologists to model early human migration. The conventional view is that different skeletal populations with similar craniofacial features (skull form) shared a common



ancestry and were genetically related, whereas different features reflect different ancestry. Migration histories and evolutionary forces explain the similarities or differences.

3) Piecing together the ancestry of the Americas has been difficult, as early human remains dating from about 10,000 years ago (the end of the last ice age) are fragmentary and scarce. Scientists have typically reconstructed the missing pieces of the most ancient skulls by extrapolating backwards from later, more complete skeletons. Ancient American skulls reconstructed in this way were anatomically indistinguishable from early northeast Asians and also from present-day Native Americans(2). So a theory arose, supported by dental and other archaeological data, that the first humans entering the Americas were northeast Asians who arrived in three successive migrations beginning around 12,000 years ago. These founding colonizers were thought to be big-game hunters, equipped with so-called "Clovis spears", who rapidly populated the Western Hemisphere and gave rise to present-day Native Americans.

4) But more recent archaeological discoveries suggest that there were several different founding populations, arriving from different places, each with different lifestyles and technologies. Some populations not only hunted big game but also exploited a wide range of plant and animal life. To complicate matters further, it is no longer certain that the first colonizers arrived about 12,000 years ago -- some archaeological sites in South America date from 12,500 years ago, which suggests that the first humans arrived at least 15,000 years ago.

#### References (abridged):

1. Dixon, E. J. Quat. Sci. Rev. 20, 277-299 (2001)
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3. Neves, W. A. & Pucciarelli, H. M. J. Hum. Evol. 21, 261-273 (1991)
4. Dillehay, T. D. The Settlement of the Americas: A New Prehistory (Basic Books, New York, 2001)
5. Gonzalez-José, R. et al. Nature 425, 62-65 (2003)

Nature <http://www.nature.com/nature>

ScienceWeek <http://www.scienceweek.com>

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#### ANTHROPOLOGY: ORIGIN OF CLOTHING: MOLECULAR EVIDENCE

The following points are made by R. Kittler et al (Current Biology 2003 13:1414):

- 1) The human head louse (*Pediculus humanus capitis*) and body louse (*P. humanus corporis* or *P. h. humanus*) are strict, obligate

human ectoparasites that differ mainly in their habitat on the host: the head louse lives and feeds exclusively on the scalp, whereas the body louse feeds on the body but lives in clothing. This ecological differentiation probably arose when humans adopted frequent use of clothing, an important event in human evolution for which there is no direct archaeological evidence.

2) The authors used a molecular clock approach to date the origin of body lice, assuming that this should correspond with the frequent use of clothing. Sequences were obtained from two mtDNA and two nuclear DNA segments from a global sample of 40 head and body lice, and from a chimpanzee louse to use as an outgroup.

3) The results indicate greater diversity in African than non-African lice, suggesting an African origin of human lice. A molecular clock analysis indicates that body lice originated not more than about 72,000  $\pm$  42,000 years ago; the mtDNA sequences also indicate a demographic expansion of body lice that correlates with the spread of modern humans out of Africa. The authors suggest these results indicate that clothing was a surprisingly recent innovation in human evolution.

4) The authors point out that a critical assumption is that the origin of body lice reflects the origin of clothing; it is possible that clothing existed for some time before lice exploited this new ecological niche, in which case the origin of clothing could be much more ancient than the origin of body lice. While the authors cannot exclude this possibility, the colonization of a new ecological niche usually occurs rapidly after it becomes available. Since modern humans and archaic humans such as Neandertals diverged approximately 250,000 to 500,000 years ago, in order to associate clothing with archaic humans, clothing would have had to exist for hundreds of thousands of years before the origin of body lice, which seems improbable. Moreover, archaeological evidence does not contradict an association of clothing specifically with modern humans, as the only tools that can be definitely associated with clothing, such as needles, are only approximately 40,000 years old. Earlier tools, such as scrapers, may have been used to prepare hides for clothing, but may also have been used to scrape flesh for food or some other purpose. Indeed, clothing may have allowed early modern humans to colonize more extreme latitudes than their archaic predecessors, and hence might have been a factor in the successful spread of modern humans out of Africa.

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| 10028|2003-10-09 11:49:20|M. Washington|Re: PALEOANTHROPOLOGY|

[Marc's comment here \(MW1\)](#):

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]  
in Dr. Van Sertima's Book African Prescence in early/ancient america he notes that there were 4 separate migrations starting with the Aboriginal Type (Coorie) the Asian Black from sw asia northest africa, then the polynesia and lastly the mongol.....

(MW1) Just the other day, I saw an interesting thing. You recall Australian rock art is often of abstract figures of large-bodied animals and people in red ochre outlined in white pipe clay outlines and also of various symbols in red ochre and outlined in white pipe clay outlines. The interesting thing is that the Dogon are of the same body type and the Dogon are the only African peoples I know of who produce the same kind of rock art as some of the Australian aborigine: large-bodied figures outlined in white pipe clay and symbols outlined in pipe clay. Before I posted lists of a dozen-and-a-half African tribes who have counterparts in Australia with identical names and that the Jawara of the Adaman Islands have an African tribe with an identical name: Jawara. There must be something to the claims that there were migrations from Africa to Australia - though probably everyone at Ta-Seti takes it, like me, as a matter of fact.

Where phenotypes survive over time, I posted perhaps 10 days ago, steatophygous phenotypes of Upper Paleolithic Russian and Austrian goddesses with the Bambotide phenotype found among contemporary peoples as the Twa and also found in the form of a hefty-hipped Indian goddess presented in the identical genre as the Upper Paleolithic female figurines. Here we have an example, not all will agree, of a phenotype that has survived for nearly 30,000 years in the historical record with customs intact. Customs meaning both the Russian and Austrian Venus figures had what anthropologists have said are wigs (I uploaded the url three different times) and the Russian figurine of 23,000 years ago wore

a beaded necklace such as can be found throughout Africa this very day and year.  
Marc Washington

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| 10029|2003-10-10 08:43:14|Djehuti Sundaka|Ancient Peace |  
<http://weekly.ahram.org.eg/2003/659/hr2.htm>  
Ancient peace

Part of a cuneiform tablet showing diplomatic correspondence between

Egypt and the Hittites has been unearthed near the Delta village of Al-Qantir, reports Nevine El-Aref

On the morning of 1 September, when the German archaeological mission of Hildesheim was clearing a dump next to a kiln used to produce glass near the ancient capital of Per-Ramses in the reign of Ramses II, a 5x5cm fragment of diplomatic correspondence came to light.

"This is an important discovery because it adds to the corpus of diplomatic correspondence between Egypt and the Hittite court after the signing of the famous Peace Treaty in the Year 21 of Ramses II's reign," Culture Minister Farouk Hosni said. The tablet was found unexpectedly beside a 2m wide kiln dating to the Late Period. "Possibly it was thrown up from an earlier level," Hosni commented.

One of the faces of the tablet, which is burnt to dark red at its surface and has a red-orange inner core, is almost completely eroded, with only two or three signs preserved. The other shows the ends of 11 lines, eight of which are very well conserved.

Early studies of the wedge-shaped lines that make up the pictographic characters used in the writing, which developed in Mesopotamia during the fourth millennium, revealed that the text was written in Sumerian, most likely with the Hittite style of signs. "This means that the tablet was probably sent from the Hittite King Hattusili II to the Egyptian king Ramses II in Per-Ramses (1290-1224 BC)," said Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA).

Initial reading of the signs has led to several suggestions for the possible contents of the letter. Edgar Pusch, field director of the mission, said that the title "Lord of the Lands" was legible but the word "land" was repeated, while the plural of the sign MES (denoting Pharaoh) was also shown, which means that the title could be "the Lord of the Two Lands". A part of Ramses II's name is also written on the tablet while, from lines two to seven, phrases from the Hittite-Egyptian peace treaty appear.

"Therefore, the letter probably relates to that famous treaty," Pusch suggested. He said that to have more details on this tablet it must be compared with three others. First with the Amarna Tablets, which comprise the diplomatic correspondence of the Amenhotep III, IV and Tutankhamun with contemporary rulers north of Egypt. Second with the correspondence of the Royal Court of Ramses II with the Hittite Court of Hattusili III found at Hattusas- Boghaskoy in Turkey -- and which, Pusch explained, were written in Babylonian and concerned diplomatic

marriages, matters of trade and general diplomatic affairs between both countries. "The Hittite correspondence from Boghaskoy is of a special interest because it comprises originals sent from Egypt as well as copies of letters sent to Egypt," he said.

The third source for comparison is the Peace Treaty between Egypt and Hattie, its Babylonian version again coming from Hattusas. There is a hieroglyphic version of this in the temple of Karnak.

The Hildesheim mission has been working in the area since 1980 in a partnership with the Austrian Archaeological Institute in Cairo. Their work has proved extremely rewarding. They have discovered a vast industrial area for bronze production, workshops for the production and reparation of chariots and their outfits, and a royal horse stud farm with stabling for more than 480 horses of Ramses II and III.

Pusch explained that, beginning in 1996, magnetic surveys have been carried out in the region in cooperation with the Archaeological Department of Bavaria, Munich. These cover an area of more than 1.5 sq kms and have revealed, besides living quarters and palaces, an extensive area of buildings featuring architecture so far unknown in Egypt. Preliminary evaluation gave hope that one of these building might be a Hittite temple.

The last archaeological season revealed parts of an extensive structure measuring about 40m x25m on an elevated platform. The face of the building suggests it was lined with limestone slabs decorated in fine relief by Ramses II. Restoration and reconstruction of the fragments are currently being undertaken.

The stratigraphy of the site is under consideration and studies so far suggest that the building was in use for at least two periods: the time of Ramses II and his successors Ramses III.

| 10030|2003-10-10 16:13:17|A. Derrick|FELA KUIT DAY TOMORROW! |



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| 10031|2003-10-10 19:01:34|Paul Kekai Manansala|Tablet showing Egyptian-Hittite diplomatic correspondence found|

<http://weekly.ahram.org.eg/2003/659/hr2.htm>

#### Ancient peace

Part of a cuneiform tablet showing diplomatic correspondence between Egypt and the Hittites has been unearthed near the Delta village of Al-Qantir, reports Nevine El-Aref

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On the morning of 1 September, when the German archaeological mission of Hildesheim was clearing a dump next to a kiln used to produce glass near the ancient capital of Per-Ramses in the reign of Ramses II, a 5x5cm fragment of diplomatic correspondence came to light.

"This is an important discovery because it adds to the corpus of diplomatic correspondence between Egypt and the Hittite court after the signing of the famous Peace Treaty in the Year 21 of Ramses II's reign," Culture Minister Farouk Hosni said. The tablet was found unexpectedly beside a 2m wide kiln dating to the Late Period. "Possibly it was thrown up from an earlier level," Hosni commented.

One of the faces of the tablet, which is burnt to dark red at its surface and has a red-orange inner core, is almost completely eroded, with only two or three signs preserved. The other shows the ends of 11 lines, eight of which are very well conserved.

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| 10032|2003-10-11 00:59:09|willie bennett|what happend|  
Harambee

Have I been put out of the group?  
wb

---

Share your photos without swamping your Inbox. Get Hotmail Extra Storage today! <http://join.msn.com/?PAGE=features/es>

| 10033|2003-10-11 04:42:03|kcamm23063@aol.com|Tobacco and Drugs|

Can anyone tell me if there is any recording/documentation that the ancient Egyptians used tobacco and drugs? The following is from another forum:

**I am an Athabascan Alaskan Indian living here in Colorado, USA.**

There is some belief that our Native American Indian people from north and south America "may" have common ancestors from Egypt. That they "may" have intermingled with the Egyptians before Columbus set foot here.

Cocaine was found inside some mummies in Egypt. And the coca plant (which cocaine is made from), only grows in South America. So there is a possibility that they intermingled and our people here "may" be carrying Egyptian DNA.

There is also a religious belief that the lost tribe of Israel, with members from Egypt, came here to the Americas approximately 600 BC.

Anyway, I find this all fascinating and would like some insight into this possibility.

Forward Ever (by any means necessary)!

Karen C. Aboiralor

| 10034|2003-10-11 09:45:54|Paul Kekai Manansala|Re: what happend|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> Harambee

>

> Have I been put out of the group?

>

No. If you've had trouble posting, check to make sure your mailbox is not full which will cause email to bounce. Yahoogroups automatically drops bouncing email addresses.

Regards,

Paul Kekai Manansala

| 10035|2003-10-11 09:56:51|Paul Kekai Manansala|Re: Tobacco and Drugs|

Karen, check out the following link. It contains a discussion on this topic from a large number of recognized experts.

<http://www.uiowa.edu/~anthro/webcourse/lost/coctrans.htm>

Regards,

Paul Kekai Manansala



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kcammm23063@a... wrote:

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> members from Egypt, came here to the Americas approximately 600 BC.

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> possibility.

>

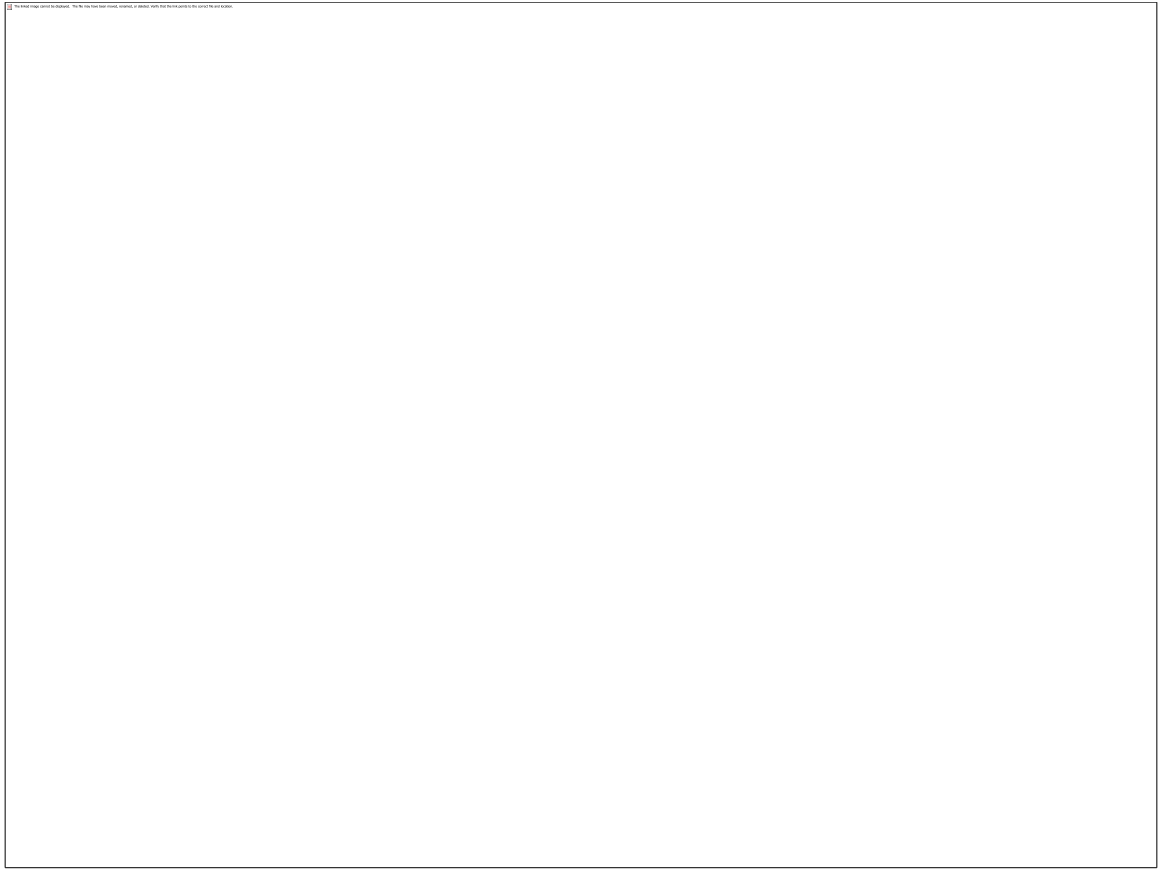
> Forward Ever (by any means necessary)!

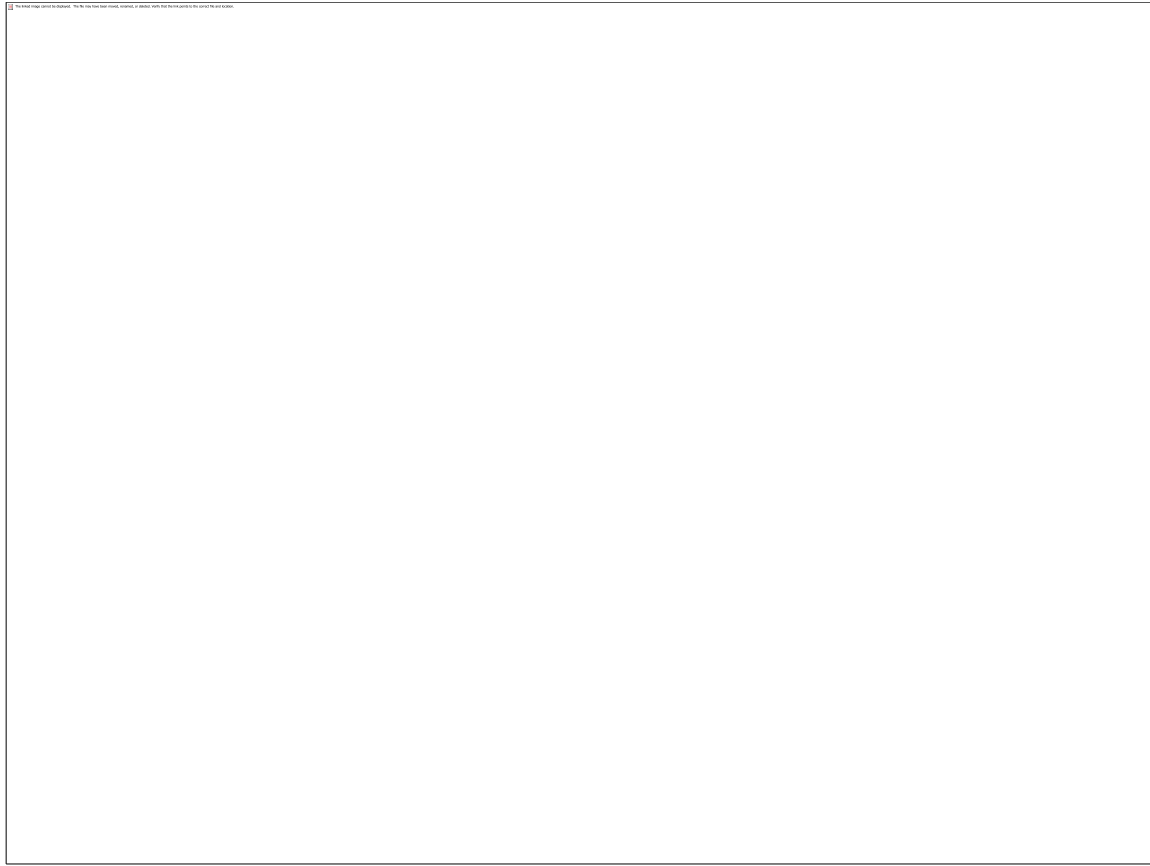
> Karen C. Aboiralor

| 10036|2003-10-11 10:48:40|M. Washington|Archeological evidence of Northeast Africans en route to ? ... Tob|

Attachments :

Hi Karen. Earliest Egyptians came from Northeast Africa and from the early Upper Paleolithic, Northeast Africans, according to the latest genetic studies, flooded Europe during that time, along with Asia and elsewhere. Throughout Europe and Asia, and including Alaska were figurines such as the one below. The figurine below has the body type of the Bambotide, the Pygmy. And not well seen in this photo is a hole running through the figurine and this hole was common in figurines throughout Eurasia. It is believed they were worn as pendants. In any case, here you have an example that points in the direction of a people who began in Northeast Africa and had migrated by that time. The authors of the book speculate 40.000 BC to Alaska. I dont think they would have made it to Alaska at that time. There surely were Northeast Africans in Siberia back then. Eventually they made it to Alaska. Perhaps en route further south. Even to South America. Who can say. In those days, people walked around a lot and here we have evidence that there could well be some truth to your hunch.





**IN: Edmund Carpenter and Lorraine Speiss, *Materials for the study of symbolism in ancient and tribal art: vol. 1, genealogical patterns; Form and Meaning; Book I*, (The Rock Foundation, New York, 1986), p. 463.**

--- In Ta\_Seti@yahoogroups.com, kcam23063@a... wrote:  
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> possibility.  
>  
> Forward Ever (by any means necessary) !  
> Karen C. Aboiralor

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| 10037|2003-10-11 10:57:41|Paul Kekai Manansala|Re: Archeological evidence of Northeast  
Africans en route to ? ... |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>  
>

There

> surely were Northeast Africans in Siberia back then. Eventually

they made it

> to Alaska. Perhaps en route further south. Even to South America.

They were no longer Northeast Africans though anymore than present day Japanese or Melanesians are Northeast Africans.

Regards,

Paul Kekai Manansala

| 10038|2003-10-11 20:01:28|M. Washington|Re: Archeological evidence of Northeast Africans en route to ? ... |

[Marcs comment here \(MW\)](#)

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

>  
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they made it

> to Alaska. Perhaps en route further south. Even to South America.

They were no longer Northeast Africans though anymore than present day Japanese or Melanesians are Northeast Africans.

Regards,

Paul Kekai Manansala

[\(MW\)](#)

[Weve been through this circus before.](#)

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To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

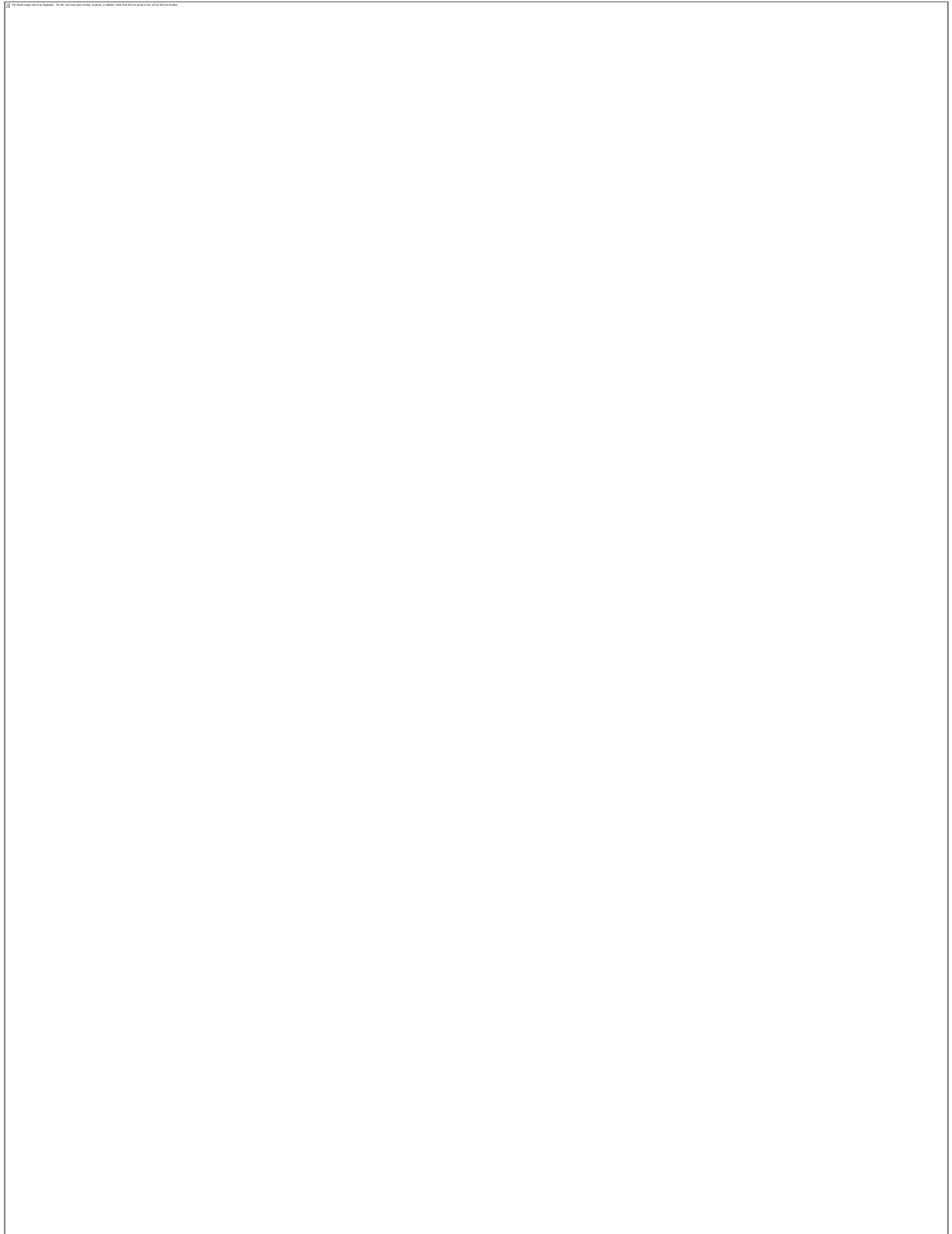
Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 10039|2003-10-12 02:42:50|M. Washington|Image: 5000 Years of evolution of the African  
Madonna|

.....  
Attachments :  
.....

I trust you have your email program set to html so that you can see documents sent in html format such as the image which is below. This poster briefly records 5000 years of history of the Madonna figure although it appears thousands of years earlier in the archeological record in the form of at least one statuette I can think of. But, I didnt remember until almost finished with this poster. Sorry. I have discovered a simple rule-of-thumb which should prove to be of great service in the field of anthropology, archeology, and Egyptology for anyone who is not dogmatic or has some agenda to push. The rule of thumb is that nude images in statuettes, rock art, stela and such are African (i.e. pre-European incursion people not mixed by miscegenation as the vehicle through which Caucasian features are picked up as in the straight hair of Aryan Indians. Some, or maybe better to say, untold multitudes, of Kurgan men had a lot of fun with all the naked kinky-haired beauties running around thousands of years ago. Curly and wavy hair in Caucasians on the Equatorial side of the lineage (forgotten about) began with kinky hair).

The rule of thumb is that nude images in statuettes and rock art are African made and portrayed and clothed images show the influence of Caucasian norms which found nakedness (fun on the one hand when pretty women were ripe for the pickings) repulsive. Cept for de earliest Greeks and Romans. Its funny, though. Greeks were Kurgan and had no art, initially. Then they made nude statues. Men were bold and uncovered. Women held a hand discretely over their feminine part as in one loosely closed hand palm facing outwards. The norms wouldnt allow them to show nakedness as Africans freely did. The next stage of encroaching disdain of nakedness was that statues of Greek women began to show them clothed in loin-cloth, naked above. Finally, the clothes norm won out and it became a sin to be naked like the barbaric, irreligious African heathens (who in many tribes did not practice premarital sex and could be killed for being adulterous. Nakedness didnt distract or tempt people.

In any case, to summarize, and to put the images below in perspective, nudity shows the African phase and influence of art; clothes marks the European effect on art. And eventually missionaries came telling people who had found it comfortable for tens of thousands of years that they were sinners if naked. Why, the missionaries should have stayed in their countries teaching religion to the capitalists who came to rape Africa. They surely were not needed there. Although in all fairness, some did commendable things as in opening colleges to train Africans for jobs in a world where Olden societies shrivel up and die.



Marc Washington





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| 10040|2003-10-12 10:04:02|Paul Kekai Manansala|Re: Image: 5000 Years of evolution of the African Madonna|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

The rule of thumb is that nude images in  
> statuettes, rock art, stela and such are African

Nope, that's not the "rule of thumb."

Regards,

Paul Kekai Manansala

| 10041|2003-10-12 10:05:48|Paul Kekai Manansala|Digging out the truth of Exodus |  
<http://www.usnews.com/usnews/issue/031020/misc/20exodus.htm>

Science & Society 10/20/03

Digging out the truth of Exodus

By Helen Fields

Egyptologist Manfred Bietak was reading a 60-year-old report of a dig near Luxor in Egypt when a surprising find caught his eye. Near a mortuary temple from the 12th century B.C., archaeologists had uncovered a grid of shallow trenches, which they guessed was the base of a workers' hut. Bietak, head of the Institute of Egyptology

at Vienna University, recognized the floor plan as that of the four-room houses used by almost all Israelites from the 12th to the sixth century B.C. What was it doing in Egypt? If Bietak is right, the trenches could be the first physical evidence for the Bible story of the Israelites' exodus from Egypt.

The literal truth of the Exodus narrative is hotly disputed among archaeologists and Bible scholars. According to the Old Testament books of Genesis and Exodus, the patriarch Jacob moved with his large family to Egypt to join his son Joseph, who had risen to Pharaoh's right hand. The Israelites were fruitful and multiplied, but a later Pharaoh, unsure of their loyalty, forced them into slavery. Moses told Pharaoh to let his people go; only after God sent nastier and nastier plagues did the ruler give in. The slaves fled Egypt through the Sinai--the Exodus. After 40 years in the wilderness, they emerged to settle in Canaan, the ancient territory that is now Israel, the occupied territories, and Lebanon.

The problem has been that in a century of digging, archaeologists had found no physical evidence that Israelites were in Egypt in the second millennium B.C.--said to be the time of Exodus. Recognizing the house was a stroke of luck, says archaeologist Larry Stager, the director of the Semitic Museum at Harvard University. "It's a wonderful discovery, to see very probably an Israelite house in Egypt."

House proud. The structure had three long parallel rooms, with a wide room across one end. The Israelites weren't the only people to build such houses--a few have also been found in what is now Jordan, where Israelites generally did not live. But the distinctive houses dominated Canaan's hill country, now the West Bank. Families lived on a second floor and kept animals in the rooms below. With strong stone foundations and thick walls, the houses lasted for decades.

The house in Egypt was of flimsier construction. It "would have been considered a bit of a shack compared to how they were built in ancient Israel," Stager says. The narrow trenches of the foundation probably supported only thin reed and mud walls. Yet the light construction makes sense if it were a workers' or slaves' hut. The hut was built in the courtyard of the temple of Ay and Horemheb, probably by laborers who were taking that older temple apart to erect a 12th-century B.C. Pharaoh's mortuary temple, Bietak writes in the latest *Biblical Archaeology Review*.

But one house doesn't prove the Exodus. When droughts hit in Canaan, people often wandered southwest into well-irrigated Egypt. Some could have stayed and become laborers, says Stager, who adds that he's still "agnostic" on whether the Exodus actually happened. Archaeologist Larry Herr of Canadian University College speculates that someone with no connection to the Israelites could have, by coincidence, built a hut with the familiar floor plan. "Give me a slave city where all of the houses are like this," he says. "Then I'll see some sort of connection."

Building a history. Archaeologist Israel Finkelstein of Tel Aviv University also points out that there's no physical evidence that thousands of people wandered for decades in the desert. Besides, Jericho and other Canaanite cities described in the Bible didn't exist when the Israelites were supposed to be conquering them. Finkelstein says the Bible isn't just fantasy, though. He thinks the first books of the Bible were written in the seventh and sixth centuries B.C., long after the Exodus might have happened. The writers drew on a pool of folk tales, of myths, of shreds of evidence to build a history for Israel, he says.

Maybe, suggests historian Baruch Halpern at Pennsylvania State University, the Exodus actually happened over and over. Everyone knew someone who'd gone to Egypt and come back complaining. "That's basically what the story is about," Halpern says. "God, you know how much taxes they make us pay in Egypt?" Maybe through years of retelling, he says, their grouching became an epic of enslavement and escape.

| 10042|2003-10-12 10:17:49|Paul Kekai Manansala|Romans 'were not colour prejudiced', research shows|  
<http://www.alphagalileo.org/index.cfm?fuseaction=readrelease&releaseid=15576>  
(free regist. required)

Romans 'were not colour prejudiced', research shows

The Romans who were stationed on Hadrian's Wall didn't judge people by their colour, research by experts at Newcastle University's Museum of Antiquities has shown.

Evidence gathered from artefacts held in the Museum shows that Africans were represented at all levels of Roman society, from Victor, a freed slave from Morocco, to the Emperor Septimius Severus, who came to this area from Lepcis Magna, in Libya, with the intention of conquering Scotland.

When the Second, Sixth and Twentieth Legions built Hadrian's Wall very few of their men were Italians, most of them were Spanish, Gallic and German soldiers while several of the auxiliary units who took over garrison duty from the legionaries came from North Africa.

The University's Director of Archaeological Museums, Lindsay Allason-Jones, who has organized an exhibition of the Museum's Romano-African artefacts to coincide with Black History Month, says: 'From the evidence we have here, it is clear that colour was no bar to the status an individual could achieve in the Roman Empire'.

'A person could rise to senatorial status regardless of their colour or country of origin ? the Emperor Hadrian himself was Spanish, Septimius Severus was a Libyan', she added.

'On the other hand, they did have deep-rooted prejudices against a whole list of other people ? men who wore earrings, for example. And they objected strongly to the Barbarians - that is, anyone who came from outside the Empire', said Miss Allason-Jones.

The Museum of Antiquities is home to an internationally-renowned collection of artefacts, models and archives relating to Hadrian's Wall. Among the objects which point to the presence of Africans on the military frontier is a 2nd century AD blue glass mould-blown vessel in the form of an African man's head, which was found in South Shields, Tyne and Wear, at the end of the nineteenth century. It is one of only three 'head flasks' of its kind to have been found in the UK.

The inscription on the tombstone to Victor the Moorish slave reveals that he was highly valued by his Spanish master. It reads: 'To the spirits of the departed and of Victor, a Moorish tribesman, aged 20, freedman of Numerianus, trooper of the First Cavalry Regiment of Asturians, who most devotedly conducted him to his tomb'.

Roman pottery expert, Vivienne Swann, who has studied the Roman pottery from the area, has found that some of the pots had small feet so they would have held their contents above the flames of a fire. How the pots were made and the burning on them suggests that they were being used in a different way to the more traditional Roman cooking pots, possibly to make some form of cous cous. Lindsay Allason-Jones continues: 'The collections we hold are not just of regional, but national and international significance. Through small exhibitions such as 'Africans on Hadrian's Wall', we are aiming to bring new insights about our culture and heritage to a

much wider audience.'

Newcastle University's Museum of Antiquities is currently part of an 18 million bid to the Heritage Lottery Fund for funding to create a 'super-Museum' on the northern fringe of the city. The project also embraces the collections of the University's Shefton Museum of Greek Art and Archaeology, the Hancock Museum of Natural History and the Hatton Gallery.

The new complex will be a gateway to the archaeological, natural and cultural heritage of the North of England.

The exhibition 'Africans on Hadrian's Wall' opens on Friday 10 October and runs until January. The Museum of Antiquities is open from 10.00 am to 5.00 pm, Monday to Saturday. Admission is free.

| 10043|2003-10-12 10:45:23|Alex van Deelen|Re: Tobacco and Drugs|  
Message: 2

Date: Sat, 11 Oct 2003 16:56:49 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

Subject: Re: Tobacco and Drugs

> I am an Athabascan Alaskan Indian living here in Colorado, USA.  
> There is some belief that our Native American Indian people  
> from north and south America "may" have common ancestors  
> from Egypt. That they "may" have intermingled with the Egyptians  
> before Columbus set foot here. Cocaine was found inside some  
> mummies in Egypt. And the coca plant (which cocaine is made  
> from), only grows in South America.

Oh no! If Mary Lefkowitz finds out, she'll flip her wig!

Native Americans claiming Egyptian ancestry??

That's an outrage. Let's write another book on  
Indiocentricity.

Or maybe not. It's still odd that there is such  
an outrage when Africans claim anything, but  
nothing when Amerindians do. :-)

Alex

| 10044|2003-10-12 11:25:41|Paul Kekai Manansala|Insights into Iberian population origins |  
Am J Phys Anthropol. 2003 Oct;122(2):147-61.

Insights into Iberian population origins through the construction of  
highly informative Y-chromosome haplotypes using biallelic markers,  
STRs, and the MSY1 minisatellite.

Brion M, Salas A, Gonzalez-Neira A, Lareu MV, Carracedo A.

To investigate the diversity of Y chromosomes in the Iberian Peninsula and the North African population of Maghreb, we constructed superhaplotypes on the basis of 10 biallelic markers, 7 microsatellites, and 1 minisatellite located in the nonrecombining portion of the human Y chromosome. The analysis of extremely high MSY1 variability was performed by reducing the MVR-codes to modular structures. Y-STRs and MSY1 data provide information about the relationship between closely related populations such as those of Iberia. Analysis of biallelic markers allowed us to identify 7 of 12 haplogroups defined by those polymorphisms. The haplogroup background showed clear differences between Iberian populations and the North African one. The use of differently mutating Y-chromosome markers allowed us to infer different population events at different time scales: the Paleolithic background of the Iberian Peninsula, the Neolithic fingerprint on Y-chromosome lineages, and the Iron Age influence in the populations of Iberia. Implications of our results for the highly debated origin of Basques are also discussed.

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| 10045|2003-10-12 15:18:15|vigjay|Re: Tobacco and Drugs|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kcam23063@a... wrote:

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Israel, with

> members from Egypt, came here to the Americas approximately 600 BC.

> Anyway, I find this all fascinating and would like some

insight into this

> possibility.

>

> Forward Ever (by any means necessary)!

> Karen C. Aboiralor

I dont think cocaine specifically was ever found in a mummy, it has been reported that certain alkaloids which are also found in cocaine have been found in egyptian mummies. There are many plants worldwide which share the same alkaloids and therefore would make it appear to be one thing injected when it fact it was something else. As for nicotine, I believe there also many plants which contain nicotine other than tobacco.

But then again, who knows

| 10046|2003-10-12 15:39:11|M. Washington|Image: 5000 Years of evolution of the African Madonna|

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

**Sent:** Sunday, October 12, 2003 12:03 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Image: 5000 Years of evolution of the African Madonna

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

>

(MW1): The rule of thumb is that nude images in  
> statuettes, rock art, stela and such are African

(PM1) Nope, that's not the "rule of thumb."

Regards,  
Paul Kekai Manansala

(MW2) Let me be more specific. The earliest art was nude portrayals. Clothed figures, to my knowledge, first appeared after around 2500 BC at the earliest. Please tell me if I'm wrong. The earliest clothed beings were the Caucasian Near Easterners. In Egypt, the earliest phase of art was predynastic and nude. Early dynastic art is often (not always) nude. Then came loin-clothed men. Women in Northeast Africa are even today often nude and Moses, fictive or not, was presented as being married to a Nubian and my bet is that she was also nude. Nude in Africa is disarmingly, subconsciously, and unconsciously natural. In Egypt, men went from nude in the earliest phases, to loin-cloths, to fully-clothed. Much the same was happening in the ancient Near East. You say nude is not a rule of thumb. I am not going to don a battle-axe and spear going to battle to defend this as it could be wrong. Having said that, I can produce photographs of many African men and women nude this very day and age making nude art still characteristic of Africans: as it started in rock art.

I am looking at the fault-line between unclothed and clothed: Where within this reality and dynamic do you see the failure of the rule of thumb that the earliest phases of statuettes, rock art, steala and such are African? PLEASE GIVE SPECIFIC HISTORIC ARTIFACTS of such art that you feel does not fit this general rule.

Marc

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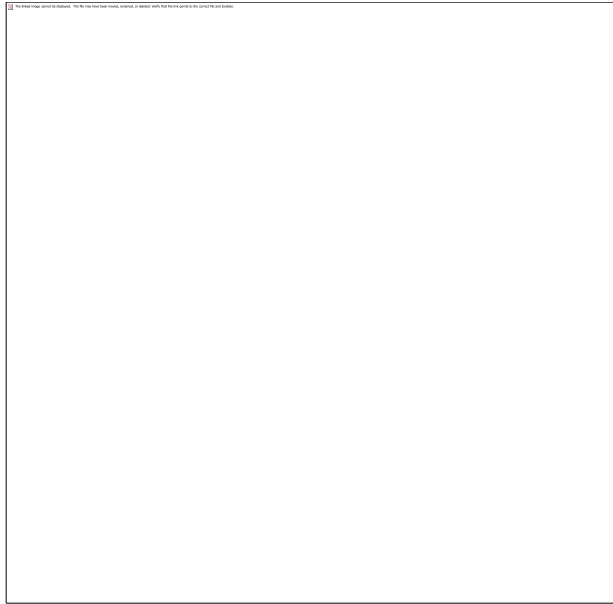
| 10047|2003-10-12 22:26:20|IMJs@webtv.net|The African Roots of Traditional Chinese  
Medicine |

[http://blackherbals.com/african\\_roots\\_of\\_traditional\\_chinese\\_med.htm](http://blackherbals.com/african_roots_of_traditional_chinese_med.htm)

| 10048|2003-10-13 14:29:01|M. Washington|Equatorial images in beautiful Mesopotamian vase  
from 3100 BC|

Attachments :  
.....





A pottery jar decorated with complex designs in red slip. Made about 3100 BC. in the Divala valley in Mesopotamia The images include deer-like creatures and part-human figures. The symbolism in such designs is unfortunately incomprehensible to us. However, we can appreciate the advances in ideas and technique.

FROM: <http://www.acss09.hemscott.net/frame1tu1.html#HC01-Pic.001>

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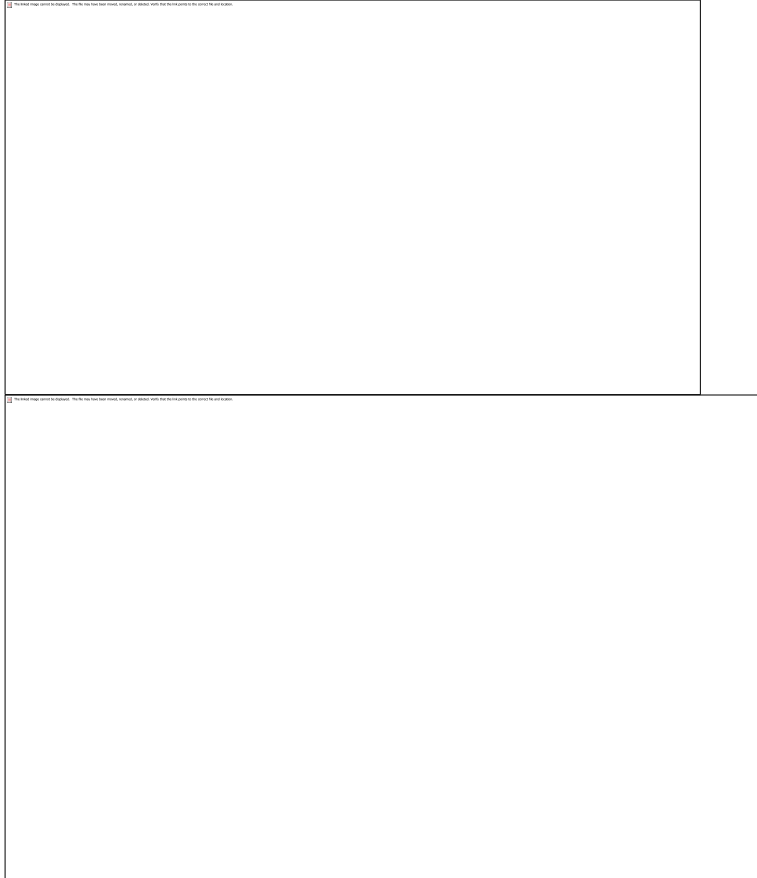
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| 10049|2003-10-13 14:50:05|M. Washington|The golden age of Africa and Africans|

Attachments :

From your African ancestors. Overspill from the Nile Valley before desertification with intensified migration northeastwards during and after desertification in the environs of 6000 BC. En route to become the Elamites of Susa, Anatolians of Catal Huyuk, Sumerians of the Ubaid culture of Ur, citizens of Jericho, the Dravidians, as Clyde Williams so aptly explains of Mohen Daro, and so forth. This was the golden age of Africa and Africans: 10,000 BC to 3000 BC. When the world was Africa and black Africans (there were certainly other racial types not disputing that) were (almost) everywhere in the world. The abundance of the aqualithic northeast Africa undoubtedly produced unprecedented prosperity. Ironically, it also laid the seeds of Africas destruction for as others learned of the pastoral-agricultural life-style, they overtook and demolished Africa. There was a time, though, when there was what could be considered to be the figurative heaven on earth. Dem wuz de days.



1. Halfa type dish found at Arpachiyah North Iraq c.5000 BC.

2. The dark slip patterns painted on this spouted pot shows more evidence of this new freedom to explore brush techniques.

<http://www.acss09.hemscott.net/frame1tu1.html#HC01-Pic.001>

MW

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<http://www.guardians.net/hawass/lectures.htm>

Regards,

Paul Kekai Manansala

| 10052|2003-10-14 08:12:41|Djehuti Sundaka|Blacks Bear the Brunt of Racism in Switzerland|Blacks bear the brunt of racism in Switzerland

<http://www.swissinfo.org/sen/swissinfo.html?siteSect=105&sid=1455073>

| 10053|2003-10-14 13:10:23|M. Washington|The vast one-world culture of the Upper Paleolithic spanning throug|

It's pretty amazing, actually. This site

<http://www.culture.gouv.fr/culture/app/eng/parours.htm> shows that the Magdalenian engraved art of the Upper Paleolithic France and Spain is identical showing a single cultural tradition spanning 18,000 - 14,000 years ago. In: Mario Ruspoli, The cave of Lascaux - the final photographs, (Harry N. Abrams, Inc., New York, 1986), p. 70 is the picture of a Melanesian spear-thrower using the same type of engraved arrowhead used by the Magdalenians. The author was indicating the continuation of a tradition. The man was Negroid. Negroid over in Melanesia. On the other side of the world in Africa of the aqualithic period after the ice age was produced tens of thousands of engravings of the same type and quality produced in Upper Paleolithic France and Spain. The same craftsmanship seen in the work produced by the Melanesian spear-thrower. Regarding a second type of art, Mellaart and Gimbutas, arguably the most significant anthropologists of the last half a century, collaborated together on a work in which their joint conclusion was that there was a single cultural sphere uniting the Near East and Upper Paleolithic Europe: the same cave of hands; same slender brown

hunters and peoples in rock art; the same themes and subjects of art. But, they, it seems, were unaware of, or not concerned, of a school of writers and anthropologists at the turn of the 20th century writing of the single cultural sphere from Upper Paleolithic Europe to the southern tip of Africa as they considered the art and culture and people who made it to be the same. They were speaking of the African Aurignacian. You can see where this is going. When you put the pieces of the puzzle together, you have one Upper Paleolithic Europe-contemporary Melasian part; one Upper Paleolithic Europe-Near East part; One Upper Paleolithic-all of African part. Add it together, and these three groups of scientists collectively speak of a single cultural sphere spanning southern Africa, through the Near East and Europe, over to Oceania. There is a vast amount of Australian art of the same style and genre of Northeast and south African art.

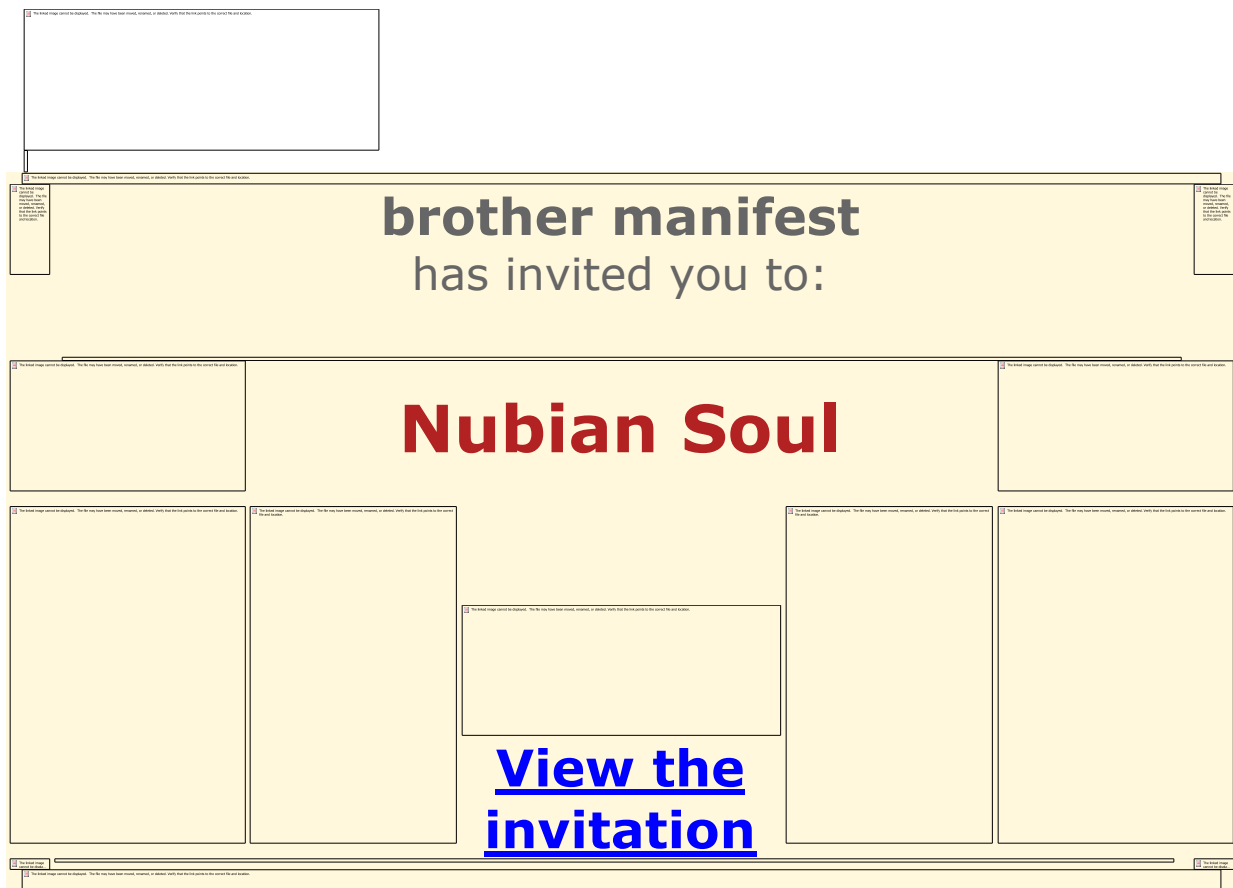
Add to that that the Venus of Willendorf of some 23,000 years ago wore a wig as did the Venus of Kostenky in Russia. Their wigs were tight fitting and looked basically like fros. So too did the early Egyptians wear the same kind of wig. But, African tribes wore a wide variety of wigs and together wigs fall into the category of artificial hair. Well, look at National Geographic (I have quickly gone through every issue from 1949 - 1972 so far) and you will see Negroid persons, kinky (as opposed to wavy) hair, healthy nostrils, black skin, wearing wigs. Wearing wigs like those worn by Africans.

Later I will write probably this same letter to Ta-Seti, but there are a number of other astounding cultural practices that are the same amongst the Africans, Egyptians, those of Jericho, and those of New Guinea. I'm speaking specifically about the fact that they all plaster the skulls (at one time or other or still today - not in Egypt, of course today) of their ancestors. All of them do (or did). And, the proof is in the archeological record. There are plastered skulls in each of those cases to prove the point. It seems, I only say 'seems', we are looking at a vast paleo-culture that formed the norms and standards of the Olden world long before the modern world was even laid in the cradle. Whole civilizations and worldwide networks comprising a common belief system energized the lives and activities of those of the past.

Later I will present images to supplement the comments I've just made. The images exist. This is not a theory. We are talking about concrete, hard, artifacts to be found in museums and collections of the highest caliber around the world. We are collectively suffering historical amnesia. It might be something we can overcome.

Marc Washington

| 10054|2003-10-14 22:41:05|brother manifest|brother manifest has sent you an Evite|



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o

| 10055|2003-10-15 07:49:52|cristofori whitakara|Re: Tobacco and Drugs|  
what is the groups thoughts on the book Quuen Moo & The Egyptian Sphinx authored by  
Augustus LePlongeon that discusses this cross atlantis relationship?

**vigjay** wrote:

--- In Ta\_Seti@yahoogroups.com, kcam23063@a... wrote:

> Can anyone tell me if there is any recording/documentation that the ancient

> Egyptians used tobacco and drugs? The following is from another forum:

>

> I am an Athabascan Alaskan Indian living here in Colorado, USA.

> There is some belief that our Native American Indian people from north

> and south America "may" have common ancestors from Egypt. That they "may" have

> intermingled with the Egyptians before Columbus set foot here.

> Cocaine was found inside some mummies in Egypt. And the coca plant

> (which cocaine is made from), only grows in South America. So there is a

> possibility that they intermingled and our people here "may" be carrying Egyptian DNA.

> There is also a religious belief that the lost tribe of Israel, with

> members from Egypt, came here to the Americas approximately 600 BC.

> Anyway, I find this all fascinating and would like some insight into this

> possibility.

>

> Forward Ever (by any means necessary)!

> Karen C. Aboiralar

I dont think cocaine specifically was ever found in a mummy, it has been reported that certain alkaloids which are also found in cocaine have been found in egyptian mummies. There are many plants worldwide which share the same alkaloids and therefore would make it appear to be one thing injected when it fact it was something else. As for nicotine, I believe there also many plants which contain nicotine other than tobacco.

But then again, who knows

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| 10056|2003-10-15 08:19:16|cristofori whitakara|Re: Insights into Iberian population origins| does the word ebro for the river in Iberian come from an aramic-hebraic word ibriy?to transverse, cross over...

**Paul Kekai Manansala** wrote:

Am J Phys Anthropol. 2003 Oct;122(2):147-61.

Insights into Iberian population origins through the construction of highly informative Y-chromosome haplotypes using biallelic markers, STRs, and the MSY1 minisatellite.

Brion M, Salas A, Gonzalez-Neira A, Lareu MV, Carracedo A.

To investigate the diversity of Y chromosomes in the Iberian Peninsula and the North African population of Maghreb, we constructed superhaplotypes on the basis of 10 biallelic markers, 7 microsatellites, and 1 minisatellite located in the nonrecombining portion of the human Y chromosome. The analysis of extremely high MSY1 variability was performed by reducing the MVR-codes to modular structures. Y-STRs and MSY1 data provide information about the relationship between closely related populations such as those of Iberia. Analysis of biallelic markers allowed us to identify 7 of 12 haplogroups defined by those polymorphisms. The haplogroup background showed clear differences between Iberian populations and the North African one. The use of differently mutating Y-chromosome markers allowed us to infer different population events at different time scales: the Paleolithic background of the Iberian Peninsula, the Neolithic fingerprint on Y-chromosome lineages, and the Iron Age influence in the populations of Iberia. Implications of our results for the highly debated origin of Basques are also discussed. Copyright 2003 Wiley-Liss, Inc.

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| 10057|2003-10-15 08:37:59|cristofori whitakara|Re: Archeological evidence of Northeast Africans en route to ? ... |

mic mac have hieroglyphics and another name for them is Abenaki "people of the east" isn't ab and aki african-asian shem/semitic terms? ab means heart in kemet? no?

**Paul Kekai Manansala** wrote:

```
--- In Ta_Seti@yahooogroups.com, "M. Washington" wrote:
>
>
> There
> surely were Northeast Africans in Siberia back then. Eventually
> they made it
> to Alaska. Perhaps en route further south. Even to South America.
```



They were no longer Northeast Africans though anymore than present day Japanese or Melanesians are Northeast Africans.

Regards,  
Paul Kekai Manansala

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| 10058|2003-10-15 11:59:47|Paul Kekai Manansala|Re: Insights into Iberian population origins|

--- In [Ta\\_Seti@yahoogroups.com](#), cristofori whitakara

wrote:

> does the word ebro for the river in Iberian come from an aramic-

hebraic word ibriy?to transverse, cross over...

>

Could be, btw the word "Hebrew" itself comes from this same root.

Regards,

Paul Kekai Manansala

| 10059|2003-10-15 13:13:47|cristofori whitakara|Re: Insights into Iberian population origins|

so "hebrew" is an action because thats is what The Semitic-speaking Canaanites said about Abraham when he crossed over transversed (Ibriy) the Jordan River into Canaan, as opposed to a Nationality?

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups.com](#), cristofori whitakara  
wrote:

> does the word ebro for the river in Iberian come from an aramic-  
hebraic word ibriy?to transverse, cross over...

>

Could be, btw the word "Hebrew" itself comes from this same root.

Regards,  
Paul Kekai Manansala

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| 10060|2003-10-15 21:18:53|willie bennett|again!|

Harambee

I've been blocked out again! I haven't been getting messages from the group.

Can you tell me who to contact again?

wb

---

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| 10061|2003-10-15 22:12:06|Paul Kekai Manansala|Re: again!|

Hi Willie,

Your email address is bouncing. I'll try to resubscribe you.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> Harambee

> I've been blocked out again! I haven't been getting messages from

the

> group.

> Can you tell me who to contact again?

> wb

>

>

> 

---

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| 10062|2003-10-16 11:00:34|saidis\_aswan\_egy|pictures of Tuaregs |

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<http://www.danheller.com/images/Africa/Mali/Timbuktu/Slideshow/img19.h>

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<http://www.danheller.com/images/Africa/Mali/Timbuktu/Slideshow/img20.html>

<http://www.danheller.com/images/Africa/Mali/Timbuktu/Slideshow/img14.html>

| 10064|2003-10-16 20:22:49|qyiet\_ryot|Global Racial Hierarchy|  
Honest assessments of global racism by a person of Euro descent. I highly recommend everyone in here check it out.

<http://www.guardian.co.uk/race/story/0,11374,1046113,00.html>

Excerpt:

"But there is another reason, which is a specifically white problem. Because whites remain the overwhelmingly dominant global race, perched in splendid isolation on top of the pile even though they only represent 17% of the world's population, they are overwhelmingly responsible for setting the global agenda, for determining what is discussed and what is not. And the fact that whites have no experience of racism, except as perpetrators, means that racism is constantly underplayed by western institutions - by governments, by the media, by corporations. Moreover, because whites have reigned globally supreme for half a millennium, they, more than any other race, have left their mark on the rest of humanity: they have a vested interest in denying the extent and baneful effects of racism."

That vested interest, I believe, is also one of the main reasons why history has been so distorted.

| 10065|2003-10-17 06:36:57|Paul Kekai Manansala|Human X-chromosomal lineages in Europe reveal Middle Eastern and As|  
Eur J Hum Genet. 2003 Oct 8 [Epub ahead of print]. Related Articles, Links

Human X-chromosomal lineages in Europe reveal Middle Eastern and Asiatic contacts.

Xiao FX, Yotova V, Zietkiewicz E, Lovell A, Gehl D, Bourgeois S, Moreau C, Spanaki C, Plaitakis A, Moisan JP, Labuda D.

1Centre de Recherche, Hopital Sainte-Justine, Montreal, Quebec, Canada.

Within Europe, classical genetic markers, nuclear autosomal and Y-

chromosome DNA polymorphisms display an east-west frequency gradient. This has been taken as evidence for the westward migration of Neolithic farmers from the Middle East. In contrast, most studies of mtDNA variation in Europe and the Middle East have not revealed clinal distributions. Here we report an analysis of dys44 haplotypes, consisting of 35 polymorphisms on an 8 kb segment of the dystrophin gene on Xp21, in a sample of 1203 Eurasian chromosomes. Our results do not show a significant genetic structure in Europe, though when Middle Eastern samples are included a very low but significant genetic structure, rooted in Middle Eastern heterogeneity, is observed. This structure was not correlated to either geography or language, indicating that neither of these factors are a barrier to gene flow within Europe and/or the Middle East. Spatial autocorrelation analysis did not show clinal variation from the Middle East to Europe, though an underlying and ancient east-west cline across the Eurasian continent was detected. Clines provide a strong signal of ancient major population migration(s), and we suggest that the observed cline likely resulted from an ancient, bifurcating migration out of Africa that influenced the colonizing of Europe, Asia and the Americas. Our study reveals that, in addition to settlements from the Near East, Europe has been influenced by other major population movements, such as expansion(s) from Asia, as well as by recent gene flow from within Europe and the Middle East. European Journal of Human Genetics advance online publication, 8 October 2003; doi:10.1038/sj.ejhg.5201097  
| 10066|2003-10-17 18:23:09|willie bennett|in/out|  
Hey! Can't tell if my messages are getting through!  
wb

---

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| 10067|2003-10-17 18:42:12|M. Washington|When is red black? Also, the issue of the (African) dynastic race|

Attachments :  
.....  
.....

**WHEN IS RED BLACK? ALSO, THE ISSUE OF THE (AFRICAN) DYNASTIC RACE**

**[A] INTRODUCTION**

**[B] THE DYNASTIC RACE ISSUE**

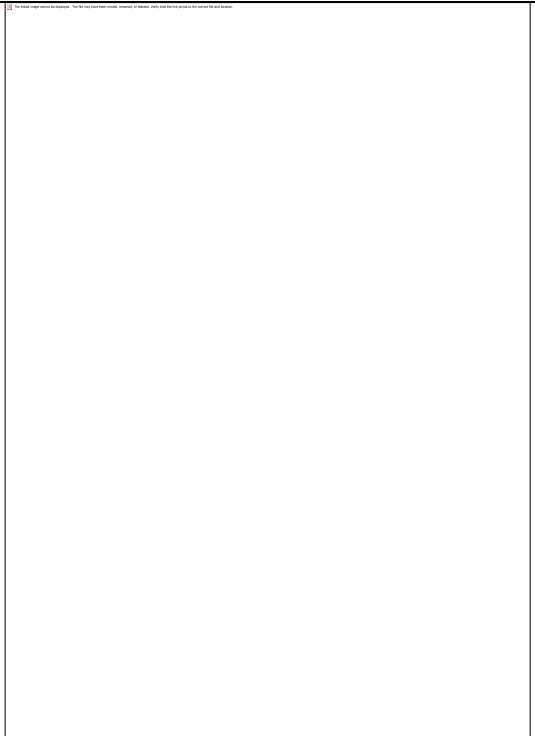
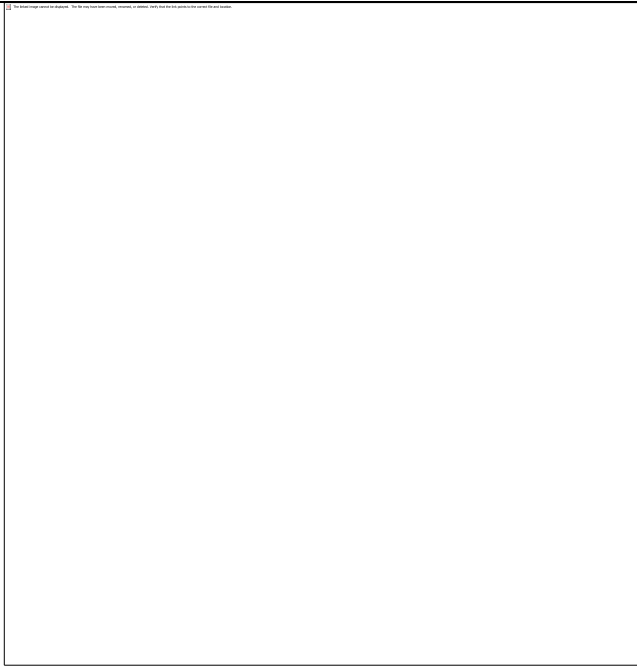
Pairedness as the sign of an African dynastic race if there was one

[C] RED AND BLACK: THE ISSUE OF COLOR AND SELF-WORTH

[D] CONCLUSION

[E] FOOTNOTES

[A] INTRODUCTION: Last week I said that though Egyptologists state that red is the color Egyptians used to denote themselves and black the color for Nubians that they could in fact be smiling up the wrong tree. I said that many tribes of black-skinned Equatorial people portray themselves as red. I said I thought it was a legitimate question to ask when red was actually black. Complicating the issue as clear as black and white or red and black, is that throughout rock art history from South Africa to Anatolia, black and red skin-toned people are depicted together showing that they are two skin-tones with one culture.

WHEN IS RED BLACK?  NE African: brown chest, black neck, red face	The red and black-skin tones of mono-cultural Anatolians. Same population as NE Africa
	

[B] THE DYNASTIC RACE ISSUE: Not a red culture for ancient Egypt and a black culture for Nubia, but one culture for both: prehistoric African.

Actually, though much ado is made about the dynastic race theory as if the dynastic race was Semitic, one is hard-pressed to find any early pharaohs who are other than Negroid for the first six dynasties beginning with a Negroid-headed Narmer. If he was your dynastic invader, well, you've got your answer then. The problems disappear when it's realized that the earliest settlers of Mesopotamia were, in fact, from the Sudan before and during desertification.

Pairedness as the sign of an African dynastic race if there was one: Any dynastic race was Africans with African customs who came back home. All the iconography shows that. There is no Kurgan iconography for the so-called dynastic race. The famous dynastic invader dagger with the paired animals is as African as you get. You will find it very hard to pick up any book in African art and not find pairedness: people, animals. Pairedness goes very deep into the African philosophy and there is no African philosophy without pairedness. As Ra-Nehem has stressed, the very concept of a godhead in Africa was a joint male-female creation. There is no existence without pairedness. I have a number of pictures of paired images. As a matter of fact, just to lay the issue to rest, I have included ten entries from my research on twins and double figurines at the end of the post (Footnote No. 1) to let it be clearly known that the doubled giraffe and animal motif on the Gebel whatever knife handle is an African motif. If those are not enough, I have thirty more examples. I actually stopped recording pairs as they are simply omnipresent. The Greeks picked-up on paired-ness from the Africans. That's another story to be gone into if anyone wishes.

Now, for the purpose of this post. When is red black? Meaning, when red is the skin-tone used to portray Egyptians, is there a black-skinned person underneath? Complicating the problem is that the man above, when you look at his chest, is brown-skinned. But, he painted his neck, outer face, and lips black and his inner face red. Egyptologists have had a free and mostly unchallenged ride in being able to fall behind an argument that ain't no nigger African founders of Egypt in a makeshift argument saying red is Egyptian and black is Nubian: but the above picture shows that it is not a black and white or red and black question. Does anyone know if since the two skin-tones, red and black, were intermingled throughout Africa-Near East (I have more images if anyone thinks the above is an isolated example) if a man such as the above, painted himself black and red to pay tribute to the two skin tones and likely mixed ancestry? Being rhetorical here. Egyptology is so vocal and adamant on the red-Egyptian-black-

Nubian issue that they should have a clear, convincing, unambiguous, uncontestable answer. Im waiting for one.

Also, it is to be considered that ochre has been used I think since Homo Egaster so nearly 2 million years ago. I could be wrong. Its been around for ages. It is a sacred color. That it plays such a central role in African societies, Egypt in the earliest stages being wholly African, there is a good chance that people portrayed themselves red on occasion to signify something that was holy. If so, when we see red skin tones in Egypt, as all that glitters aint necessarily gold, all that be red aint necessarily natural red-skin.

[C] RED AND BLACK: THE ISSUE OF COLOR AND SELF-WORTH: We are talking color. It tickles me when Egyptologists say that color was not an issue with the ancient Egyptians so why bring it up now? See, if you accept what has been said, then aint no nigger founders of Africa (sorry to offend anyones sensibilities). They be happy when the status quo isnt challenged as Equatorial persons are left as being non-entities. But, it was racism that turned a blind eye to the Negroid foundation of Egypt and established the propaganda that the Egyptians were color-blind but like all peoples, nationalistic instead. But not color conscious. The argument is fake, is hallow, is prefabricated as the issue is not about whether Egyptians were color conscious or not but about the fact that most whites say that people of color did not found Egypt. \*\*So, to bring up the issue is not to raise the color question but to dispel a lie about the way that history is told and feelings of self-worth are metted-out. The feelings of chest-swelling pride for whites to believe in some Semitic dynastic race. No. Theyve got it wrong.

Those Europeans who became the Jews likely learned their religion from the Lemba when the proto-Jews wandered into Nubia for anyone who knows the story as the features of Judaism are found throughout African religion and not in that particular form in the Ur they came from and Egypt (which was in transition) they passed through. Going back to the double \*\* a bit above speaking about self-worth. The purpose in speaking about race is to dispel a lie. For the way self-worth is presently metted-out, Europeans say that Egyptians were Caucasians and blacks non-participants played no role save as slaves: hence, they have no value and Europeans are a super race, superior and standing heads and shoulders above the mentally vacuous Equatorial race who makes them filthy by their presence. This is

what whites claiming ancient Egypt is Caucasoid in its roots is all about: a means to justify feelings of meglomania. AND WHEN BLACKS BOUGHT INTO IT, THEY FELT THEMSELVES INFERIOR. So, when whites came to Africa, they treated them like loyalty carrying them about in portable chairs on their shoulders and feeling they had to accept superior Western religion not realizing that Western religion, and Islam as well, are African religion in other clothes. This is what Egypt is all about. They have made it that because Africans had some aspects of the culture for tens of thousands of years and it never gave them a big head. They took it as natural. Just as going about nude was natural. Until Western presence made it a crime. Westerners turned the world upside down. And it was Africans who were down and they who were up.

But, it was Africans who founded Egypt. And Equatorial persons should mett-out self-worth to themselves as those whose ancestors have founded the modern world (oops. There are a lot of problems sedentary life brought on): contrary to what the imposters claim who have stolen everything and turned history upside down. They honor theft and lie. The greatest among them are the greatest thefts and liars.

[D] CONCLUSION: But, to summarize and conclude. This post rose the question about when red is black meaning as black Africans often portray themselves as red and comprised much of the populace of ancient Egypt, when is a red-painted person actually black-skinned. Egyptology has not addressed the issue or solved the problem. The post also presented supportive evidence in the form of an image of the two skin-tone nature of the ancient world: red and black.

Marc Washington

**[E] FOOTNOTES No. 1:** Doubles as an African motif not some damned motif of non-African dynastic invaders theory. If there were any invaders, they were returning Africans

(1) TWINS AMONG THE YORUBA: Some African tribes consider twins to be a sign of grave misfortune and kill them at birth. Others consider twins a sign of good luck. Often one or both twins die shortly after death. In this event, an *ibeji* is made meaning to say, a wooden image of the twins. The mother treats it as if it were a living person, clothing and bathing it and feeding it by smearing egg yolk over its lips until the features wear away.<sup>[1]</sup>



(1) Figure sculpted out of a single piece of wood of two-breasted figures back of heads fused with faces looking forward, meaning in opposite directions. One figure has penis and calls to mind the bi-sexed beings<sup>[DB-plate 4][2]</sup>

(2) Power figure of Western Zaire in the form of a two-headed hog made out of wood and filled with power-giving nails. Each has a front set of legs as they both face opposite directions.<sup>[CR, p. 231][3]</sup>

(3) The front legs and head of two-headed dogs placed back-t-o-back in Vili, Zaire. The writer says: This figure was kept by an entire Vili community to maintain social health and well-being. Nails were driven into the surface of the figure to activate powerful ingredients concealed in a lump of resin on the animals back.<sup>[MN-107][4]</sup>

(4) Painted wooden statue of two men standing back-to-back, one a mirror reflection of the other. This is described as a fetish figure of the Mpwau tribe in the Congo.<sup>[DP-20][5]</sup>

(5) Chamba double figure, Nigeria. Twins are highly prized among the Chamba. To protect them from an early death, double figures are carved and placed on the ground to the entrance to the house. In this example, the twins are male and female. The union of the male and female through a shared pair of legs is a reflection on the theme of duality of opposites frequently explored in Nigerian art.<sup>[DP-58][6]</sup>

(6) Bena Lulua Double-Fetish Figure, Democratic Republic of the Congo, Wood. Hunters in Bena Lulua carvings are marked by distinctive target-shaped scarification pattern. Bent arms pressed close to the body represent masculine strength. Magical substances placed inside the navel/magic container were used by hunters to call upon supernatural powers.<sup>[DP-66][7]</sup>

(7) Konde nail fetish in the shape of a double-headed dog of the Bakongo tribe.<sup>[RB-211][8]</sup>

(8) A wooden Congo figure of a man sitting on a stool of a double-headed dog.<sup>[JB-8][9]</sup>

(10) Several carvings of Dogon doubles: Double figures, male and female, representing the progenitors of the Dogon and their concept of continuity, are placed in their ancestral shrines to

<sup>[1]</sup> William Flagg, *Yoruba sculpture of West Africa*, (Alfred Knopf, Inc., New York, 1982), p. 15.

<sup>[1]</sup> Daniel Biebuyck, *The Arts of Zaire, v. 1*, (University of California Press, Berkeley, CA, 1985).

<sup>[1]</sup> Christopher Roy, *Kilengi African art from the Bareiss Family Collection*, (University of Washington Press, Seattle, 1999), p. 231.

<sup>[1]</sup> Mary Nooter, *Secrecy African art that conceals and reveals*, (The Museum for African Art, New York, 1993), 107.

<sup>[1]</sup> Donna Page, *Keepers of History African art: from the collection of Dr. Michael Berger*, (The African Art Museum of the Society of African Missions, Tenafly, NJ, 1997), p. 20.

<sup>[1]</sup> Donna Page, *Keepers of History African art: from the collection of Dr. Michael Berger*, (The African Art Museum of the Society of African Missions, Tenafly, NJ, 1997), p. 58.

<sup>[1]</sup> Donna Page, *Keepers of History African art: from the collection of Dr. Michael Berger*, (The African Art Museum of the Society of African Missions, Tenafly, NJ, 1997), p. 66.

<sup>[1]</sup> Robert Brain, *Art and Society in Africa*, (Longman Book Publishers, London, 1980), p. 211.

<sup>[1]</sup> Jean-Baptist Bacquat, *The tribal arts of Africa*, (Thames and Hudson, London, 1998), p. 8.

<sup>[1]</sup> William Flagg, *Yoruba sculpture of West Africa*, (Alfred Knopf, Inc., New York, 1982), p. 15.

<sup>[2]</sup> Daniel Biebuyck, *The Arts of Zaire, v. 1*, (University of California Press, Berkeley, CA, 1985).

<sup>[3]</sup> Christopher Roy, *Kilengi African art from the Bareiss Family Collection*, (University of Washington Press, Seattle, 1999), p. 231.

<sup>[4]</sup> Mary Nooter, *Secrecy African art that conceals and reveals*, (The Museum for African Art, New York, 1993), 107.

<sup>[5]</sup> Donna Page, *Keepers of History African art: from the collection of Dr. Michael Berger*, (The African Art Museum of the Society of African Missions, Tenafly, NJ, 1997), p. 20.

<sup>[6]</sup> Donna Page, *Keepers of History African art: from the collection of Dr. Michael Berger*, (The African Art Museum of the Society of African Missions, Tenafly, NJ, 1997), p. 58.

<sup>[7]</sup> Donna Page, *Keepers of History African art: from the collection of Dr. Michael Berger*, (The African Art Museum of the Society of African Missions, Tenafly, NJ, 1997), p. 66.

<sup>[8]</sup> Robert Brain, *Art and Society in Africa*, (Longman Book Publishers, London, 1980), p. 211.

<sup>[9]</sup> Jean-Baptist Bacquat, *The tribal arts of Africa*, (Thames and Hudson, London, 1998), p. 8.

| 10068|2003-10-18 00:57:06|Paul Kekai Manansala|Re: in/out|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> Hey! Can't tell if my messages are getting through!

> wb

>

>

They're showing up here on the website. Are you not getting them by email?

Regards,

Paul Kekai Manansala

| 10069|2003-10-18 11:56:59|M. Washington|African Lemba as founders of modern Judaism|

Attachments :  
.....

In a post yesterday, I wrote: Those Europeans who became the Jews likely learned their religion from the Lemba when the proto-Jews wandered into Nubia, for anyone who knows the story, as the features of Judaism are found throughout African religion and not in that particular form in the Ur they came from and Egypt (which was in transition) they passed through.

## 1899 JEWISH FELAH DANCE NOTE KINKY HAIR AND ETHIOPIAN FEATURES OF MOST

THE FIRST STEP SHOULD BE TO IDENTIFY THE FACTS OF THE CASE, AND THEN TO CONSIDER THE POSSIBLE EXPLANATIONS OF THEM.

In: Steward MacAlister, A day in a Felah Village, Palestine Exploration Fund (a quarterly journal), pp. 29 38, 1915.

From my previous comments, I do not want to create the impression I am saying the Judaism spread throughout Africa. I meant that religion in Africa is more-or-less uniform and the Lemba have, more-or-less, typical beliefs, rituals, and practices with other African groups. I believe the early Jews joined the Lemba and adopted their religious beliefs. I believe it was the Lemba who are the original

black Jews and the first Hebrews not as a political entity but as a religious entity whose beliefs were taken on by Europeans who became Jews and became a political entity. For a little background as how the Jews built upon an African Lemba template the following:

Those familiar with Djehutis contributions on this matter in two posts since last spring will recall that Africans are typically (surely not always) dolichocephalic. And an early 20<sup>th</sup> century rabbi (article made available) noted that the earliest Jews were dolichocephalic not brachycephalic. That rabbi noted that modern Jews share the brachycephalic features of Armenians. Western Jews originated in the chariot-using Kurgan culture in Armenia. Further, the predecessors of (or perhaps better stated) the earliest Jews (Africans) lived in the Ethiopian highlands. That speaks for itself as it is Ethiopians who live in Ethiopia. I'd like to qualify that by saying that people of the region during predynastic and early dynastic times were Bambotide, San and those sharing ancestry with San. We typically think of the ancestral group as the late Pleistocene group in the Sahara whose descendents were the proto-Saharans, proto-Egyptians, proto-Sumerians, proto-Anatolians, etc (clarified by Clyde Winters: not the San part but the general concept).

I am speculating that it was the Lemba that were in the Ethiopian highlands and the Lemba who the writers of the bible included when referring, in Chronicles II, to Ethiopians as being a peaceful pastoral people in a land inhabited by the Ethiopians from time immemorial. What a wonderful, safe, non-threatening group of people those Nubians were. Why not join them? They know the land. Know how to survive and thrive in the environment. Know (likely) how to mine gold and make the various forms of art. Have alliances throughout the region. Pretty women are there. Honorable and smart enough to be the wife of Moses. Are mighty enough to use as allies. The Hyksos king called upon the Nubians to enter into war against the Egyptians. The Nubians. A reliable, worthy people. Particularly the Lemba. Best amongst them all. We will merge with them (although later we read that God cursed Ham. Looks like a power-struggle between the European and African priests with them splintering from one another and a taboo of sorts put in place where Africans could no longer be priests of European Jewery. I think it was Ezekial writing in Exile who was responsible for this? I don't know. Someone please correct me.)

In the past, I have already included journal articles showing the linguistic similarity between Hebraism and the language spoken by the San. That article included similar myths, practices, and so forth. These myths are not to be found in the Armenian homeland of the Jews. But, they are common throughout Africa. We

identify yogurt with Jews, but there were no domesticated cows in Armenia. They did have them, however, in Nubia. Yogurt is a gift, a by-product, of what Jews learned from Africans. Now it is a billion dollar industry. For those of you familiar with the matter, you will recall that Taharka, the Nubian Pharoah, saved the Jews from the Assyrians. There'd be no Judaism today without Taharka. No Christianity either, for that matter. And add Islam to the list as well. (Who posted that article?). There was deep connection between the Jews and Nubians. And, the image, the picture I showed above has men who mostly look Nubian as 19<sup>th</sup> century Jews.

What I would like to do in this post is to show one of what I believe are many Jewish rituals that find root in African customs: particularly that of the Lemba. It is speculation. You be the judge.

19<sup>TH</sup> CENTURY SAN: Miss Bleek was speaking of the dances of the San in South Africa in the 19<sup>th</sup> century. Shapera wrote: These dances among the Naron and Auen are described as follows by Miss Bleek: All gather in a circle, clap their hands, and sing a solemn tune with a (Marcs single-word paraphrase is simple) simple refrain Then they stamp around in a circle waving their arms to another phase of the melody. Some wear ostrich feathers.

In: I. Schapera, *The Khoisan Peoples of South Africa Bushmen and Hottentots*, (Routledge & Kegan Paul Ltd, London, [1930] 1951), pp. 122 123.

19<sup>TH</sup> CENTURY JEWISH FELAH IN PALESTINE: At a Jewish Felah wedding in Palestine in 1899, the men dance at times in a circle. In the sixth dance is the following: The men stand in two rows facing one another; the following tune is sung (Marcs comment: the bars and notes are presented on page 34. The tone is also very solemn as in the San tune). At the accented notes, there is a hand-clap. (p. 34) And elsewhere: The bride was dressed in red with three peacocks feathers on her head. (p. 31). This ceremony has six dances with different melodies in each.

In: Steward MacAlister, A day in a Felah Village, Palestine Exploration Fund (a quarterly journal), pp. 29 38, 1915.

There are many similarities between the San ceremony and the Jewish. And I am assuming that the San, being among the earliest peoples in Africa and proliferating throughout Northeast Africa, formed the populace of many tribes including those of the Nubian who, I state, claim the San as ancestors (as in the shared almond eye) and the various small-statured persons peopling tribes and villages in Palestine, Jericho, Ain Ghazal, the Nahal Hemar Cave, Damascus, Syria, and all over the place. I suggest that the Lemba tribe, who share Y chromosome structural patterns

with Jewish cohenin, I suggest that the wandering Jewish peoples in Nubia were attracted to the Lemba and that Moses, fictive or not, was spoken of as having a Nubian wife. I suggest she was of the Lemba tribe as evidently there was an affinity between the Jews and Lemba and the Jews evidently initially welcomed by and became priests among the Lemba.

The similarities in ceremonies:

(1) The Jewish peoples originated in Northern Europe. There were no peacocks there; no feathered headdresses. However, African tribes wear peacock feathers on many occasions and for length and color, the ostrich feathers worn by the San spoken of by Miss Bleek are comparable to those worn at the Jewish wedding spoken of above.

(2) The circular dances of both are similar.

(3) The solemn tune sung by both is similar.

(4) The hand clap, we assume the nature of the San ceremony requires synchrony, by both is periodic.

(5) The ceremony comprises a set of different dances each with their own melody or tune.

I say that if only one or two features were common that it might be due to chance, but that there are so many in common make it not due to chance. Circumcision is not a Kurgan practice. The Jews did not bring that practice from Armenia. But, they have it and I say that they adopted it in Africa and likely from the Lemba. Rites of passage. This is not a Kurgan custom. But, the Bar Mitzvah where at age 13 Jewish boys assume full religious obligations is still performed by every traditional African tribe. Again, it was not a custom the Jews brought from Armenia but one they learned in Africa and likely adopted the particular ceremonies of the Lemba. And consider, the African tribal names bear uncanny similarity to biblical names. The following are African tribal names: Aten, Adamwa (surely there is a simpler form called Adam), Magi (magic), Ham, Eve, Dan, Dalia, Ben, Mana, Miriam. All these, and near sound-alikes, are found in the bible. These names are not from Armenia and not from Sumer. Not from Assyria. They are from Africa.

I think its time for us to stop playing mind-games and stop pretending that history was something that it wasnt. We have lived for a few thousand years now with

half-truths, mis-truths. Sometimes things that are worse. Lets grow up and look truth in the eye. Lets get rid of pretense and make-believe. We see the horrible mess the world is in when people dont admit truth as in George Bush and Cheney still claiming that there was just cause to bomb Iraq. Yesterday seven American service men were killed and 10 maimed. The day before, seven Americans were killed in Palestine. Today (Saturday) so far, 4 US servicemen were killed in Iraq. All this mess is from people who take myth and make myth truth. The hard truth is that Judeo-Christianity is African religion, not some inspired revelation given to Jesus Christ from God. The honest truth is that Europeans came out of northern Europe into Iraq, Iran, and Israel and adopted myths and religions copied from African precedents that put them into a bloody clash with one another. All based on myth. We are living a hellish fantasy where death is the dues.

Bush mobilized America as a Christian nation undertaking Armageddon against Iraq and bible believers seeing the big bombs blast had visions of mistletoe, rather, missiles, dancing through their heads. The last days. All this self-fulfilling prophesy all based on 3000 year old African myths tailor-made for incursive peoples coming into Asia and Africa from Europe. Lets face it. Jericho was wholesale bloody genocide wiping out the oldest nearly continuous settlement in human history. Established since before the 10<sup>th</sup> millennium as a permanent settlement with houses surrounded by stone brick walls. Genocide under the name of a call by God to slay a peaceful people who didnt provoke anybody. People who only wanted to live and let live.

When myth becomes truth and people, like Bush, cling to myth to save face and make money (Bush is buying prisoners beds for \$50,000 a piece from his cronies as one million American kids are homeless. You can buy a house for \$50,000). When national policy is built on following a script based on myth; and when civilizations follow scripts based on myth, well, you can see what happens. Look back over the last 6000 years of history. Its time for people to take a reality check and start living by some semblance of truth and get out of the dream world people call reality but is nothing more than fairy tale. A murderous fairy tale.

Marc Washington

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| 10070|2003-10-18 20:20:48|Alex Derrick|Re: When is red black? Also, the issue of the  
(African) dynastic ra  
Hotep Marc,

I am unable to see any of your illustrations? Is anyone else having  
this problem?

Alx

| 10071|2003-10-19 07:41:41|M. Washington|Stunning finds in the Republic of Georgia upend  
long-standing ideas|

<http://www.sciam.com/article.cfm?chanID=sa006&collID=1&articleID=0008C127-C322-1F80-B57583414B7F0103>

Stranger in a New Land

Stunning finds in the Republic of Georgia upend long-standing ideas about the first hominids to journey  
out of Africa

By Kate Wong

1 2 3 4 5 next

Image: JOHN GURCHE

PORTRAIT OF A PIONEER With a brain half the size of a modern one and a brow reminiscent of Homo  
habilis, this hominid is one of the most primitive members of our genus on record. Paleoartist John

Gurche reconstructed this 1.75-million-year-old explorer from a nearly complete teenage *H. erectus* skull and associated mandible found in Dmanisi in the Republic of Georgia. The background figures derive from two partial crania recovered at the site.

#### Overview / The First Colonizers

We shall not cease from exploration

And the end of all our exploring

Will be to arrive where we started

And know the place for the first time.

--T. S. Eliot, *Four Quartets*: "Little Gidding"

In an age of spacecraft and deep-sea submersibles, we take it for granted that humans are intrepid explorers. Yet from an evolutionary perspective, the propensity to colonize is one of the distinguishing characteristics of our kind: no other primate has ever ranged so far and wide. Humans have not always been such cosmopolitan creatures, however. For most of the seven million years or so over which hominids have been evolving, they remained within the confines of their birthplace, Africa. But at some point, our ancestors began pushing out of the motherland, marking the start of a new chapter in our family history.

It was, until recently, a chapter the fossil record had kept rather hidden from view. Based on the available evidence--a handful of human fossils from sites in China and Java--most paleoanthropologists concluded that the first intercontinental traveling was undertaken by an early member of our genus known as *Homo erectus* starting little more than a million years ago. Long of limb and large of brain, *H. erectus* had just the sort of stride and smarts befitting a trailblazer. Earlier hominids, *H. habilis* and the australopithecines among them, were mostly small-bodied, small-brained creatures, not much bigger than a modern chimpanzee. The *H. erectus* build, in contrast, presaged modern human body proportions.

Curiously, though, the first representatives of *H. erectus* in Africa, a group sometimes referred to as *H. ergaster*, had emerged as early as 1.9 million years ago. Why the lengthy departure delay? In explanation, researchers proposed that it was not until the advent of hand axes and other symmetrically shaped, standardized stone tools (a sophisticated technological culture known as the Acheulean) that *H. erectus* could penetrate the northern latitudes. Exactly what, if anything, these implements could accomplish that the simple Oldowan flakes, choppers and scrapers that preceded them could not is unknown, although perhaps they conferred a better means of butchering. In any event, the oldest accepted traces of humans outside Africa were Acheulean stone tools from a site called 'Ubeidiya in Israel.

Brawny, brainy, armed with cutting-edge technology--this was the hominid hero Hollywood would have cast in the role, a picture-perfect pioneer. Too perfect, it turns out. Over the past few years, researchers working at a site called Dmanisi in the Republic of Georgia have unearthed a trove of spectacularly well preserved human fossils, stone tools and animal remains dated to around 1.75 million years ago--nearly half a million years older than the 'Ubeidiya remains. It is by paleoanthropological standards an embarrassment of riches. No other early *Homo* site in the world has yielded such a bounty of bones, presenting scientists with an unprecedented opportunity to peer into the life and times of our hominid forebears. The discoveries have already proved revolutionary: the Georgian hominids are far more primitive in both anatomy and technology than expected, leaving experts wondering not only why early humans first ventured out of Africa but how.

Image: GOURAM TSIBAKHASHVILI (fossils); CHRISTIAN SIDOR (New York College of Osteopathic Medicine (modern skull))

Sidebar: Skull Surprises

A Dubious Debut

As the crow flies, the sleepy modern-day village of Dmanisi lies some 85 kilometers southwest of the Georgian capital of Tbilisi and 20 kilometers north of the country's border with Armenia, nestled in the lower Caucasus Mountains. During the Middle Ages, Dmanisi was one of the most prominent cities of the day and an important stop along the old Silk Road. The region has thus long intrigued archaeologists, who have been excavating the crumbling ruins of a medieval citadel there since the 1930s. The first hint that the site might also have a deeper significance came in 1983, when paleontologist Abesalom Vekua of the Georgian Academy of Sciences discovered in one of the grain storage pits the remains of a long-extinct rhinoceros. The holes dug by the citadel's inhabitants had apparently opened a window on prehistory.

Pages 2 5:

<http://www.sciam.com/article.cfm?chanID=sa006&collID=1&articleID=0008C127-C322-1F80-B57583414B7F0103>

| 10072|2003-10-19 09:18:01|Paul Kekai Manansala|Re: When is red black? Also, the issue of the (African) dynastic ra|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

> Hotep Marc,

>

> I am unable to see any of your illustrations? Is anyone else

having

> this problem?

>

The graphics will not be archived if sent as attachments. Thus, only those who receive email messages will be able to see them.

The option is use html tags (img src) which show images from a remote site.

Regards,

Paul Kekai Manansala

| 10073|2003-10-19 09:28:27|Paul Kekai Manansala|Journal articles|

Predynastic subterranean dwellers in Maadi, Cairo

Hartung, U.

Egyptian Archaeology, 2003, no. 22, pp. 7-9

EGYPT EXPLORATION SOCIETY

Kit Nelson and Associates, Holocene Settlement of the Egyptian Sahara, Vol. 2: The Pottery of Nabta Playa, ISBN 0-306-46613-9, Kulwer Academic Publishers, New York

Nibbi, A.

Discussions in Egyptology, 2003, no. 55, pp. 117-118

DE PUBLICATIONS

Fred Wendorf, Romuald Shield and Associates, Holocene Settlement of the Egyptian Sahara, Vol. 1: The Archaeology of Nabta Playa, ISBN 0-306-46612-0, Kulwer Academic Publishers, New York

Nibbi, A.

Discussions in Egyptology, 2003, no. 55, pp. 112-116

DE PUBLICATIONS

Getting the ritual right-fishtail knives in Predynastic Egypt

Hikade, T.

Studies in the History of Religions, 2003, no. 97, pp. 137-152

E.J. BRILL

Royal Festivals in the Late Predynastic Period and the First Dynasty

Serrano, A. J.

Bar International Series, 2002, vol. 1076, pp. ALL

TEMPUS REPARATSM

Regards,

Paul Kekai Manansala

| 10074|2003-10-19 16:44:17|M. Washington|Britain and France in dispute over cave art|

## **Britain and France in dispute over cave art**

**By Philip Delves Broughton in Paris**

*(Filed: 16/10/2003)*

The age of the cave paintings at Chauvet, the Sistine Chapel of palaeolithic art in south eastern France, has become the subject of a war of words between British and French archaeologists.

The British claim the French may have exaggerated their age by 18,000 years under official pressure to promote them as the oldest cave paintings in the world.

In its final report on the paintings, released this week, a French culture ministry rejected the allegations and called the British dating methods "too slow and expensive" to bother with.

Paul Pettitt, an archaeologist at the University of Sheffield, accused the French yesterday of "not being honest and open" about the real age of the paintings.

The French have dated the paintings to 33,000 BC, which would make them the oldest paintings in the world.

Mr Pettitt and Paul Bahn, an independent archaeologist, published a paper this year which said the style of the paintings suggested a date of about 15,000 BC. "If the French are right, it would be as if they had found a Renaissance painting from the early Middle Ages," said Mr Pettitt.

The French allowed only a single French laboratory to analyse the carbon in the charcoal used in the drawings and refused to send comparable samples to other facilities around the world for dating.

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2003/10/16/wart16.xml&sSheet=/news/2003/10/16/ixworld.html>

| 10075|2003-10-19 16:44:28|M. Washington|Archaeologists find possible pre-Civil War slave home |

<http://www.dailypress.com/news/local/virginia/dp-va--slavecabin1015oct15,0,6934336.story?coll=dp-headlines-virginia>

Archaeologists find possible pre-Civil War slave home

By the Associated Press

Published October 15, 2003

FOREST, Va. -- Archaeologists at Poplar Forest have uncovered the remains of a cabin that might have housed slaves on property formerly owned by Thomas Jefferson's family.

The researchers will study nearby artifacts to determine whether the home that once stood there housed slaves. If it did, further study could show how slaves' lives changed in the years surrounding the war.

"Laws were changing around that time in that slave owners were afraid of insurrections and not allowing their slaves to learn how to read or write," said Barbara Heath, one of Poplar Forest's chief archaeologists. **[[Marc's note: things haven't changed much. Congress doesn't spend much on educating minorities. Regardless of the cause, the result is the same: blacks won't be as prepared for the job market as whites and will continue to earn 2/3rds what whites earn in the same period of life-long employment. Mr. Jefferson. Are we to thank you for setting a precedent for your successors?]]**

"So depending on what we find we may be able to see if people were living within the restrictions or if they were bending the rules," Heath said.

One of the things to look for, Heath said, would be evidence of writing tablets or items that would point toward literacy among the people living in the cabin.

In addition to the cabin site, Heath has found evidence of a Jefferson-era structure 20 yards away. Both sites border what archaeologists think was an intersection between roads that Jefferson designed around his property.

Artifacts at Poplar Forest give researchers details of the lives of everyone who lived there, from Jefferson in the 18th century to the Cobbs and Hutter families in the 19th century.

Heath said the first sign that indicated that there was a structure at the site was when she started finding stones that would have been used for a chimney.

When archeologists started digging around the chimney base they also found a subfloor pit that was likely used to store items in front of the hearth. So far artifacts found at the site include pottery, rubber combs, spoons, knives, harmonica reeds and marbles.

The team also was able to see what the cabin's inhabitants ate by looking at preserved animal bones.

Heath said no one has proved yet that the structure was a slave cabin, but so far the evidence points in that direction.

"We know the Hutter family lived in the main house," Heath said. "We know there was an overseer so it's possible that this was the overseer's house but we are finding things that we've often found in other slave cabins."

Heath was able to determine that the cabin was probably torn down in the 1850s because the newest artifacts that she could find date to that period.

Whatever does turn up, archaeologists will be able to make comparisons between artifacts found at slave cabins from earlier periods.

Archaeologists have found a wide variety of artifacts during ongoing excavations at Poplar Forest. Recently they found an eggshell, almost perfectly intact, preserved from the 1850s.

Jefferson's wife inherited Poplar Forest, a former tobacco plantation, in 1773. The 4,812-acre property left the Jefferson family's possession in the mid-1800s and was occupied as a private residence until 1984.

Copyright 2003, Daily Press

| 10076|2003-10-19 16:44:37|M. Washington|Unpalatable but true: cannibalism was routine|

<http://www.telegraph.co.uk/connected/main.jhtml?xml=/connected/2003/10/15/ecfcann14.xml&sSheet=/connected/2003/10/15/ixconn.html>

Unpalatable but true: cannibalism was routine

By Tim Taylor

(Filed: 15/10/2003)

The science of cannibalism has just become respectable, as irrefutable bio-molecular evidence that we have eaten each other for millennia spurs renewed efforts by archaeologists, geneticists and anthropologists to find out when we started to do it, and why.

With the Lendu and Hema militias currently cooking human hearts and livers under the eyes of UN observers in north-east Congo, and the abduction of children for food in North Korea, it is hard to believe that until recently academia was dominated by politically correct assertions that cannibalism did not exist. While no one denied that psychopaths and the very hungry do it sometimes, eye-witness accounts of routine cannibalism were ignored.

In his 1979 book, *The Man-Eating Myth*, the social anthropologist William Arens told a generation of scholars what they wanted to hear: stories of cannibal tribes were the racist slanders of white imperialist scientists.

Survival cannibalism made headlines after the 1973 Andes air crash. Sixteen Catholics had stayed alive by eating those who either died on impact or subsequently. The Vatican advised that, although those who had chosen to starve were not guilty of the sin of suicide, those who practised cannibalism had not sinned either: the souls of the deceased were with God, the corpses profane husks.

The ease with which humans switch into survival mode should have alerted the anthropologists who espoused Arens that their cherished theory was fictional. Archaeologically, cannibal behaviour was evident all along, from prehistoric Fiji to the Aztecs to the Neanderthals of Europe.

There is now an overwhelming case that cannibalism is a worldwide phenomenon, stretching back to our evolutionary origins: wild chimpanzees and 70 other mammal species have been observed killing and eating each other, while the two-million-year-old *Homo habilis* cranium known as Stw 53 is covered with deliberate cut marks.

With this in our behavioural inheritance, the question of why we started to do it fades away. More interesting is the cannibalism we have chosen. The emerging picture is of two main types, one aggressive, as on Pueblo-Indian sites where children's skulls were used to cook their brains; the other reverential, as in the Siberian Iron Age, where select cuts of meat were removed from bodies before burial to make a funeral meal.

Sceptics who have argued against these interpretations now have the findings of molecular biology to deal with. Desiccated human faeces, preserved for a thousand years among smashed bone at the Pueblo-Indian site of Cowboy Wash, have been found to contain protein unique to human heart muscle.

This is the remains of just one meal, eaten in one place, but there is new evidence that is global in extent. Researchers from University College London, having identified gene-based resistance to diseases of the mad-cow type among the Fore of Papua New Guinea - who only recently gave up eating their dead - went on to identify it in all the rest of us as well. John Collinge of UCL sees the pattern of chromosomal modification as due to the evolutionary "selection pressure" of past cannibalism-related diseases.

The question is why has cannibalism, by and large, stopped? The answer has less to do with innate decency or moral progress than with status. For most of the hunter-gatherer period a community could not afford not to eat its dead or its dead enemies. With farming came a certain pride in displaying a life of plenty. Human burials and cremations were (and are) acts of conspicuous consumption.



It is easy to think that what "we" do is what all right-thinking humans do. And it is hard, in our supermarket culture, to imagine what it is like to scavenge for food. But the careful procedures of science can uncover the truth in the face of hardened preconceptions.

Now we know that cannibalism was a widespread norm in the past, we need to find out why particular societies gave it up. Somewhat uncomfortably, the reason in Papua New Guinea, after the Australian government's suppression of funerary cannibalism in the Fifties, seems to have been a desire on the part of the indigenous population to be reincarnated as affluent white people.

Dr Taylor teaches at the Department of Archaeological Sciences, University of Bradford. His book, *The Buried Soul: How Humans Invented Death* was published in paperback this week (Fourth Estate) and is available for 8.99 + 2.25 p&p. To order call Telegraph Books Direct on 0870 155 7222.

| 10077|2003-10-19 18:27:52|M. Washington|Setting to html ... When is red black? Also, the issue of the (Afr|

[Marcs comment here \(MW\)](#)

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--- In Ta_Seti@yahoogroups.com, "Alex Derrick"
wrote:
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> Hotep Marc,
>
> I am unable to see any of your illustrations? Is anyone else
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having
> this problem?
>
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The graphics will not be archived if sent as attachments. Thus, only those who receive email messages will be able to see them.

The option is use html tags (img src) which show images from a remote site.

Regards,  
Paul Kekai Manansala

(MW)

I've had trouble as well. With Outlook, I've found before that some things I sent and could see myself when the posts are sent back to me others couldn't see; and some things others could see when they themselves post I couldn't see in Outlook. Someone from Ta-Seti told me a month or so ago, like Paul said, to set Outlook so that I can see html files. What this solved was that some who set their mailing

program to html could see begin to see the images I posted in the letters. That's what I do these days to post images in the letter rather than send them as attachments (some mailing programs may try to convert images posted in a letter into an attachment that may but probably won't open). I think each mailing program is different: Outlook, aol, etc. To set up HTML on Outlook you go into **Tools / Options / Mail Format** / and there you see a pop-down window with: Doc, RTF, HTML. You **click HTML**. and the mailing program is set to see html files sent by others. While the sequence and terms may differ with different mailing programs, they may be similar to Outlook. My feeling, this comes from a non-technical person, so I don't know, is that, like Paul says, the most widely-used program to see images on any given mailing program is html.

If yours is set to html, you will probably be able to see the posts I'm sending. Where the when is red black question is concerned, I found an image today I will send soon. It's of a tribe in Nuba with two compelling pictures of their women. One picture is of women completely painted in ochre where they glisten red and the companion picture is where they glisten black. I'm not certain if they painted themselves black (in this tribe, some are brown-skinned and others black-skinned). But, it appears that some brown-skinned persons painted themselves black. This, to me, raises an interesting dilemma it is likely that these practices are prehistoric and from the same populations that likely interacted with ancient Egyptian populations. The question being, are the ancient Egyptian pictures painted red or black real skin tones or painted. And, complete painting in red and black appear to occur. Like I said, I'll soon be sending the pictures. It may be on Wednesday as I didn't have my tripod in the library today and when taking the pictures, the camera moved a bit when I pressed the shutter making the pictures somewhat blurry. I want to have sharp, crisp pictures and need to find time to go back and get them.

Marc

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| 10078|2003-10-19 23:17:08|willie bennett|Re: in/out|  
Yes. I'm back in, thank you Paul.

>From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: in/out  
>Date: Sat, 18 Oct 2003 07:57:01 -0000  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"  
>wrote:  
>> Hey! Can't tell if my messages are getting through!  
>> wb  
>>  
>>  
>>  
>  
>They're showing up here on the website. Are you not getting them by  
>email?  
>  
>Regards,  
>Paul Kekai Manansala  
>  
>

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FREE! <http://msnmessenger-download.com>

| 10079|2003-10-20 09:20:13|Alex van Deelen|Re: Unpalatable but true: cannibalism was routine|  
Message: 5  
Date: Sun, 19 Oct 2003 19:44:42 -0500  
From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>  
Subject: Unpalatable but true: cannibalism was routine

>  
  
<http://www.telegraph.co.uk/connected/main.jhtml?xml=/connected/2003/10/15/ecfcann14.xml&sSheet=/connected/2003/10/15/ixconn.html>  
>  
> Unpalatable but true: cannibalism was routine  
> By Tim Taylor  
> (Filed: 15/10/2003)  
>  
>  
> The science of cannibalism has just become respectable, as irrefutable  
> bio-molecular evidence that we have eaten each other for millennia spurs

> renewed efforts by archaeologists, geneticists and anthropologists to find  
> out when we started to do it, and why.

I'm sorry, but I think this has gone far enough. Cannibalism??

This is a group about Ancient Egypt and the Nile Valley.  
And frankly, I think a lot of your posts are just trolling attempts.

Alex

| 10080|2003-10-20 12:45:05|M. Washington|Re: Unpalatable but true: cannibalism was routine|

[Marcs comment here \(MW\)](#)

**Subject:** [Ta\_Seti] Re: Unpalatable but true: cannibalism was routine

Message: 5  
Date: Sun, 19 Oct 2003 19:44:42 -0500  
From: "M. Washington"  
Subject: Unpalatable but true: cannibalism was routine

>

<http://www.telegraph.co.uk/connected/main.jhtml?xml=/connected/2003/10/15/ec>

> fcann14.xml&sSheet=/connected/2003/10/15/ixconn.html

>

> Unpalatable but true: cannibalism was routine

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I'm sorry, but I think this has gone far enough. Cannibalism??

This is a group about Ancient Egypt and the Nile Valley.  
And frankly, I think a lot of your posts are just trolling attempts.

Alex

(MW) Alex. You are entitled to your opinion. And, as Afro-centric as I am, I try to keep a truly open mind to all aspects of African history as it is only when one weighs everything that they can have true balance. Dont get on your high horse, either. If you are a Christian, when you receive communion, you will receive bread and wine which represents the body

and blood of Christ. That harkens back to a time when there was cannibalism in the ancestral roots of that religion. It was Freud himself who in Sigmund Freud, ***Moses and monotheism***, (Vintage Books, New York, [1939] 1967) I believe gave hints of cannibalism in proto-Judaism as well. And in the Egyptian corpus, you do have the cannibals hymn. So, dont go getting all righteous and being so prissy you dont want to get your hands dirty. And one more thing. If you have anything against my writing, dont just tell me you think my posts are trolling attempts speaking in these vague, misty, general terms. Pick up something concrete about them you dispute and lets discuss it. I am waiting for you and will be quite disappointed if I dont hear further from you. Open your mouth. Talk.

Marc Washington

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| 10081|2003-10-20 13:35:04|Bida|Re: Unpalatable but true: cannibalism was routine|

While I don't agree with many of Marc's theories  
and suppositions---and I sometimes do not read  
a few because of their general length---I don't think  
this particular article is so off-base for this forum.

We tend to leave Ancient Egypt and the Nile Valley quite often, venturing back into prehistory to talk about hominid evolution or journeying to Fiji to debate the arrival of the island's original inhabitants. We've criss-crossed much of Africa, traveled to Europe, made fierce inroads into Asia, talked about Australia and trekked around Central/South America (African pre-Columbian contact). I've come to

accept that Ta-Seti is generally about African and Black culture and history, far beyond AE and the NV--- though that area is key to the discussions.

In the case of cannibalism, I suppose it fits when we talk about cultural anthropology and practices. And it certainly fits the critique of Eurocentric thought, that relegates many "darker" skinned people to "savage cannibals" rather than looking at the practice as usually ritualistic and practiced by peoples of "all" deemed "races" in many different regions over a vast period of modern human history.

Even this article makes that mistake, though it claims it doesn't. It for instance talks about Neanderthals in Europe practicing cannibalism but then uses modern human examples in Central America, the South Seas (Black Fijians), N. Korea and modern day Congo. Notice that no modern humans in Europe are used (except in the case of survival cannibalism) and cannibalism is relegated to hunter-gatherers.

That is flatly and simply incorrect. Cannibalism has been used by modern humans in Europe for the same reasons its been used anywhere else. It was a ritualistic spiritual practice among the Druids, it was done as a scare tactic during the medieval era by Christian Crusader knights who roasted Muslim infants on sticks and ate their flesh outside the gates of their enemies, practiced for medicinal reasons by 18th and 19th century Europeans in the case of the "edible mummy craze," and symbolically glorified in the Christian Eucharist.

What was actually being said in the 1970s was not that cannibals did not exist, but that the idea of humans hunting humans solely for food was a misnomer. Thus far, there is no reputed evidence of such a thing in human society, except among individual psychopaths or cult groups. Such things are never institutionalized in any human culture. When cannibalism occurs among people it is for ritualistic magical or spiritual reasons, war-time scare tactics that can also include magic/spirituality or for survival. Note that even so-called survival cannibalism is quite rare. Most humans tend to starve to death en masse in famines rather than revert to some type of soylent green scenario. Even during all the early famines and droughts plaguing parts of East Africa in the early 1980s, there were no reputable claims of cannibalism among the starving populations. Also of note is that many peoples that practice ritualized cannibalism do not at times \*think\* of it



as cannibalism. Cannibals for instance in some West African mythos--humans that hunt others solely for food--are akin to european goblins or trolls and described as hairy mishapen man-like creatures that live in caves and such.

Problem is this topic has been discussed in scientific journals to that degree of specifics, but this article seems to have been written up by some journalistic layman who (probably unknowingly to himself) is engaging in the same mythos of making "bizarre" the practices of the "darker" peoples as opposed to the more "civilized" (replace with modern) europeans who only at the most resort to "survival cannibalism."

If we want to talk about cannibalism in a light that fits the forum topic, how about the so-called "cannibal hymn" in the pyramid texts of Unas (5th Dynasty Egypt)? In his collection of spells Unas speaks quite frankly about devouring the entrails of gods, slitting open the throats of men and women, devouring their blood/organs whole, etc. It is no doubt a symbolic gesture of gaining spiritual power (just like the Christian Eucharist) but it certainly alludes to the general idea of ritualized cannibalism.

DG

"It is Khonsu, slayer of Lords, who will cut their throats for Unas,  
And will extract for him what is in their bodies,  
For he is the messenger whom Unas sends to restrain.  
It is Shesmu who will cut them up for Unas,  
And cooks meals of them in his dinner-pots."---Utterances 273,  
Pyramid Text of Unas, 5th Dynasty

-----

> I'm sorry, but I think this has gone far enough. Cannibalism??  
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>  
> Alex

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<http://www.telegraph.co.uk/connected/main.jhtml?xml=/connected/2003/10/15/ec>

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> > out when we started to do it, and why.

| 10082|2003-10-20 15:16:26|alberto34482@yahoo.com|Re: Unpalatable but true: cannibalism was routine|

Besides reported cases in the region of modern Congo,I have also read that the Fang in modern Gabon eat some of their ancestor's flesh in ceremonies. However,it should be pointed out that majority of this practice centers around in a ceremonial context. No anthropologist,that I am aware of,has ever found a group of people that permanently ate human beings as part of their diet.

What should also be pointed out is that Celtic people in Northern Europe practiced a form of ritualistic cannibalism. Archeologists have found skulls in a cave in modern Britain that had cut marks on them;clearly evidence that ritualistic cannibalism was practiced.

<http://www.bris.ac.uk/Depts/Info-Office/news/archive/cannibal.htm>

Some scholars from assorted books that have read claimed that both human sacrifice and cannibalism was a common practice in pre-dynastic Egypt. Although much evidence for cannibalism is missing from the dynastic period. However during the Intermediate Period there appears to be a reported case of Upper Egyptians eating people out of complete starvation. This is according to Ankhfuti. No archaeological evidence has ever been found to confirm or deny Ankhfuti's assumption.

| 10083|2003-10-20 18:23:53|Alex Derrick|Re: Unpalatable but true: cannibalism was routine|

Is it correct to interpret religious/spiritual pyramids texts

literally? All modern experts on myths would agree these texts are

metaphorical in nature. They should not be interpreted literally, in order to help substantiate a theory regarding the practice of cannibalism in OK or predynastic Kmt.

I also think it is a great stretch of the imagination to translate calabash as "dinner-pots".

DG Says:

- > "It is Khonsu, slayer of Lords, who will cut their throats for Unas,
- > And will extract for him what is in their bodies,
- > For he is the messenger whom Unas sends to restrain.
- > It is Shesmu who will cut them up for Unas,
- > And cooks meals of them in his dinner-pots."---Utterances 273,
- > Pyramid Text of Unas, 5th Dynasty

This utterance reads just like a medieval alchemical text, which often have this obscure character.

Alex Derrick

<http://www.highculture.8m.com>

| 10084|2003-10-20 18:26:28|Paul Kekai Manansala|Re: Unpalatable but true: cannibalism was routine|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bida wrote:

>

>

- > That is flatly and simply incorrect. Cannibalism has been
- > used by modern humans in Europe for the same reasons its
- > been used anywhere else. It was a ritualistic spiritual practice
- > among the Druids, it was done as a scare tactic during the
- > medieval era by Christian Crusader knights who roasted
- > Muslim infants on sticks and ate their flesh outside the gates
- > of their enemies, practiced for medicinal reasons by 18th
- > and 19th century Europeans in the case of the "edible mummy
- > craze," and symbolically glorified in the Christian Eucharist.
- >

Placentophagia the consumption of the human placenta and afterbirth is technically cannibalism since the placenta, umbilical cord, etc. are parts of the human body. The placenta itself is an organ.

The practice was common all over the world at one time.

During the 60s, hippies in the U.S. practiced placentophagia and came with recipes like "Placenta lasagna." Satan worshippers also have this practice.

Interestingly, placentophagia is coming back in the U.S. as a legitimate alternative health practice! Read below:

<http://teaching.ucdavis.edu/nut20/0011.htm>

#### QUOTE

Today in the United States there is an increase in home births attended by midwives. Also present may be the father, other members of the immediate family, close friends and neighbors. Also associated with the increase in home births are "birthing-ceremonies," infrequently witnessed by practicing physicians. One such custom is placentophagia, explained as eating the "meat of life. After the neonate has been delivered, shown and displayed, the expelled placenta is carefully washed, cooked, and shared as a dietary treat among those attending. Placentophagia is explained by practitioners as a logical, natural process, one with biological, cultural, and religious functions. Biologically, eating placenta is widespread in mammals, therefore, it is seen as "natural" to do so. Eating is explained as a means to return "otherwise lost" nutrients to the new mother so she will regain strength quickly. Culturally, the practice is explained as something "wonderfully human," a blend of folklore, mythology, and religion that stresses ethical behavior and the sanctity of life. The placenta is viewed as a tissue produced by an act of love -- and ultimately consumed through an act of deepest love and affection; it is a meat produced by life --not by killing or slaughter. As such, it receives its name, the "meat of life." Culturally, too, the practice bonds and links consumers to one another, people who have viewed and shared the "miracle of birth," thus, forging a strong support network. Religiously, eating the "meat of life" can be viewed in one sense as an eucharistic "First Supper," a functional means by which the identity of the newly born infant is defined ethically. Still, if an observer steps back and takes a detached view towards placentophagia, is consumption of the "meat of life" a form of ritual cannibalism practiced today in 20th century America?

#### UNQUOTE

| 10085|2003-10-20 18:27:55|Alex Derrick|Re: Unpalatable but true: cannibalism was routine|

>Alberto says:

>Besides reported cases [of cannibalism] in the region of modern

Congo.

I see the european myth of black cannibals is alive and well on Ta-Seti.

The so-called cannibals in the Congo, are primarily Medje of the Mangbetu ethnic group. The medje are part of the Bedje/Medje group which originated in Egypt's desert and in the Sudan. These people have lived peaceful in Kmt since the 4th Dynasty. We discussed the mangbetu several months ago, in regards to headshaping in 18-19th Dynasty. This custom was introduced into upper egypt, by the mangbetu(medje).

There is no evidence of cannibalism amongst the Medje/Bedje in Egypt or Sudan. So I find it hard to believe that the congolesse migrants just up and started cooking folks when they arrived in the forest.

Based upon my investigations and conversations with a Basongye historian(Dr. Nkamany Kabamba), cannibalism was a "logical" explanation for the mysterious disappearance of white explorers. Turn of the century cannibalism, and other colonial "racist" ideas appear to be artifice.

Have you ever considered the idea that episodes of modern cannibalism are also staged? In order to help further the idea that the Congolese are savages, and incapable of governing their own resources?

Alex Derrick

www.highculture.8m.com

| 10086|2003-10-20 18:29:55|Alex Derrick|Talking Drums of the Upper Congo Region|  
<http://www.highculture.8m.com/Papers/TalkingDrums.htm>

'They have not yet adopted electric signals but possess a system of communication quite as effective. Their huge drums, by being struck in several parts, convey language as clear to the initiated as vocal speech'

I just put this one online. It might be of interest to some of the list members.

Alex Derrick

highculture.8m.com

| 10087|2003-10-20 18:34:32|Alex Derrick|Ancient Egypt an African Language.|  
<http://www.highculture.8m.com/Papers/Affinities.html>

In spite of the resemblances, Egyptian differs from all the Semitic tongues a good deal more than any one of them differs from any other, and at least until its relationship to the African languages is more closely defined, Egyptian must certainly be classified as standing outside the Semitic group.

GARDINER, A., Egyptian Grammar 3rd Ed. 1957-1994, pg 3

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I just updated this page with a examples of egyptian and wolof, and some stuff from Budge's Heiroglyphic dictionary.

I hope it is helpful.

Alex Derrick

<http://www.highculture.8m.com>

| 10088|2003-10-20 19:51:51|M. Washington|Headshaping ... Unpalatable but true: cannibalism was routine|

**From:** Alex Derrick [mailto:Alexander.Derrick@vugames.com]

We discussed the mangbetu several months ago, in regards to headshaping in 18-19th Dynasty. This custom was instroduced into upper egypt, by the mangbetu (medje) .

(MW) Derrick. Ive ran across a picture of a New Guinea mother holding a child whose head was tightly wrapped and already very elongated. There are quite a few African customs found there as well as in Egypt and Id be interested to know what the subject heading was for those discussions at Ta-Seti. Id like to look back over them.

Thanks,

Marc

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| 10089|2003-10-21 05:16:58|alberto34482@yahoo.com|Re: Talking Drums of the Upper Congo Region|

Alex, you might be also interested in an early ethnomusicologist named Hans Hickman. He recorded the notation of ancient Egyptian music and tried to replicate it. I think it would be interesting to record music of rural Egyptians and Nubians and compare it to modern Egyptian genres like Shaabi. I can imagine that many songs of the Fellah go back to classical antiquity, such as the one song that children sing when they loose their teeth.

I am also curious if there is any other drums in ancient Egypt besides the one on the relief from the 25th dyansty. I ran across one drum that was dated to around the 18th dyansty, and it said it served a religious purpose. Now, I know that rural fellah still use drums to summon the "zars" much the same way Vodun praticioners do.

You should also note that in Nigeria there is another talking drum that uses pitches to alter the sound. Have you heard of this drum?

| 10090|2003-10-21 05:36:37|alberto34482@yahoo.com|Picture of children from Luxor | <http://www.kirikou.com/egipto/familia/familia.htm>

| 10091|2003-10-21 08:15:11|Bida|Re: Unpalatable but true: cannibalism was routine| Alex,

Read my email more clearly...

I stated:

[If we want to talk about cannibalism in a light that fits the forum topic, how about the so-called "cannibal hymn" in the pyramid texts of Unas (5th Dynasty Egypt)? In his collection of spells Unas speaks quite frankly about devouring the entrails of gods, slitting open the throats of men and women, devouring their blood/organs whole, etc. It is no doubt

a symbolic gesture of gaining spiritual power (just like the Christian Eucharist) but it certainly alludes to the general idea of ritualized cannibalism.]

Note the last sentence. I stated it was symbolic ritualized cannibalism, and never implied it was literal. From what I have read, most Egyptologists and archaeologists say much the same. Yet at the same time, it shows a similarity with the cross cultural human idea that the consuming of human (or in this case at times, godly) flesh will grant one powers. It need not be literal, any more than the Christian Eucharist is literal, to have the same metaphorical meaning. And where there is a symbolic meaning, one may at times find a literal precursor. This could have been in a time close to the 5th Dynasty (OK or Pre Dyn) or perhaps a generalized human belief system from pre-history. Early Christians in Rome were accused of cannibalism, probably because of proto-Eucharist type ideologies (eating the flesh and drinking the blood of Christ). I don't think there's any evidence of early Christians practicing literal cannibalism however. Most likely the literal precursor is from the same generalized belief system that causes cannibalism---literal and symbolic---to permeate the world.

And even if you think its a great stretch of the imagination to turn calabash into dinner-pots, its not as if that is the only cannibalistic reference in the Unas texts. After all, in the same passage it speaks about extracting parts of the bodies and cooking meals out of divine entities that are slayed like sheep by Khonsu. All these claims are no doubt ritually symbolic, yet at the same time their cannibalistic nature is not so "obscure" that we are blind to it.

See for instance:

"Unas is the Bull of the sky, who conquers at will,  
who lives on the being of every god, who eats their entrails"

"Unas is one who eats men and lives on the gods,"

"Their big ones are for his morning meal,  
their middle-sized ones are for his evening meal,  
their little ones are for this night meal,  
their old men and their old women are for his incense burning;  
It is the Great Ones in the north of the sky who set the fire  
for him to the cauldrons containing them with the thighs of their oldest  
ones."



"Unas feeds on the lungs of the Wise Ones,  
and is satisfied with living on hearts and their magic"

"Lo, their souls are in the Unas's belly, their akh are in the Unas's  
possession  
as the surplus of his meal out of the gods which is cooked for the Unas  
out of their bones."

Certainly I can find metaphorical reasoning in all of this.  
I could make "feeds on the lungs of the Wise Ones" analagous  
to "listening to the breath/speech of the wise" or what have you.  
Yet at the same time that these words can be said to be symbolic,  
they are all wrapped up in ritualized forms of cannibalism practiced  
for the same reason in literal form amongst the Druid Celts  
or the Yanamamo of Central America or indigenous New  
Guineans or "edible mummy" devouring Europeans of the  
modern era. I understand that due to Eurocentric racism  
some of us are "fearful" of speaking of cannibalism or admitting  
its existence. But that to me would simply be hoisting one lie  
right over the other. I'm not advocating anyone go out and practice  
cannibalism---literal or symbolic---but I think we should  
also recognize it as part of "normalized" and common human  
culture rather than some exotic abhorrent anamoly.

It has happened in Africa, Asia, Europe, the Americas  
and Australia. Its a \*human\* practice and (most times)  
quite benign.

DG

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Alex Derrick stated:

> Is it correct to intrepret religious/spiritual pyramids texts  
> literally? All modern experts on myths would aagree these texts are  
> metaphorical in nature. They should not be interpreted literally,  
> in order to help substantiate a theory regarding the practice of  
> cannabalism in OK or predynastic Kmt.

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> DG Says:

> > "It is Khonsu, slayer of Lords, who will cut their troats for Unas,  
> > And will extract for him what is in their bodies,

> > For he is the messenger whom Unas sends to restrain.  
> > It is Shesmu who will cut them up for Unas,  
> > And cooks meals of them in his dinner-pots."---Utterances 273,  
> > Pyramid Text of Unas, 5th Dynasty  
>  
> This utterance reads just like a medieval alchemical text, which  
> often have this obscure character.  
>  
>  
> Alex Derrick  
> <http://www.highculture.8m.com>  
| 10092|2003-10-21 08:24:11|Bida|Re: Unpalatable but true: cannibalism was routine|  
Alex,

I actually know some Congolese who attest to cannibalism being used in the Northeast region of Bunia in the Congo as a scare tactic---mostly by ethnic Hema militia men (many actually boys) and rival Lendu, both of whom were supported and whipped into frenzy by Ugandan and Rwandan troops that occupied the DRC, their wartime strategy and machinations as dangerous and disastrous as any initiated by former European colonisers.

There have been so many reports of not just cannibalism, but rape and outright massacres by UN personnel, victims fleeing the killings and independent African news orgs, that it moves out of the realm of skepticism. A survivor I know in fact of the Congo's larger Civil War has shown me photos of Ugandan and Rwandan soldiers practicing gang rape upon young girls and slicing their privates with razor blades. So I don't think violent cannibalism as a form of terrorism is so off the mark when it comes to all out warfare.

Similar tales have been told in places like Sierra Leone, where the murderous RUF purposefully practiced beheadings, human sacrifices and cannibalism (including forcing their victims to take part) as a form of warfare terroristic scare tactics. It was one of the key reasons the RUF was so successful for so long. Just about everyone (including UN peacekeepers) were frightened about their wild reputation. But that was what the RUF wanted.

I don't know if this cannibalism has anything to do with the many ethnic groups that occupy Sierra Leone or has anything to do with traditional practices. Cannibalism to the RUF seemed to be a staged tactic carried out to instill fear in their rivals. And in that manner, their actions seem rather human.

Similar scare tactics among soldiers have been reported among American troops in Vietnam or among despotic factions like the Khmer Rouge of Cambodia. The Russians and Germans were said to do so during the horrific warfare endured by their troops during WWII. As I mentioned before, it was done in the medieval era by Christian Crusaders for much the same reason. During the Bosnian war, Serbs forced their enemies to engage in cannibalism as well. I think it's obvious that one cross-cultural aspect of less benign and violent cannibalistic ritual among humans is its use in warfare as a scare tactic. I suspect that it occurs quite often in many parts of the world during wartime. It is just usually less reported when it happens in Bosnia, and more sensationalized when it happens in someplace like Congo--for obvious race-related reasons.

But it seems to happen nevertheless. No need to deny that.

Of note is that in both Sierra Leone and the Congo, witnesses claim the soldiers engaging in these acts were in a drug-induced state. What you are seeing in these regions are thus either (1) the age-old cross-cultural human practice of violent cannibalism as a scare tactic to demoralize your enemy, (2) an old tradition of feigned cannibalism (as done by some Congolese groups that sharpened their teeth and claimed cannibalism as a scare tactic but never actually carried out the act) staged so well all witnesses now believe it or (3) new-age practices induced by the psychosis of modern warfare and helped along by mind-altering drugs happily supplied by the power-hungry leaders of these cadres.

This is off-topic, but I just find it unfathomable to deny the atrocities suffered by those in the DRC simply because the incidents disturb our sensibilities.

DG

---

> > Alberto says:  
> > Besides reported cases [of cannibalism] in the region of modern  
> Congo.  
>  
> I see the european myth of black cannibals is alive and well on Ta-  
> Seti.  
>  
> The so-called cannibals in the Congo, are primarily Medje of the  
> Mangbetu ethnic group. The medje are part of the Bedje/Medje group  
> which originated in Egypt's desert and in the Sudan. These people  
> have lived peaceful in Kmt since the 4th Dynasty. We discussed the  
> mangbetu several months ago, in regards to headshaping in 18-19th  
> Dynasty. This custom was introduced into upper egypt, by the  
> mangbetu(medje).  
>  
> There is no evidence of cannibalism amongst the Medje/Bedje in Egypt  
> or Sudan. So I find it hard to believe that the congolesse migrants  
> just up and started cooking folks when they arrived in the forest.  
>  
> Based upon my investigations and conversations with a Basongye  
> historian(Dr. Nkamany Kabamba), cannibalism was a "logical"  
> explanation for the mysterious disappearance of white explorers.  
> Turn of the century cannibalism, and other colonial "racist" ideas  
> appear to be artifice.  
>  
> Have you ever considered the idea that episodes of modern cannibalism  
> are also staged? In order to help further the idea that the  
> Congolesse are savages, and incapable of governing their own  
> resources?  
>  
> Alex Derrick  
> [www.hightculture.8m.com](http://www.hightculture.8m.com)  
| 10093|2003-10-21 13:00:12|M. Washington|Cheik Diop may have been a bit too conciliatory in  
seeing a Semitic|

I realize it is considered a heresy to add or detract to the words of Cheik Diop. But, I think he would encourage our independent thinking and be disappointed if we were like obedient sheep only following where the Shepard lead and venturing off on our own. It is with that in mind that I offer the following:

Cheik Diop was very unrestrained, gracious, gentlemanly, and conciliatory in recognizing the Semitic elements in Egyptian language while at the same time recognizing the deeper and unexplored African roots of Egyptian and how the Semitic

language is to be found weaved in later Books of the Dead. He notes, at the same time, how dissimilar Egyptian is from the Asiatic languages. In all due respect, I think he has given away too much for we benefit to recall the nature of the development of Asiatic languages. In the Upper Paleolithic, the Indo-European language had only hunting terms. And while they attribute the addition of pastoral and agricultural language being grafted onto the Semitic and Asiatic languages, it is not often mentioned that there is more. Religious language. Also those things that became Western myths and fairy tales. One example is of the father riding the donkey while it is being beaten by the son. This having its beginnings as an allegory for the winter moon as Ai, the donkey god, to be beaten by the sun god and his son through Amenta that spring might be hurried on.

This and many English fairy tales have these African beginnings. So, to the agricultural and pastoral language our wonderful paleolinguistics at Oxford U and other exemplary places note were gained by incursive tribes into the ancient Near East, let us not forget these others too. And this is where I feel that Diop has given away too much for the Semitic religious and mythological language found in the Coming Forth into the Light of Day can be no other than this language picked up from indigenous Africans which had migrated from Northeast Africa, myths in hand. It is this massive core of language considered to be Semitic that is and can be none other than African itself. I think it is useful to keep that in mind.

Near Eastern religion was not born in the Russian steeps from whence Europeans found their genesis. Near Eastern religion and mythology has its roots in Africa and was handily borrowed by quick-learners. But, they were not its originators and the language so often considered to be Semitic is in massive quantities African. This is what I humbly submit. I think that our Brother Diop would applaud this slight revision.

Marc Washington

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| 10094|2003-10-21 15:00:24|M.L.W.|EARLY DYNASTIC EGYPT |  
EARLY DYNASTIC EGYPT :  
GALLERIES OF IMAGES

<http://members.xoom.virgilio.it/francescoraf/hesyra/Egyptgallery.html>

Myra

| 10095|2003-10-21 15:09:18|alberto34482@yahoo.com|Afro-asiatic language is not Nostratic |  
<http://popgen.well.ox.ac.uk/eurasia/htdocs/nostratic.html>

10096|2003-10-22 04:45:10|paulmarcw|Re: Afro-asiatic language is not Nostratic|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> <http://popgen.well.ox.ac.uk/eurasia/htdocs/nostratic.html>

When I was in Budapest, I was invited to attend a weekly Tuesday meeting of Hungarian physicists at a friendly social gathering where they would make informal presentations, slide shows, invite guest lecturers and talk about things of general interest. At one such meeting, a talk was given outside the field of physics (not my

profession by any stretch of the imagination - I'm interested in cosmological questions) dealing with the golden era of Hungary and Central Europe where people were farmers and lived worshipping the Mother Goddess. They also spoke of how the chemical signature of Mesopotamian gold showed that it was mined in Transylvania, then (7000 years ago) part of Hungary. They mentioned that mythological figures such as the tree of life was also to be found in Hungary and certain symbols later identified with Sumer were used first in prehistoric Hungary - they believed the proof laid in the fact that pottery shards found in a dated era and with symbols identical to those found later in Sumer proved the point.

There is no one who would ever raise the question again that Hungarian and Sumerian languages are not related after reading Miklos Erdy, *The Sumerian, Ural-Altaic, Magyar relationship : a history of research*, (Gilgamesh, New York, 1974). The details will give you a headache and leave you a convert. Not only among that group of physicists, Hungarian ethnologists as well studying Hungarian and Ural-Altaic mythology speak of the similarity in myths between Hungary and Sumer. Mihály Hopp is the head of the Faculty of Ethnology in the Hungarian Academy of Sciences and we spoke on a number of occasions. His work shows the connection between Hungarian and Sumerian mythology: Mihály Hopp and Juha Pentikainen (eds.), *Uralic mythology and folklore*, (Ethnographic Institute of the Hungarian Academy of Sciences, Budapest, Hungary, 1989).

The following url shows the connection between Hungarian (which belongs to the Ural-Altaic group of languages),

<http://www.4dcomm.com/millenia/lang.htm>

Dravidian (Clyde has shown its Northeast African roots), and Sumerian and Elamite. Clyde has shown these were from Northeast Africa.

I Myself have shown a number of images of prehistoric Hungary of the era from 9000 - 5000 BC showing the African phenotype and / or scarification:

[http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-01\\_Hungary.Theiss.Culture.Venus.like.Hottentot-Text.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-01_Hungary.Theiss.Culture.Venus.like.Hottentot-Text.jpg)

[http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-02\\_Hungary.Theiss.Culture.Venus.compared.to.Hottentot.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-02_Hungary.Theiss.Culture.Venus.compared.to.Hottentot.jpg)

The following url says it's from Romania but thousands of years ago

(actually, until the Treaty of Trianon in 1922 when Britain, et. al. cut Hungary up and gave Transylvania - the place under discussion - to Romania) it was Hungary:

[http://www.mightymall.com/TheSecondBookImages/01-14-800-35-01\\_Romania.African-scarred.Venus.Cucuteni.5th-Millennium.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-800-35-01_Romania.African-scarred.Venus.Cucuteni.5th-Millennium.jpg)

The fact of the matter is that these big-wig linguists and paleolinguists have been jerking everyone around. They have been knowingly lying through their teeth when speaking about Nostralic as if it were a European (read 'non-African') invention. It is a Ural-Altaic language and back in those days, those people. Well, let me not say anything. Let me just show you the images and you come to your own conclusions:

The first is the image from Russia:

[http://www.mightymall.com/TheSecondBookImages/01-14-800-36-02\\_Russia.Venus.S.Turkmenia,.Yalangach-Depe.Settlement.4th.Mill.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-800-36-02_Russia.Venus.S.Turkmenia,.Yalangach-Depe.Settlement.4th.Mill.jpg)

The next is from the Sudan:

[http://www.mightymall.com/TheSecondBookImages/08-10-100-50-22\\_Sudan\\_Neolithic\\_steatophygous\\_Venus.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-50-22_Sudan_Neolithic_steatophygous_Venus.jpg)

Okay. I know I blew your mind. But, I am here to tell you that there are four distinct types of Venus figures, female figurines, found in both the Sudan and Russia. So, as I told you. These Western so-called scientists have been lying, lying, lying through their teeth. Deceiving the whole world. Tricksters. And call themselves seekers after truth.

You can now figure out for yourself what the source of the Upper Paleolithic European language was. The Kurgans fit into the picture as they long ago were also once these people and spoke that language but for some factors caused a change in physical features over time and they went on to become murderously violent and to take over the world through the barrel of a gun. Am I speaking hyperbole? Look around you and you decide for yourself.



Marc Washington

| 10097|2003-10-22 08:45:24|IMJs@webtv.net|Re: Headshaping ... Attn: Marc Washington |  
Hey Marc,

Here's a few examples I had on hand of headshaping showing up in  
Egyptian sculpture and art.

Check out the Nefertiti/Akhnaton daughters here in Gallery 7 at the  
"Return To Glory" website.

<http://www.returntoglory.org/Gallery/RTGpix7.htm>

And these:

<http://www.martinstrnad.cz/egypt/amarna/daughters4.jpg>

<http://www.martinstrnad.cz/egypt/amarna/daughters.jpg>

<http://www.martinstrnad.cz/egypt/amarna/Brooklyn%20Museum%20of%20Art-achnaton%20Bnefer.jpg>

And there's an animated .gif on Alex Derrick's site. that compares the  
elongated head of King Tut w/ that of a Mangbetu man.

Go here and scroll:

<http://highculture.8m.com/>

| 10098|2003-10-22 14:08:54|Bida|German Team Finds Secret of Mummies' Preservation|  
German Team Finds Secret of Mummies' Preservation  
Wed Oct 22,

By Chris Slocombe

LONDON (Reuters) - A German research team has unravelled the mystery of  
how the ancient Egyptians mummified their dead, using sophisticated  
science to track the preservative to an extract of the cedar tree.

Chemists from Tuebingen University and the Munich-based Doerner-Institut  
replicated an ancient treatment of cedar wood and found it contained a  
preservative chemical called guaiacol.

"Modern science has finally found the secret of why some mummies can  
last for thousands of years," Ulrich Weser of Tuebingen University told  
Reuters on Wednesday.

The team then tested the chemicals found in the cedar derivative on  
fresh pig ribs. They found it had an extremely high anti-bacterial  
effect without damaging body tissue.

The findings, published in the science journal Nature, will surprise Egyptologists who had thought the embalming oil was extracted from juniper rather than cedar.

The team also tested juniper extracts but found they did not contain the guaiacol preservatives.

Weser said that, despite ancient mentions of "cedar-juice," scholars believed juniper to be the source because of similar Greek names and some mummies being found clutching juniper berries.

Grave robberies forced the ancient Egyptians, who mummified their dead in the hope they would live eternally, to bury deceased leaders deeper. Decomposition was much quicker, meaning they had to find a preservative as well as salting the bodies.

The team extracted the cedar oil using a method mentioned in a work by Pliny the Elder, a Roman encyclopaedist who wrote of an embalming ointment called "cedrium."

Although there are no contemporary descriptions of how the tar was made, modern Egyptologists had overlooked Pliny's account as he was writing centuries later.

The team found their cedar wood tar did contain the key preservative guaiacol. "We could demonstrate the accuracy of Pliny's writings with 21st century science," Weser said.

Crucial to the team's research was finding unused embalming material which had been laid down next to the superbly preserved 2,500-year-old mummy of "Saankh-kare." This allowed them to carry out chemical analysis of tar unaffected by contact with body tissues.

| 10099|2003-10-22 16:40:10|Paul Kekai Manansala|Re: German Team Finds Secret of Mummies' Preservation|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bida wrote:

> German Team Finds Secret of Mummies' Preservation

> Wed Oct 22,

>

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old

> mummy of "Saankh-kare." This allowed them to carry out chemical

analysis

> of tar unaffected by contact with body tissues.

Hmm, only 500 BCE. May be that the methods used during this time were different than, say, during the New Kingdom.

Regards,

Paul Kekai Manansala

| 10100|2003-10-22 21:40:00|alberto34482@yahoo.com|Re: German Team Finds Secret of Mummies' Preservation|

Well, the methods used in the Middle Kingdom were rather crude compared to later dyansties like the New Kingdom to Late Dyanstic period. The process was at it's peak around the 19th to 20th dyansties. I change imagine methods changed, because folding of the arm and placement also changed as the dyansties went by. This is how Egyptologist can tell about burials from different dyansties. Canopic jars were not used untill the 4th dyansty.

| 10101|2003-10-23 06:23:52|Alex van Deelen|The Boondocks|

Cool comic - The Boondocks

<http://www.msnbc.com/comics/daily.asp?sFile=bo031009>

Alex

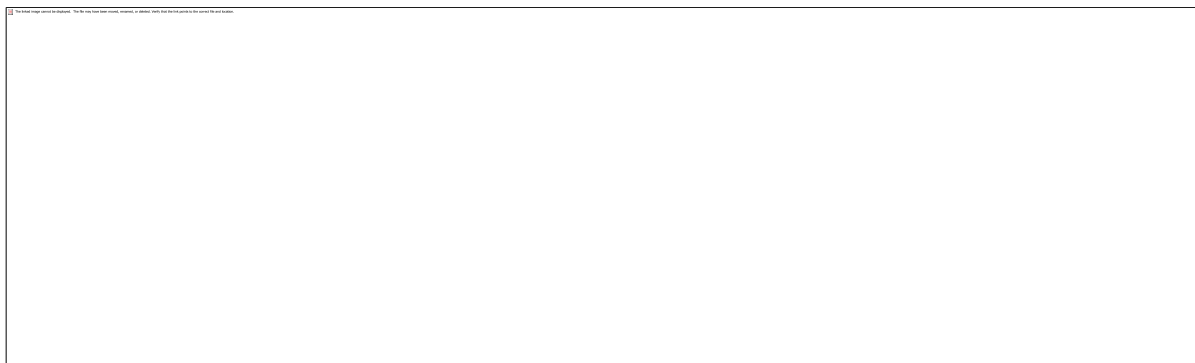
| 10102|2003-10-23 13:00:23|M. Washington|Image included ... Headshaping ... Attn: Marc Washington|

Attachments :

Marc's reply here (MW)

Question. What are we to make of red-headed ancient Egyptians when, as they had Masai roots, we

See two Masai women in I. below with red hair. Some connection? None?



--- In Ta\_Seti@yahoogroups.com, IMJs@w... wrote:

>

>

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>

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>

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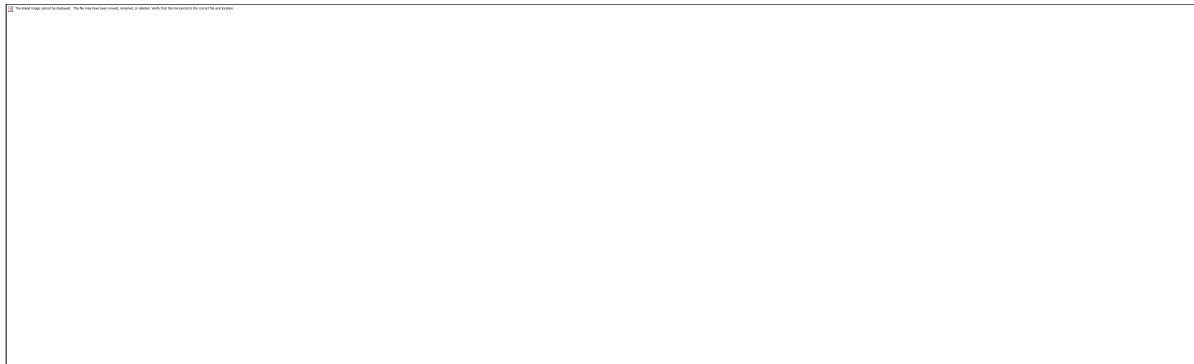
(MW)

Always fruitful to hear from you. Often get things I can use. I downloaded some of the Shang Negroid images from China from a link you provided months ago; and on Monday stumbled across a summer url you provided on some three dozen Egyptian pharaohs and officials. I treated myself to a day off to file

and download them all. They are all Negro and Egyptologists say that Negroes had nothing to do with Egypt save serve as slaves. Less me eyes be playing tricks on me, me thinks dem black-skinned persons with the kinky hair I saw in dynasties one, five, six, and eighteen, nineteen, twenty-five and some in-between twere African, black, Negro, Equatorial. Well. Lying is in the nature of Western scholars. Should be nothing new.

And I just finished downloading and filing the links above. Very interesting. I previously had an image of elongated heads in the Masai and also, all the way over there in the New Britain in the Pacific where we are all religiously told by ethnologists and anthropologists (save some honest people like Massey) that Africans never carried their culture there. Despite the fact that there are images of boats similar to Egypt (which inherited them from the aqualithic age when reed boats were the only way to get around (I have a few images of present-day villages on stilts as seen in the Punt stelae). Not supposed to have carried African culture to the Pacific despite the fact that they use the same kind of ax, adze, and scythe there as they do in African. Not supposed to have taken their culture there despite the fact that there are hundreds, I repeat, hundreds of words shown to be virtually identical. Both Egyptian and early Maori were also monosyllabic languages. Africans didnt take their culture there despite the fact that there are the same myths, same religious ideals.

Getting off the track here. You were kind enough to give me urls to Armananites with elongated heads. As said, I downloaded the images and used one of them in a little poster showing elongation:



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## I. Masai

## II. Nefertiti/Akhnaton daughters

## III. A New Britain mother whose daughters head is wrapped to shape it like the Masai and Armana dainties.

I. The Masai who no doubt were among the predynastic Egyptians. Their jewelry is also virtually identical to some of that worn by the ancient Egyptians. To the wonderful Egyptologists, and that group who is racist amongst them, when as the group they say that the Masai are not African but white. I say, will you have one live next door? If not, and which red-blooded racist would not, but, if they would not, then I say that is a litmus test to show that despite the parade of words, that they are N, well, Negroes, Equatorial people. Africans. In the black sense of the word.

Marc Washington



| 10103|2003-10-23 13:23:48|cristofori whitakara|Re: Image included ... Headshaping ... Attn: Marc Washington|

marc to me this is insane too because here in america u have many people of african descent that are "red" including me.....

*"M. Washington"* wrote:

Marc?s reply here (MW)

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>

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(MW)

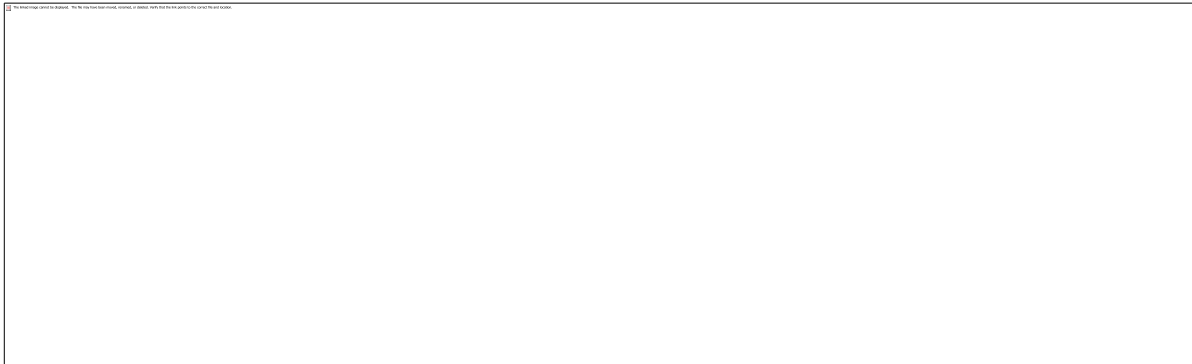
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Marc Washington

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Ta\_Seti-unsubscribe@yahoogroups.com

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| 10104|2003-10-23 14:19:30|alberto34482@yahoo.com|Re: Image included ... Headshaping ...

Attn: Marc Washington|

"Question. What are we to make of red-headed ancient Egyptians when,  
as they had Masai roots, we

See two Masai women in I. below with red hair. Some connection?  
None?"

Well,like Egyptians,many Massai use henna to dye their hair. Also  
like the ancient Kemetians they often used red ochre for their body.  
This was a common practice amongst the ancient Egyptians. If  
anything,red hair among the Egyptians was very rare,and was not a  
natural occurrence. Red,symbolic of set,because of the reddish  
tint,represented evilness. Set was depicted as Red haired because of  
the desert sand,and also representing the desert itself.

Egyptologist Kent R Weeks validates my claim by stating that red  
hair was rare in ancient Egypt. The only people with red hair in  
ancient Egypt were Libyan mercenaries that often came illegally to  
Lower Egypt settling in the Delta intermingling with the native  
Egyptians. This is probably why Rameses II had red hair;otherwise  
Egyptians just dyed their hair with henna. Something that was not an  
indicator they wanted red hair,but for beauty reasons. This practice  
is still very popular amongst rural Egyptian women to dye their hair  
with henna.

Anthropologists have long stated that the Massai and a couple other  
tribes that live from Kenya to Uganda as Nilo-Hamites literally  
meaning half Hamites. Well,this was proposed because of the

assumption by early anthropologist like Carleton S Coon and others that the original population composed here were caucasians. This, however, is not a fact that is backed up by academics anymore. The ridiculous Kenyan Caspian culture has been debunked. The people who have always inhabited these areas were Africoid types. From the Turkana to Massai.

| 10105|2003-10-23 14:20:37|alberto34482@yahoo.com|Who Destroyed David or ShishMegiddo? Was It ak?|

<http://www.iht.com/articles/114750.html>

## The Battleground

Who Destroyed David or ShishMegiddo? Was It ak?

Timothy P. Harrison

### Sidebar: Megiddo at A Glance

Did King David conquer and destroy Megiddo? Well, that depends partly on the date of Stratum VI. Let me explain why.

Most scholars accept David as a historical figure who was an active military ruler in the period portrayed in the Hebrew Bible (the early tenth century B.C.E.). However, there is considerably less agreement on how to interpret the archaeological evidence for this period.

That's where Megiddo Stratum VI figures in. The dispute is over which archaeological material relates to the time of David's reign, or, more specifically, over establishing the chronological connections that permit us to link the archaeological record to the events described in the Bible.

And Megiddo Stratum VI is the key.

Until recently, most scholars dated Stratum VI to the period just before the time of David, making him a candidate for its destruction; a later stratum would then represent the town of David and Solomon. However, in a series of articles,<sup>1</sup> as well as in a recent interview in this magazine, the

head of Tel Aviv University's Institute of Archaeology, Israel Finkelstein, has argued forcefully that Megiddo Stratum VI should be dated to the period of David and Solomon (otherwise known as the United Monarchy). Stratum VI was destroyed, he contends, by the Egyptian Pharaoh Sheshonq I, the Shishak of the Bible (1 Kings 14:25-26; 2 Chronicles 12:2-9).

All scholars agree that Sheshonq/Shishak cut a devastating swath through Israel in about 925 B.C.E. A list of towns he conquered and destroyed is inscribed in a poorly preserved hieroglyphic inscription in the temple of Amun-Re at Karnak. More than 50 towns are named, including Megiddo.

If Stratum VI was destroyed in 925 B.C.E., as Finkelstein contends, then it dates to the time of David and Solomon, or the United Monarchy. As I shall show, however, a later stratum preserves the

destruction of Sheshonq/Shishak. Stratum VI therefore must have been destroyed earlier?by someone else, perhaps King David.

Why is this important? Put simply, the outcome of this debate has a direct bearing on our understanding of the historical development of the early Israelite Monarchy. If Finkelstein is correct, the cultural activities of the United Monarchy will be reflected in the remains of Stratum VI (and contemporaneous strata at other sites). If the traditional understanding is correct, however, then we must trace the historical development of the United Monarchy from evidence preserved in later strata.

Ancient Megiddo (Tell el-Mutesellim) sits at a strategic point along the corridor that the Levant forms between Egypt and Mesopotamia, where for millenia economic goods, peoples and ideas have passed. It is located at the entrance to the Wadi 'Arah, a key pass through the Mount Carmel Range that obstructs the north-south trunk route traversing the region.

In the 15th century B.C.E., Pharaoh Thutmose III, the great empire builder of New Kingdom Egypt, campaigned north to subdue a coalition of rebellious principalities led by the city of Kadesh, on the Orontes River in modern Syria. His major obstacle was Megiddo, which had joined the Kadesh coalition. "The capture of Megiddo is as the capturing of a thousand cities," the pharaoh said. He was successful, but only after a protracted siege of the defiant town. Over the centuries, Megiddo witnessed the passing of numerous invading armies and military campaigns, securing for itself a prominent place in the historical memory of the region, and earning it the apocalyptic designation as the scene of the final conflagration, the Armageddon of the Bible.

The basic stratigraphic sequence at Megiddo was established during the large-scale excavations conducted by the Oriental Institute of the University of Chicago between 1925 and 1939. Although the sequence has been refined over the years, it still remains fundamental to our understanding of the archaeology of the region. The precise chronologies for many of the individual cultural strata, however, continue to be hotly debated. Stratum VI is a case in point. The stratigraphic sequence of an ancient settlement provides us with only a relative chronology. It tells us which stratum was earlier and which was later. The deeper we go, the earlier we get. To arrive at an absolute chronology (a specific time), we need additional lines of evidence, such as radiocarbon data or an event of known date derived from a historical (that is, a textual) source. In the case of Stratum VI, was it destroyed by Sheshonq/Shishak, as Finkelstein contends, or was it destroyed earlier, perhaps by King David?

As it appears in the Oriental Institute's preliminary excavation reports, Stratum VI was a rather poorly preserved phase. It turns out that most of the data on the excavated stratum never found its way

into these initial publications, which were not intended as final reports. Detailed archival records of the Oriental Institute's excavations reveal that Stratum VI was in fact remarkably well-preserved, having been destroyed by fire. Photographs depict articulated human skeletons in various contorted poses, obviously killed by falling debris, with rooms full of smashed pottery vessels, and burnt wooden pillar supports still standing in place. Clearly, destruction was both swift and complete, freezing the settlement as it existed at the time of this event.

Moreover, the horizontal exposure of Stratum VI was considerable? about 75,000 square feet when all excavation areas are combined, or over 10 percent of the entire site. The well-preserved remains of Stratum VI, therefore, offer an extensive and revealing glimpse of town life during the cultural period represented by this stratum. How the unpublished records of Megiddo Stratum VI were rediscovered is a story in itself. It begins with a graduate seminar organized by the late Douglas Esse at the University of Chicago in the fall of 1988. In preparing for the seminar, Esse noticed an inconsistency between unpublished archival records and the existing published reports. Later, during the summer of 1990, while examining the Oriental Institute photo archives, he came across images depicting the well-preserved remains of a violently destroyed settlement?part of an extensive record of unpublished material documenting the destruction of Stratum VI. Realizing that a considerable portion of the stratum remained unpublished, Esse began gathering these records, intending to produce a monograph on Megiddo Stratum VI. He was working on this project at the time of his death in the fall of 1992.<sup>2</sup> I was one of Esse's former students, and in 1997 the Shelby White and Leon Levy Program for Archaeological Publications awarded me a grant to complete the project.<sup>3</sup>

The greatest exposure of Stratum VI occurred in 1934, when an archaeologist named P.L.O. Guy was director of the Oriental Institute's expedition. He was assisted by Robert Lamon and Geoffrey Shipton. During the off-season, however, the director of the Oriental Institute, the eminent Egyptologist James Henry Breasted, dismissed Guy. Breasted was dissatisfied primarily with the slow progress of the excavations.

Guy was replaced by Gordon Loud, who moved quickly to accelerate the pace of the project, shifting excavation strategy from the horizontal exposures preferred by Guy, to the more confined trenches still visible today. With Guy no longer actively involved in the project, however, the Stratum VI material was soon forgotten. Although some of the Stratum VI pottery did make it into the final report of the ensuing 1935 through 1939 seasons, no work was ever done on the stratigraphy, explaining why the context of this pottery is only minimally described.<sup>4</sup>

To determine the date of Stratum VI we must turn first to the immediately preceding Stratum VII, which also came to an abrupt and catastrophic end. Two hieroglyphic inscriptions help us date this stratum. The first was found on an ivory pen case that bears the cartouche of Ramesses III. From other sources, his reign is dated securely to the 12th century B.C.E., between 1182 and 1151 B.C.E. The second inscription is on the base of a bronze statue. It bears the cartouche of Ramesses VI, who also reigned in the 12th century B.C.E., from 1141 to 1133 B.C.E. Though found in Stratum VII B, the statue base almost certainly was deposited during the life of Stratum VII A, presumably just prior to its destruction. The destruction of Stratum VII A must therefore have occurred after the reigns of these two pharaohs, sometime in the second half of the 12th century B.C.E. In archaeological terms, this period marks the end of the Late Bronze Age city of Megiddo. The next cultural stratum at Megiddo, Stratum VI, represents the first Iron Age settlement, what archaeologists call Iron Age I, which is generally dated from about 1200 B.C.E. to 1000 B.C.E.

The demise of Late Bronze Age Megiddo (Stratum VII A) provides dramatic evidence of the decline of the Egyptian empire. Egyptian withdrawal created a power vacuum that enabled new social forces, economic ties and political alliances to emerge—the Philistines (one of the Sea Peoples), the early Israelites, and the Canaanite inhabitants of the surviving Late Bronze Age cities were all part of the new mix. And this is amply reflected in the archaeology of Megiddo Stratum VI.

Whether Stratum VI was a lingering Canaanite enclave, an outpost of Philistine expansion or an early Israelite settlement has been hotly debated ever since the Oriental Institute first uncovered the stratum. The answer may be that it was all three—and more.

Surveys in the central hill country of Canaan reveal an explosion of small sedentary settlements—between 250 and 300 of them—during Iron Age I. Descriptions in the Book of Judges (see Judges 1:19 and following) indicate that this was precisely the territory settled by the early Israelites. These settlements reflect a pattern of dispersed agrarian communities engaged in basic subsistence, a rather striking departure from the far more affluent and less insular city-state culture of the preceding Late Bronze Age.

The coastal lowlands, meanwhile, experienced a decidedly different pattern of settlement. There the archaeological record reflects the settlement of the migrating Sea Peoples, including the Biblical Philistines, who formed a pentapolis around the cities of Ashdod, Ashkelon, Ekron, Gath and Gaza. In addition, Late Bronze Age Canaanite communities, linked to the preceding era of Egyptian domination, continued as isolated enclaves interspersed along the principal transit corridors through the region.

The effect of these disparate settlement processes was the creation of a mosaic of culturally distinct communities, each striving to maintain viability in a dynamic and increasingly competitive environment. While distinct sociopolitical entities did eventually emerge, intermingling was also pervasive, as is evident in the archaeological remains excavated at Megiddo.

The pottery of Megiddo Stratum VI reflects a diverse mix of potting traditions, including Cypriot, Phoenician and Philistine.<sup>5</sup> In one large complex, Building 2072, excavators found an exceptional example of Philistine pottery, the "Orpheus Jug" (so called because of its Orpheus-like figure who plays a harp before an assembly of animals.).<sup>6</sup> Building 2072 also produced a stamp seal that has been identified recently as a Philistine anchor seal;<sup>7</sup> two offering stands, found in an adjacent room, suggest a cultic function for the room.

The northernmost side room in Building 2072 contained more than 20 perforated cylindrical loomweights, associated with weaving activity. Many of these loomweights had the slightly pinched mid-section characteristic of non-perforated loomweights commonly found at Philistine sites such as Ashdod, Ashkelon and Ekron. Described as "spoolweights," these clay cylinders have links to Cypriot and Aegean weaving traditions.<sup>8</sup>

Interestingly, buildings with plans and architectural features similar to Building 2072 have been uncovered at several other Iron Age I sites in the vicinity of Megiddo. These include a two-building complex at 'En Hagit (on Mount Carmel), a cluster of buildings at Tell Keisan (Stratum 9a-c), the so-called "Oil Maker's House" at Yokneam (Stratum XVII) and a number of possible buildings in Area D at Tell Qiri (Stratum VIII). This geographical distribution has raised the prospect of a shared lowland architectural tradition.<sup>9</sup> More specifically, it is possible that Building 2072 reflects a distinctively Philistine presence at Megiddo. Architectural evidence from Early Iron Age Philistine levels at Ekron (Tel Migne) would seem to support this interpretation. Excavations at Ekron have uncovered a large structure, Building 350, which excavators have dated to the 11th century B.C.E.<sup>10</sup> Part of a larger complex, Building 350 consisted of a partially roofed central hall flanked on its east by a row of three smaller rooms. As with Building 2072, the side rooms produced a wealth of pottery and small finds, including non-perforated cylindrical loomweights (in the northern room) and the remains of a cultic shrine in the central room. The similarity in plan, size and methods of construction evident between these two buildings at Megiddo and Ekron, as well as the types of associated small finds and their distribution, argues in favor of a shared cultural tradition.

Shortly before his dismissal in 1934, Guy uncovered an extensive



residential neighborhood along the southern edge of the tell.<sup>11</sup> In contrast to Building 2072, the houses in this area were furnished with rows of wooden posts used as roof supports, an architectural feature reminiscent of the pillared houses commonly found in the Iron Age I highland settlements usually attributed to the early Israelites. Many of these houses also contained large saddle querns and grinders, ovens, bins and stone-lined pits (or silos), as well as large quantities of collared-rim storage jars (pithoi) and other vessel types traditionally associated with early Israelite highland material culture.<sup>12</sup>

The cultural diversity exhibited in these material remains underscores the fluid social and economic ties that linked Megiddo with its neighbors. Megiddo, in effect, probably served as a neutral location where these disparate communities could bring their products to market.<sup>13</sup> In short, Megiddo Stratum VI appears to have been a remarkably heterogeneous community comprised of individuals from widely varying social and cultural backgrounds who found themselves drawn together by the powerful forces at work in the rapidly changing world of the Iron Age I period.

Stratum VI ended suddenly and catastrophically. The extent of the devastation is captured in graphic photographs taken during the excavations and described in vivid detail by Guy in his correspondence with Breasted:

There had obviously been a disaster of some sort in VI, of which the fire was the culmination, and that disaster may have been either a battle or an earthquake. In the course of it a number of people had perished. Some skeletons were found crushed under walls in positions of obvious agony, but a number of others had been buried ... It looked as if survivors had come back after the catastrophe and had left where they were those bodies which had been hidden by fallen walls but had hastily buried those who were visible ... The disaster, whatever it was, had been pretty sudden, for most of the rooms contained very large quantities of pottery in situ, and this gave us a most representative collection of types.<sup>14</sup>

So who destroyed this settlement?

This question has long been a topic of intense speculation and debate. William Foxwell Albright, the dean of American Biblical archaeologists until his death in 1971, credited the establishment of Stratum VI to the Israelites' expansion, following their victory in the Jezreel Valley against a Canaanite coalition, as immortalized in the Song of Deborah (Judges 5). Albright dated this conflict, which we are told occurred "by the waters of Megiddo" (Judges 5:19), to 1125 B.C.E. According to him, the destruction of the Stratum VI settlement then occurred sometime during the mid-11th century (about 1050 B.C.E.) or later, presumably a result of the northward expansion of the Philistines.<sup>15</sup>

The staff of the Chicago expedition, however, strongly disputed Albright's characterization and dating of the stratum. They preferred to emphasize the Late Bronze Age Canaanite connections evident in the pottery and other material culture, and attributed its violent end to natural causes, possibly an earthquake, which they dated to the end of the 12th century B.C.E.<sup>16</sup>

The German scholar Carl Watzinger was the first to link the devastation of Stratum VI to the 925 B.C.E. campaign of Shishak I.<sup>17</sup> Shishak's reign marked a brief resurgence of Egyptian military and economic power in the Levant.

Although scholars have continued to debate the cultural character of the Stratum VI settlement, over the intervening years most have chosen to follow Albright's mid- to late-11th century B.C.E. date for its destruction. In a passing reference made in 1951, however, the distinguished Israeli historian Benjamin Mazar suggested that the destruction of Megiddo Stratum VI should be attributed to the military campaigns of David.<sup>18</sup>

The key to resolving this debate lies in the strata that seal Stratum VI. Immediately above the destruction debris of Stratum VI were the fragmented remains of Stratum VB. Superimposed on this occupational phase, in turn, and in large part obliterating it, were the substantial remains of Stratum VA/IVB. Dominated by a series of monumental structures, the settlement of Stratum VA/IVB reflects a decisive shift in the character and function of the site. Despite the considerable debate that has occurred in recent years regarding the date of this stratum, there has been general agreement that it, too, experienced a decisive destruction.

In their stratigraphic reconstruction, P.L.O. Guy and the Chicago expedition assigned the impressive architectural remains of Stratum VA/IVB to the reign of Solomon (see, for example, 1 Kings 9:15), and attributed its destruction to Shishak's 925 B.C.E. campaign. Their case rested in large part on the chance discovery of a stela fragment bearing Shishak's cartouche. Although the expedition found the inscription in a dump adjacent to a trench excavated by the German engineer Gottlieb Schumacher earlier in the century, Guy was confident that it had come from the earliest stratum uncovered in the trench, namely Stratum VA/IVB.<sup>19</sup>

Though this stratum would appear to be the logical choice for the original location of the stela fragment with Shishak's cartouche, the stratum's formal architecture and evidence of destruction do not eliminate the possibility that the stela originated from another stratum. Guy's description of its discovery, however, makes clear that Schumacher's excavations in this area had not reached the destroyed remains of the preceding Stratum VI, rendering it an unlikely candidate for the settlement destroyed by Shishak's army, as Israel Finkelstein, and Watzinger before him, have proposed.

When we compare the pottery from Stratum VA/IVB with pottery from nearby sites,<sup>20</sup> the Stratum VA/IVB settlement clearly dates, in relative chronological terms, to the early Iron Age II period (specifically Iron IIA), or the tenth century B.C.E.<sup>21</sup>

Recently published radiocarbon dates also reinforce this conclusion.

At Tel Rehov, in the Jordan Valley south of the Sea of Galilee, excavations conducted by Amihai Mazar of Hebrew University have uncovered a sequence of well-preserved Iron IIA cultural strata. Most important, carbonized grain samples from several different sealed loci preserved in the destruction of Stratum V there have produced a calibrated date range between 935 and 898 B.C.E. Since Rehov is included in the list of cities conquered by Shishak, his 925 B.C.E. campaign clearly represents the most likely historical event that could have caused the destruction of this stratum at Tel Rehov.<sup>22</sup>

As noted earlier, the similarity between the Rehov Stratum V assemblage and the pottery of Megiddo VA/IVB confirms their relative contemporaneity. Thus, comparative stratigraphy and the ceramic evidence, together with radiocarbon data and the documentary/epigraphic record, point decisively toward a late-tenth-century date for the destruction of the Stratum VA/IVB settlement at Megiddo, which Shishak I almost certainly brought about.

Of course, a secure date for the destruction of Stratum VA/IVB also helps to narrow the time range possible for the destruction of Stratum VI. The destruction of Stratum VIIA in 1140/30 B.C.E. (as determined by the cartouches of Ramesses III and Ramesses VI) and the destruction of Stratum VA/IVB by Shishak in 925 B.C.E. provide the chronological parameters for the life of Stratum VI. It must have existed for the most part during the 11th century B.C.E., just before, in Biblical terms, the United Monarchy of Israel. If we are to leave a reasonable amount of time for Strata VB-VA/IVB, Stratum VI must have been destroyed toward the end of the 11th century, or early in the tenth century at the latest.<sup>23</sup>

Since Shishak I could not have destroyed the Stratum VI settlement; the kings of the early Israelite Monarchy remain the only viable, historically attested political figures from this period. Megiddo does not appear to have been part of the territory claimed by the Israelites at the time of Saul's death (see 2 Samuel 2:8-9), but clearly was within the Israelite realm by the reign of Solomon (see 1 Kings 4:12; 9:15). David (c. 1010-970 B.C.E.) therefore represents the most plausible historical figure responsible for laying waste to the community whose remains are entombed in Megiddo Stratum VI.

1 See in particular, "The Archaeology of the United Monarchy: An Alternative View," *Levant* 28 (1996), pp. 182-183; "The Stratigraphy and Chronology of Megiddo and Beth-Shan in the 12th-11th Centuries B.C.E.," *Tel Aviv* 23 (1996), p. 180; "Bible Archaeology or

Archaeology of Palestine in the Iron Age? A Rejoinder," *Levant* 30 (1998), p. 169; and "State Formation in Israel and Judah; A Contrast in Context, A Contrast in Trajectory," *Near Eastern Archaeology* 62 (1999), p. 38.

2 Just before his death, Esse published an important preliminary report on the project, which details his views about Stratum VI, in "The Collared Pithos at Megiddo: Ceramic Distribution and Ethnicity," *Journal of Near Eastern Studies* 51 (1992), pp. 81-103.

3 The monograph, currently in press, will appear as the next volume of the Megiddo reports published in the Oriental Institute Publication (OIP) series.

4 The uneven treatment of the Stratum VI material excavated in Area CC is seen in the brief description and incomplete plan that appear in G. Loud, *Megiddo II; Seasons of 1935-39* (Chicago: Univ. of Chicago Press, 1948), p. 113 and fig. 410. Breasted did grant Lamon and Shipton permission to publish the Stratum VI material in full, but the projected publication never materialized, and the two were soon preoccupied with processing and analyzing the new data being produced by the Loud excavations.

5 Not just the so-called "degenerated" variety, but true Bichrome Wares as well.

6 For a full description of this vessel, see Benjamin Mazar, "The 'Orpheus' Jug from Megiddo," in F.M. Cross, W.E. Lemke and P.D. Miller, Jr., eds., *Magnalia Dei. The Mighty Acts of God* (New York: Doubleday, 1976), pp. 187-192.

7 Othmar Keel, "Philistine 'Anchor' Seals," *Israel Exploration Journal* 44 (1994), pp. 21-35.

8 Lawrence Stager, "The Impact of the Sea Peoples in Canaan (1185-1050 B.C.E.)," in Thomas E. Levy, ed., *The Archaeology of Society in the Holy Land* (London: Leicester Univ. Press, 1998), p. 346.

9 Samuel Wolff, "An Iron Age I Site at 'En Hagit (Northern Ramat Menashe)," in Seymour Gitin, Amihai Mazar and Ephraim Stern, eds., *Mediterranean Peoples in Transition; Thirteenth to Tenth Centuries B.C.E.* (Jerusalem: Israel Exploration Society, 1998), p. 452.

10 Trude Dothan, "Initial Philistine Settlement: From Migration to Coexistence," in *Mediterranean Peoples in Transition*, pp. 155-159.

11 In Area CC.

12 Contrary to recent assertions by Finkelstein and others, the Chicago Expedition field records indicate that the excavators were well aware of what they were uncovering, and were careful to separate Stratum VI from earlier and later cultural strata. They were also astute enough to observe that the life of the Stratum VI settlement was long enough to accomodate renovations in some areas of the site. When sub-phasing occurred, therefore, it was recognized as such, and delineated accordingly. In Areas AA and DD, for example, Loud detected an intermediate construction phase and labeled it Stratum

VIB to distinguish it from the remains preserved by the final destruction, which he assigned to Stratum VIA.

13 For a similar view, utilizing the concept of trade diaspora, see John Holladay, "The Kingdoms of Israel and Judah: Political and Economic Centralization in the Iron IIA-B (ca. 1000-750 B.C.E.)," in Levy, *The Archaeology of Society in the Holy Land*, pp. 381-382.

14 Letter from Guy to Breasted, dated July 13, 1934.

15 W. F. Albright, "The Song of Deborah in the Light of Archaeology," *Bulletin of the American Schools of Oriental Research (BASOR)* 62 (1936), pp. 26-31; and "Further Light on the History of Israel from Lachish and Megiddo," *BASOR* 68 (1937), pp. 22-27.

16 R. Lamon and G. Shipton, *Megiddo I: Seasons of 1925-34, Strata I-V* (Chicago: Univ. of Chicago Press, 1939), p. 7; and R. Engberg, "Historical Analysis of Archaeological Evidence: Megiddo and the Song of Deborah," *BASOR* 78 (1940), pp. 4-7.

17 Carl Watzinger, *Tell el-Mutesellim II* (Leipzig: J.C. Hinrichs'sche Buchhandlung, 1929), pp. 56-59.

18 Benjamin Mazar, "The Stratification of Tell Abu Hawam on the Bay of Acre," *BASOR* 124 (1951), p. 23.

19 P.L.O. Guy, *New Light from Armageddon* (Chicago: Univ. of Chicago Press, 1931), pp. 44-48.

20 Yokneam (Stratum XIV), Hazor (Strata X-IX), Tanaach (Stratum IIB), Beth-Shean (Stratum S-1 [=Lower V]), and now also Rehov (Stratum V).

21 Finkelstein argues that similar-looking pottery from the enclosure at Tel Jezreel, which is dated to the ninth century B.C.E., should also be used to date Megiddo Stratum VA/IVB to the ninth century. Despite this similarity, however, the presence of additional vessel types in the Jezreel assemblage that occur elsewhere in stratigraphically later Iron Age contexts place this assemblage later in the Iron Age II sequence.

22 H.J. Bruins, J. van der Plicht and A. Mazar, "14C Dates from Tel Rehov: Iron-Age Chronology, Pharaohs, and Hebrew Kings," *Science* 300 (2003), pp. 317-318.

23 Recently published radiocarbon dates from the current Tel Aviv University excavations at Megiddo (which Israel Finkelstein co-directs) have now virtually confirmed this datum. Three samples of carbonized olive wood recovered from Stratum VI (their Level K-4) have produced calibrated date ranges of 1112-1102 B.C.E. (at 10 percent confidence) and 1062-1006 B.C.E. (at 90 percent confidence). See I. Finkelstein, "Bible Archaeology or Archaeology of Palestine in the Iron Age?" p. 170; and I. Carmi and D. Segal, "Radiocarbon Dates," in I. Finkelstein, D. Ussishkin and B. Halpern, eds., *Megiddo III: The 1992-1996 Seasons* (Tel Aviv: Tel Aviv Univ. Press, 2000), pp. 502-503. Since it is conceivable, however, that these wood fragments might have been in circulation for a considerable period of time after they were first cut from a tree, this radiocarbon evidence

can only suggest a general date for the destruction of Stratum VI that falls toward the end of the 11th century, or even later, in the tenth century.

### Megiddo at A Glance

Strategically located on the important Via Maris trade route, ancient Megiddo (Tell el-Mutesellim) was designated "Armageddon" in the Book of Revelation, the site of the ultimate battle at the end of days.

Megiddo was settled as early as the Pre-Pottery Neolithic period (8300-5500 B.C.E.). The Early Bronze Age I (3300-3000 B.C.E.) saw the creation of a large, unfortified settlement in an area to the east of the mound, which today rises 100 feet above the floor of the Jezreel Valley.

From the 20th century B.C.E. through the 12th century B.C.E., Megiddo flourished as a Canaanite city-state. In about 1479 B.C.E. it was conquered by Pharaoh Thutmose III. Egyptian domination continued for over 300 years.

Canaanite Megiddo was destroyed by fire; the evidence of this destruction is assigned to Stratum VII (discussed by Timothy Harrison in the accompanying article). Somewhat later?the dating is still hotly disputed?the city represented by Stratum VI, which seems to have been of a mixed Israelite and Philistine character, also fell victim to fire. (A contorted skeleton and smashed pottery from this stratum testify to the violence of its end.)

Megiddo rose again in the ninth century B.C.E. as a lavish city, boasting an impressive gate, three palaces and puzzling structures often interpreted as stables. Following Tiglath-pileser III's conquest of Megiddo in 732 B.C.E., the town became the capital of the Assyrian province Magiddu. By the fourth century B.C.E. Megiddo's importance waned, and it ceased to be an important site.

[http://www.bib-arch.org/bswb\\_BAR/bswbba2906f1.html](http://www.bib-arch.org/bswb_BAR/bswbba2906f1.html)

| 10106|2003-10-23 15:48:09|M. Washington|Another example of head-elongation among the Masai|

Attachments :

Here is a better example of below of beautification through head-elongation. Earlier today I had only the mother shown in the interests of having a head shot that told the story and also fit in the small space available along with two other pictures. But, I had to delete the portion with the child whose head is appreciably more elongated than that of her mother and even as much or greater than the extent to which the daughters of Nefertiti and Akhnaten were shown. And you'll recall that in Polynesia, in New Britain is found head-elongation of this type. And the daughter is also red-headed. Again the inquiry: related to red-headedness among Egyptians or not? So, here we see that elongation in Africa is not so isolated as it is among the Megbehtu also. Does anyone know many more tribes that practice it?

Marc W.



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| 10107|2003-10-23 17:15:59|mutationman2003|Re: Another example of head-elongation among the Masai|

Congratulations to Marc Washington on his work showing the similarities in head elongation practices in ancient Egypt and other parts of Africa. Every time I see the depictions of Akhnaton, Nefertiti and his daughters with elongated heads I wonder at the beauty of it and at the silence of the Eurocentric historians on the obvious Africaness of the practices depicted. Kudos.

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

> Here is a better example of head elongation.

> Earlier today I had only the mother shown in the interests of

having a head

> shot that told the story and also fit in the small space available

along

> with two other pictures. But, I had to delete the portion with the

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> Marc W.

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| 10108|2003-10-23 18:00:28|Paul Kekai Manansala|Mohammed al Fayed on Egyptians|  
This is from an open letter written by al-Fayed after the death of  
his son Dodi (along with Princess Diana) in a Paris car crash.  
notice his comments at the end.

"I know that I am bitterly resented by some members of the British establishment. There are those who cannot accept that an Egyptian from a modest background should have become the owner of Harrods, a shop they considered a part of their heritage. Others reckon me beyond the pale because of my part in revealing corruption in the highest places. For a few, I suspect, it is simply a matter of racism; though they would never dream of saying so in public, they

despise foreigners ? especially those with crinkly hair and dark skins."

Regards,

Paul Kekai Manansala

| 10109|2003-10-23 20:27:15|Alex Derrick|Re: Unpalatable but true: cannibalism was routine|  
DG, and others

I just wanted to clarify a few points on cannibalism before we move on.

I agree that the ritualized eating of flesh is an old and wide spread practice. I think that the evidence from around the world indicates the custom is primarily a sacred one, perhaps the spiritual practice is an unconscious psychic justification of eating flesh to ward of starvation.

Cannibalism, is a common mythological motif. Zoroaster's "mouth to hell" and tale of Hansel and Gretel being to well know examples. Hannibal Lector, is a sort of cult cannibal icon. Lector's popularity places him somewhere in our modern mythological world.

In symbolic form all saved christians, have gladly, and repeatedly engaged in cannibalistic ceremonies by eaten the "body" and drinking the "blood" of Jesus Christ. The hebrew patriarch par excellence Abraham, also attempted to \*human sacrifice\* his own son to show his devotion to his inner deity.

In these two instances, the ritual eating of flesh, be it symbolic or literal, and human sacrifice are both transparent and accepted behavior, and received the western seal of moral approval.

3) Although I was not entirely clear in my earlier posts. My real protest to the subject is two fold.

1) How can we differentiate between dismembering and/or defleshing a body after death, and cannibalism? All three activities would leave similar tool marks.

2) The western definition of 'cannibalism' and its historic application reveal a system of degrade and belittling of non-Western flesh eating.

I am skeptical of most reports of cannibalism, primarily because the western world uses cannibalism as an ideological device to establish moral superiority, exploitation and domination over other groups.

The evidence of this kind of behaviour is all around us.  
From Webster's Revised Unabridged Dictionary (1913)  
Cannibalism, n. The act or practice of eating human flesh by  
mankind. Hence; \*Murderous cruelty; barbarity.\*

From Funke & Wagnel's Standard College Dictionary (1977)  
Cannibalism n. 1. The act or practice of eating the flesh of one's  
own kind. 2. Inhuman cruelty.

The etymology of 'cannibal' is directly linked to the exploitation of  
the Carib islands. Now that these people and others in a similar  
situation have been completely subjugated and exploited, a more  
politically correct definition can be found in our dictionaries.

Lastly, I differentiate eating flesh to prevent starvation, and  
eating flesh in a mythologically charged atmosphere as two totally  
different disciplines.

Hotep,

Alex

p.s. DG, I appologize for not completely reading/or misreading your  
post.

| 10110|2003-10-24 03:39:16|qaraqorum|Re: cannibalism |

I want to express my interest on the discussion about cannibalism. I  
think it was (and continues to be) one of the strongest arguments  
used by European Colonialism against the colonized peoples: the  
definitive evidence of their "barbarism", "savagery"... (...and the  
need of their ethnocide).

I am Spanish and I have studied the making of the "Cannibalism Myth"  
by the Spaniards during their conquest of America (the myth of Aztec,  
Quechua, and others, as cannibals). As Alex Derrick, in his  
interesting message, point out, the term "cannibal" is related  
to "carib" (Spanish "caribes"), one of the first indigenous peoples  
exterminated by the Europeans in America.

The Spaniards (and Portuguese) were the makers of the first European  
colonial experience out of the so-called "Old World" (- but African  
cultures are older!). They drew some of the great colonial traits,  
later followed by English, Dutch, French, Germans, etc.) not only in  
America, but in Africa and Oceania as well.

Colonial basic viewpoints were the same, regardless of the people to  
be exterminated or enslaved: the intrinsic "evil" of the colonized  
peoples, that could justify their etnocide. The "superiority" of

Europeans was not only "technical" or "biological", but also "moral". "Savagery" continues to mean, in European languages, both "cultural backwardness" and "wickedness".

In the hypocrite European morality, person could have difficulties to justify the mass-murder of entire peoples having the sole reason of their backwardness: the "poor back peoples" could be "enlightened" by Europeans, instead of killed. For the genocide, the criminal reason was needed: they are unspeakably evil-minded, depraved, demoniacal (the Spaniards said that the American peoples "had as teacher the Devil himself").

Cannibalism was, for an European of the 16-17th centuries, the paradigm of evil. In Europe itself the Jews were charged with "human sacrifices" by Inquisitors, and the same for the Gypsies or the "Witches" (namely child sacrifices).

Europeans (in this case, the Spaniards) began to write crazy stories saying that the native Americans were "cannibals" in Antilles, Tenochtitlan (Mexico), and also in the Andean region. Arguments, as well as mythical-symbolical development of these stories were the same as the Inquisitors' hoaxes against the European "heretics".

A few Spaniards wrote they could not find these cannibalist practices amongst the native Americans, but the missionaries, well trained by the Inquisition, had no problems to find the "unspeakable cannibalism" as soon as they arrived at the American coasts (if not sooner...).

We have to remove the European "Universal History" of our minds, we have to read by ourselves, again, in the native sources, the past of the most part of Mankind. The European chroniclers, missionaries, explorers, etc. were not documentarists ("witnesses"), but propagandists.

And I talk about America because the great colonialism began in this part of the Earth, but the same is also valid for Africa and the rest of the world.

Miguel Peyro  
(Andalucia, Spain)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick" wrote:

> DG, and others

>

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> Hotep,

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> Alex

>

> p.s. DG, I appologize for not completely reading/or misreading your

> post.

| 10111|2003-10-24 07:27:42|Bida|Re: cannibalism [anthropophagy]|

To Alex & Miguel

I have read both of your posts thoroughly.

Let me make clear that I both agree (in part)

and empathize (in part) with your statements.

I tried to convey as much in my original posts---

that the idea of "cannibalism" has been used to

denigrate non-Europeans, depicting them as

savages, barbaric, etc. That was why I pointed

out the hypocrisy of such an approach when

"cannibalistic" acts exist in European/Western culture---from the Eucharist to the Druids to its literal existence during medieval and modern Western warfare.

So while I agree that "cannibalism" has been exoticized by the West to degrade others, I at the same time understand that it has and does exist. I think to deny the existence of "cannibalism" and continue to exoticize it among humanity is as bad as the Eurocentric paradigm that has long done so in order to justify crimes, acts of genocides, etc.

My point is to take "cannibalism" out of the category of "a barbaric act of darker exotic peoples," and see it more so as a human trait as common and cross cultural as religion or incest taboos or what have you--regardless of if one agrees with it or not.

This is of course problematic as the very word "cannibalism" itself is problematic. As both of you rightly point out, it derives from Columbus' corruption of what the indigenous peoples of the Caribbean called themselves, turning "Galibi" (brave men) into "Caniba" (as he erroneously thought he was in Asia and they were subjects of the Khan) and associating such peoples with "savages." However I used the word "cannibalism" for the sake of familiarity. If it is preferred, I could use "anthropophagy" from here on out as a less worded term---though it can often have the same negative connotations.

I pointed out also in my post that most peoples that engage in ritualized anthropophagy, most often the benevolent kind, do not view themselves as anthropophagites. Most in fact always seem to have tales of "others" that are actual anthropophagites that hunt humans for food. An example for instance in some African mythos is the idea of human-eating monsters that are analagous with anthropophagites but tend to resemble goblinsque or troll-like beings. The



same can be found for instance among Central American indigenous peoples that may ground up the ashes of a deceased child (who died of natural causes) and make a soup of out it in order to pacify the child's spirit. These same peoples deny strongly that they are anthropophagites, and instead claim some nearby ethnic group are real human hunting flesh eaters. Christians that engage in the Eucharist also make a sharp distinction between themselves and anthropophagites. Thus of interest here is the seemingly cross-cultural human ideology that anthropophagy (in its most base and derogatory definition) is wrong, and completely separate from its more ritualized spiritual belief aspect.

[note- anthropologists have never come across any such group of peoples that engage in anthropophagy for the sole purpose of the enjoyment of human flesh. institutionalized anthropophagy is almost always a spiritual/magical act. thus ironically, those acts of ritualized anthropophagy that are done to scare one's enemies during wartime (as seen in with medieval Crusaders, in Bosnia or NE Congo) are playing on the cross-cultural myth of the human hunting flesh-eaters---using a common human fear, but fallacy, to terrorize one's opponent]

In the end, not advocating anyone go out and practice anthropophagy tomorrow, but when we see it in the historical record, when we hear of it occurring in modern day warfare, I am simply saying that at the least (on a forum such as this one) we put it in historical and anthropological perspective.

DG

PS-

Alex asked:

- > 1) How can we differentiate between dismembering and/or defleshing a
- > body after death, and cannibalism? All three activities would leave
- > similar tool marks.

Its not always easy when we are talking about prehistory without oral or written records of the acts. And there are disputes at times if what

is recognized as anthropagy actually is what it seems to be. Of course this is different from say ritualized anthropagy in New Guinea, which was witnessed, discussed among those who practiced it, and even related to a type of brain disease.

The evidence is also clear when one takes biochemical analysis of what are obvious cooking utensils (i.e., 12th Century Pueblo village in Colorado) or you get cross-referenced accounts (i.e., both the Muslims and Christians recount Crusaders engaging in anthropagy).

I think the best evidence for the existence of anthropagy in prehistory lies in genetics, like the recent work done on the link between the consuming of human flesh and polymorphisms that protect against brain diseases ---hinting that the practice was once wide spread, given the commonality of such mutations in the global population.

| 10112|2003-10-24 08:11:44|loic\_e\_bertrand|Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient |

Hi,

Thank you for your interest about the work we have been doing in the Centre de recherche et de restauration des musées de France (Louvre museum, Paris).

The work related in this article deals with hairs coming from two late period mummies. We have been using synchrotron methods (i.e. very powerful X-ray and infrared techniques) to analyze them. One of the great advantage of these techniques is that you can work with a very fine beam (around 1/100 of the hair diameter).

You can then observe:

- where are the different chemical elements located
- how well the hair is structured
- how hair surface differs from the bulk part (cortex)
- ...

These techniques are fairly recent and it was one of the very first times it could be performed on ancient hairs.

Coming back to our samples. We came to several interesting conclusions:

1 - The overall structure of these samples (i.e. the organization of the keratin)

ratin

molecules which makes the fiber) is very well preserved. In my opinion, this is very interesting because it gives some insight on the way protein materials are preserved on the long run. To say it differently, if conserved in an appropriate environment, biological tissues can be preserved to its finer details (from the atomic distance to the millimeter).

2 - We could nevertheless observe some degradation of the keratin structure on the near surface. This is the point you raise. Note that we do not discuss about melanin.

We tend to think that it could be the very start of a slow decay process, initiated by some changes in the organization of surface keratin.

3 - We looked at the element content and found that there repartition is not homogenous at all in the hair section. Of course it is very difficult to be sure where these elements come from, but until now it was even worse because you could not say where they were in the hair: dust at the surface, in the external layers, right in the middle... Now we can try to understand how and when these elements penetrated the hair fiber. Actually, we found a great similarity between these elements we found and those we could expect from mummification or cosmetic treatments.

Do not hesitate to ask for more details,

Loïc BERTRAND

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

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> > Hey Paul,

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> > I need a translation on this article. Is this piece trying to say

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> > the outward appearance of mummy hair has allot to do with the  
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> > used in the cosmetics and mummification process?  
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> Yes, there was damage to the keratin bonds near the surface of the  
> hair which they seem to blame on the mummification process.  
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> This would have compromised the melanin to oxidation and possibly  
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> don't know if the authors have any comments in this regard.  
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> Note that this study involved only two late period mummies.  
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> Regards,  
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> > Abstract:: Microbeam synchrotron imaging of hairs from Ancient  
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> > J Synchrotron Radiat. 2003 Sep 1;10(Pt 5):387-92. Microbeam  
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> J,  
> > Dumas P, Simionovici A, Tsoucaris G, Walter P. Centre de Recherche  
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> > polypeptide bond breakage. Elemental mapping showed a strongly  
> > heterogeneous distribution which can be related to mummification  
> and  
> > cosmetic treatments.

| 10113|2003-10-24 08:24:09|Bradenqp@aol.com|Theophile Obenga Masterwork Republished|  
I see that Obenga's highly touted African Philosophy of the Pharaohic Age is being republished in December 2003. I've only ever seen the French edition.

Thought to alert list members, since it's considered one of the benchmarks of African Centered scholarship.

Paul Braden

PS Here's a link to the book at Amazon.com:

[http://www.amazon.com/exec/obidos/tg/detail/-/0907015727/qid=1067008573/sr=1-2/ref=sr\\_1\\_2/104-3262476-7357513?v=glance&s=books](http://www.amazon.com/exec/obidos/tg/detail/-/0907015727/qid=1067008573/sr=1-2/ref=sr_1_2/104-3262476-7357513?v=glance&s=books)

| 10114|2003-10-24 08:34:35|M. Washington|Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient |

[Comment here on letter below.](#) Hi Lo□ As your interest is in hair types, Im curious. Are there any well-researched, unbiased books on specimen of hair from the predynastic period? Ive heard, for instance, that a number of the predynastic grave sites preserved strands of hair. Is that true to your understanding? What can be objectively said about such hair if it indeed exists?

Thanks,

Marc Washington

-----Original Message-----

**From:** loic\_e\_bertrand [mailto:loic\_e\_bertrand@yahoo.fr]

**Sent:** Friday, October 24, 2003 10:10 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient Egyptia

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To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 10115|2003-10-24 11:21:58|Mickel Hendrix|Re: North Africa in Antiquity|



Hotep Marc,

As you know I've pointed out before that Caucasian scholars will do a play on words in order to not narrow things down on purpose. Therefore, the two cats who wrote the piece below state there were various racial elements in the aboriginal North African population, featuring the Berbers. Without telling us who these so-called racial elements were, which you questioned. Keep up the good work! It has virtually stood out from the rest in this group.

P.E.A.C.E. Progress....

--- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:  
> Marc's question here (MW)  
>  
> -----Original Message-----  
> From: damienduro [mailto:[damienduro@yahoo.com](mailto:damienduro@yahoo.com)]  
> Sent: Tuesday, October 07, 2003 2:19 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] North Africa in Antiquity  
>  
> This theme explores the history and people of North  
> Africa from the  
> earliest times to the arrival of the Muslim Arabs.  
>  
> ReadingBrett: pp. 10-80  
>  
> Laroui: pp. 15-79  
>  
> The following is largely based on Brett and Fentress  
>  
> The Berber origins and the early formations of  
> cities and kingdoms  
> demonstrate a problem common in newly formed states,  
> the need for a  
> clear principle of succession. Major problems arise  
> because of the  
> lack of a method of succession and it proves to be  
> their downfall.  
> The attempts to Romanize North Africa though very  
> influential on the  
> culture, eventually fail and after being governed by  
> Carthaginian,  
> Roman, Vandal and then Byzantine governments, a

- > reversion to the
- > indigenous tribal structures takes place.
- >
- > The Origins of the Berbers lies in the Capsian stone
- > industries of
- > the eastern Maghreb or modern southern Tunisia. The
- > Wet period after
- > 7000 BCE allowed for this area to be inhabited by a
- > population
- > composed of various racial elements.
- >
- >
- > (MW) What are these various racial elements?
- > According to Gimbutas,
- > Caucasians did not start to leave their northern
- > homelands and enter Europe
- > and Asia until after 4500 BC. See: Marija Gimbutas,
- > Kurgan culture and the
- > Indo-Europeanization of Europe : selected articles
- > from 1952-1993, 1997.
- > There were the San, Bambotide (Pygmy), Proto
- > Nubian-Egyptian types in
- > aqualithic Sub-Sahara. My question is, is there some
- > other racial type that
- > was supposed to have been in North Africa at that
- > time?
- >
- >
- >
- >
- >
- > The increase in productivity of
- > the land allowed for population growth and a
- > subsequent western
- > expansion. Berber languages are all strikingly
- > similar, suggesting a
- > uniform movement of peoples in a relatively short
- > period of time.
- >
- > Around 3000 BCE contacts with the Mediterranean
- > islands begin and by
- > 1000 BCE North Africa is not very different from the
- > rest of the
- > Western Mediterranean.
- >
- >
- > (MW) Where are the people in Western Mediterranean

> supposed to have come  
> from and was it they who reflected North African  
> people and culture or is  
> this article saying something else? Or is it not  
> being clear?

>

>

>

>

> Most communities were farmers with a strong  
> pastoral element in their economy and fairly  
> elaborate cemeteries.  
> By this time Berber languages were established  
> throughout North  
> Africa but there's no evidence of how this took  
> place.

>

>

>

> (MW) Is this true? Clyde Winters, for instance,  
> explains very clearly how  
> this happened. Interesting article.

>

>

> Thanks,

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> Marc W.

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## Do you Yahoo!?

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| 10116|2003-10-24 14:24:13|alberto34482@yahoo.com|New Clue on Which Came First, Tools or Better Diets|

## New Clue on Which Came First, Tools or Better Diets

By JOHN NOBLE WILFORD

Published: October 21, 2003

n a hillside in the badlands of Ethiopia, an ancestral home of the human family, an international team of scientists has uncovered the

earliest known stone tools to be found mixed with fragments of fossilized animal bones. The scientists think the material, almost 2.6 million years old, is the strongest evidence yet that the primal technology was used to butcher animal carcasses for meat and marrow.

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The discovery could go a long way toward resolving a debate in paleoanthropology: which came first, a significant advance in the brain that enabled human ancestors to make tools, or the toolmaking ability that led to an enriched diet and then an evolutionary change in the brain?

"I believe the use of stone tools came first and the larger brain came later with a more substantial meat diet," Dr. Sileshi Semaw, the leader of the discovery team, said last week by telephone.

The findings are described in the current issue of *The Journal of Human Evolution*. Dr. Semaw, principal author of the report, is a paleoanthropologist who is a research associate at the Center for Research Into the Anthropological Foundations of Technology at Indiana University.

The age of the stone tools was no surprise, the researchers said.

Working in the same region a decade ago, Dr. Semaw found similar cobbles flaked for use in scraping and cutting at sites of about the same age. The cobbles were hailed as the earliest known artifacts created by distant human relatives, known as hominids.

Nor was it startling to find animal bones with cut marks, presumably made by the sharp edges of butchering tools. Similar fossilized bones with stone-tool cut marks had been excavated at a site 50 miles away, but without any associated artifacts. Never before, the researchers said, had stone artifacts and animal bones been found together at a single site from this early time in human evolution.

In the journal report, Dr. Semaw's group said the discovery near the bank of a branch of the Gona River, in the Afar region of Ethiopia, had provided "the oldest known archaeologically documented associations between artifacts and broken faunal elements," or animal bones.

Another member of the team, Dr. Michael J. Rogers of Southern Connecticut State University in New Haven, said in an interview that the stone tools and the animal bones, probably from ancestors of wildebeests and zebras, had been unquestionably associated with each other.

"What's important," Dr. Rogers said, "is that this suggests that early stone-tool use was responsible for much of the expansion of hominid diet from mostly plants to more meat and marrow."

Dr. Rogers, a paleoanthropologist, came upon the most revealing site three years ago while searching the arid hills for fossils or artifacts. Several sharp flakes of rock caught his eye. They were no more than an inch or two long, he said, and they were different from any other rock on the surface. They looked as if they had recently eroded out of the hill.

"We got a little bit excited," Dr. Rogers said, and soon he and colleagues began excavating and uncovered some of the cobbles from which the flakes had been broken. Then they began finding bones, including rib and limb fragments. At another site a few yards away, discovered by Dr. Jay Quade of the University of Arizona, the excavators found several bones with distinct cut marks.

The quality of the tool workmanship impressed the researchers. "The flakes are amazingly well struck and look much the same as tools made a million years later," Dr. Rogers said.

No hominid fossil bones have been found at the sites, so it is impossible to tell who the toolmakers were. The researchers said that they were probably members of the 2.5-million-year-old species named *Australopithecus garhi*, which lived in Ethiopia and was identified in 1999 by Dr. Tim D. White of the University of California at Berkeley. Dr. White said the new research provided more evidence that "a dietary and technological threshold had been crossed" by 2.6 million years ago.

<http://www.nytimes.com/2003/10/21/science/21TOOL.html>

| 10117|2003-10-24 14:24:59|alberto34482@yahoo.com|PRE-CHRISTIAN RITUALS AT NAZARETH|

PRE-CHRISTIAN RITUALS AT NAZARETH

<javascript:bigImage('http://www.archaeology.org/image.php?page=0311/newsbriefs/jpegs/nazareth.jpeg')> <javascript:bigImage('http://www.archaeology.org/image.php?page=0311/newsbriefs/jpegs/nazareth.jpeg')> Defleshed human skulls with features modeled out of red-painted plaster are among the unusual finds at the Nazareth cult site. (Courtesy Nigel Goring-Morris) [LARGER IMAGE] <javascript:bigImage('http://www.archaeology.org/image.php?page=0311/newsbriefs/jpegs/nazareth.jpeg')>

archaeological investigations near Nazareth--Jesus' boyhood home -- have revealed that the area was a major cult center 8,000 years before the time of Christ.

Excavations at Kibbutz Kfar HaHoresh, less than two miles from the

town center, have so far unearthed strangely decorated human skulls and evidence for unusual, complex burials. "This is the first example in the Levant of a purely religious complex from this remote period," says excavation director Nigel Goring-Morris of the Hebrew University of Jerusalem. "This is a totally new type of site." The cult center seems to have serviced the religious needs of villagers a few miles away.

So far the remains of 65 people have been unearthed--but hundreds more are expected to be found as excavations continue. Many of the remains were interred as part of complex rituals. One partly disarticulated, headless man had been laid to rest on top of a pile of 250 aurochs (wild ox) bones, while at least four children were buried with fox mandibles. Several other individuals were interred with what may have been heirloom flint tools. Archaeologists at HaHoresh have also discovered a remarkable prehistoric "work of art": 50 human bones seemingly arranged in the shape of an animal, possibly an aurochs or a wild boar. This image was constructed, it seems, to mark the burial place of around a dozen people.

Three specially enhanced human skulls have also been discovered. Each of them had been deliberately defleshed after death and overlaid with lime plaster modeled to form facial features. Two of the skulls had then been painted red--one with red ocher, the other with a red pigment that must have come from quarries far to the north in what is now central Turkey. Red pigment, presumably signifying the blood of life, is known to have been painted onto corpses or skeletons in many ancient societies, probably as a form of sympathetic magic designed to help the deceased achieve life after death.

The discovery of several lime kilns at the site suggests that the plaster used for the skulls and for sealing many of the graves was manufactured on-site. Ten thousand years ago these burials must have been an extraordinary sight, for the white plaster grave surfaces--some covering up to 850 square feet--had been deliberately burnished by mourners or devotees to such an extent that the graves probably shimmered in the sun. Some burials were overlaid with up to three tons of plaster.

Even at this early time, 400 generations ago, society may well have been quite rigidly stratified. While at least a quarter of the population of the area at the time were thrown into village rubbish pits left in abandoned houses after death, others appear to have been taken to Nazareth, where their remains were treated with due deference.--DAVID KEYS

<http://www.archaeology.org/magazine.php?page=0311/newsbriefs/nazareth>  
| 10118|2003-10-24 15:50:33|alberto34482@yahoo.com|Black Like I Thought I Was|  
<http://www.alternet.org/story.html?StoryID=16917>

Black Like I Thought I Was

By Erin Aubry Kaplan, LA Weekly <<http://www.laweekly.com/>>  
October 7, 2003

Wayne Joseph is a 51-year-old high school principal in Chino whose family emigrated from the segregated parishes of Louisiana to central Los Angeles in the 1950s, as did mine. Like me, he is of Creole stock and is therefore on the lighter end of the black color spectrum, a common enough circumstance in the South that predates the multicultural movement by centuries. And like most other black folk, Joseph grew up with an unequivocal sense of his heritage and of himself; he tends toward black advocacy and has published thoughtful opinion pieces on racial issues in magazines like Newsweek. When Joseph decided on a whim to take a new ethnic DNA test he saw described on a 60 Minutes segment last year, it was only to indulge a casual curiosity about the exact percentage of black blood; virtually all black Americans are mixed with something, he knew, but he figured it would be interesting to make himself a guinea pig for this new testing process, which is offered by a Florida-based company called DNA Print Genomics Inc. The experience would at least be fodder for another essay for Newsweek. He got his kit in the mail, swabbed his mouth per the instructions and sent off the DNA samples for analysis. Now, I have always believed that what is now widely considered one of slavery's worst legacies ? the Southern "one-drop" rule that indicted anyone with black blood as a nigger and cleaved American society into black and white with a single stroke ? was also slavery's only upside. Of course I deplore the motive behind the law, which was rooted not only in white paranoia about miscegenation, but in a more practical need to maintain social order by keeping privilege and property in the hands of whites. But by forcing blacks of all complexions and blood percentages into the same boat, the law ironically laid a foundation of black unity that remains in place today. It's a foundation that allows us to talk abstractly about a "black community" as concretely as we talk about a black community in Harlem or Chicago or South-Central (a liberty that's often abused or lazily applied in modern discussions of race). And it gives the lightest-skinned among us the assurance of identity that everybody needs in order to feel grounded and psychologically whole ? even whites, whose public non-ethnicity is really ethnicity writ so large and influential it needs no name. Being black may still not be the most advantageous thing in the world, but being nothing or being neutral ? the rallying cry of modern-day multiculturalists ? has never made any emotional or real-world sense. Color marks you, but your membership in black society also gives you an indestructible house to live in and a bed to rest on. I can't imagine growing up any other way.

Wayne Joseph can't, either. But when the results of his DNA test came back, he found himself staggered by the idea that though he still



qualified as a person of color, it was not the color he was raised to think he was, one with a distinct culture and definitive place in the American struggle for social equality that he'd taken for granted. Here was the unexpected and rather unwelcome truth: Joseph was 57 percent Indo-European, 39 percent Native American, 4 percent East Asian ? and zero percent African. After a lifetime of assuming blackness, he was now being told that he lacked even a single drop of black blood to qualify.

"My son was flabbergasted by the results," says Joseph. "He said, 'Dad, you mean for 50 years you've been passing for black?'" Joseph admits that, strictly speaking, he has. But he's not sure if he can or wants to do anything about that at this point. For all the lingering effects of institutional racism, he's been perfectly content being a black man; it has shaped his worldview and the course of his life in ways that cannot, and probably should not, be altered. Yet Joseph struggles to balance the intellectual dishonesty of saying he's black with the unimpeachable honesty of a lifelong experience of being black. "What do I do with this information?" he says, sounding more than a little exasperated. "It was like finding out you're adopted. I don't want to be disingenuous with myself. But I can't conceive of living any other way. It's a question of what's logical and what's visceral."

Race, of course, has always been a far more visceral matter than a logical one. We now know that there is no such thing as race, that humans are biologically one species; we know that an African is likely to have more in common genetically with a European thousands of miles away than with a neighboring African. Yet this knowledge has not deterred the racism many Europeans continue to harbor toward Africans, nor the wariness Africans harbor toward Europeans. Such feelings may never be deterred. And despite all the loud assertions to the contrary, race is still America's bane, and its fascination; Philip Roth's widely acclaimed last novel set in the 1990s, *The Human Stain*, features a Faustian protagonist whose great moral failing is that he's a black man who's been passing most of his life for white (the book has been made into a movie due in theaters next month). Joseph recognizes this, and while he argues for a more rational and less emotional view of race for the sake of equity, he also recognizes that rationality is not the same thing as fact. As much as he might want to, he can't simply refute his black past and declare himself white or Native American. He can acknowledge the truth but can't quite apply it, which makes it pretty much useless to other, older members of his family. An aunt whom he told about the test results only said that she wasn't surprised. "When I told my mother about the test, she said to me, 'I'm too old and too tired to be anything else,'" recalls Joseph. "It makes no difference to her. It's an easy issue."

After recovering from the initial shock, Joseph began questioning his mother about their lineage. He discovered that, unbeknownst to him, his grandparents had made a conscious decision back in Louisiana to not be white, claiming they didn't want to side with a people who were known oppressors. Joseph says there was another, more practical consideration: Some men in the family routinely courted black women, and they didn't want the very public hassle such a pairing entailed in the South, which included everything from dirty looks to the ignominy of a couple having to separate on buses and streetcars and in restaurants per the Jim Crow laws. I know that the laws also pointedly separated mothers from sons, uncles from nephews, simply because one happened to be lighter than the other or have straighter hair. Determinations of race were entirely subjective and imposed from without, and the one-drop rule was enforced to such divisive and schizophrenic effects that Joseph's family ? and mine ? fled Louisiana for the presumably less boundary-obsessed West. But we didn't flee ourselves, and didn't expect to; we simply set up a new home in Los Angeles. The South was wrong about its policies but it was right about our color. It had to be.

Joseph remains tortured by the possibility that maybe nobody is right. The essay he thought the DNA test experience would prompt became a book that he's already 150 pages into. He doesn't seem to know how it'll end. He's in a kind of limbo that he doesn't want and that I frankly wouldn't wish on anyone; when I wonder aloud about taking the \$600 DNA test myself, Joseph flatly advises against it. "You don't want to know," he says. "It's like a genie coming out of a bottle. You can't put it back in." He has more empathy for the colorblind crowd than he had before, but isn't inclined to believe that the Ward Connerlys and other professed racial conservatives of the world have the best interests of colored people at heart. "I see their point, but race does matter, especially with things like medical research and other social trends," he says of Connerly's Proposition 54, the much-derided state measure that seeks to outlaw the collection of ethnic data that will be voted on in the recall election next Tuesday. "Problems like that can't just go away." For the moment, Joseph is compelled to try to judge individually what he knows has always been judged broadly, to reconcile two famously opposed viewpoints of race not for the sake of political argument ? he has made those ? but for his own peace of mind. He's wrestling with a riddle that will likely outlive him, though he doesn't worry that it will be passed on to the next generation ? his ex-wife is black, enough to give his children the firm ethnic identity he had and that he embraced for most of his life. "The question ultimately is, are you who you say you are, or are you who you are genetically?" he muses. The logical ? and visceral ? answer is that it's not black

and white.

<http://www.alternet.org/story.html?StoryID=16917>

| 10119|2003-10-24 16:08:48|Paul Kekai Manansala|Re: Black Like I Thought I Was|  
These people are being taken for a ride. One cannot confidently  
compute the percentages of blood by "race."

Regards,

Paul Kekai Manansala

| 10120|2003-10-25 04:01:30|M. Washington|PRE-CHRISTIAN RITUALS AT NAZARETH|

Marc's comment here to post below. Fantastic, Alberto. This article addresses the decoration of human skulls and this is a practice found from Jericho all the way over to Papua, New Guinea and the nearby New Britain. That it is so far-flung and so ancient points to a common origin back in the aqualithic age but in the more northerly deserts that existed in Africa at that time. But, at this time, these were of course Northeast Africans, an overflow population practicing then what was an honored, sacred ritual of what is described. I have been recently asking around at different discussion groups for evidence of the plastering of ancestor skulls in Egypt. I have some evidence but am looking for more. Is anyone aware of any images of plastered skulls during predynastic times in either Egypt, the Sudan or Nubia?

Thanks,

Marc W

From: alberto34482@y...

Date: Fri Oct 24, 2003 9:24 pm

Subject: PRE-CHRISTIAN RITUALS AT NAZARETH

PRE-CHRISTIAN RITUALS AT NAZARETH

page=0311/newsbriefs/jpegs/nazareth.jpeg')> <javascript:bigImage

('http://www.archaeology.org/image.php?

page=0311/newsbriefs/jpegs/nazareth.jpeg')> Defleshed human

skulls with features modeled out of red-painted plaster are among the

unusual finds at the Nazareth cult site. (Courtesy Nigel Goring-

Morris) [LARGER IMAGE] <javascript:bigImage

('http://www.archaeology.org/image.php?

page=0311/newsbriefs/jpegs/nazareth.jpeg')>

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So far the remains of 65 people have been unearthed--but hundreds more are expected to be found as excavations continue. Many of the remains were interred as part of complex rituals. One partly disarticulated, headless man had been laid to rest on top of a pile of 250 aurochs (wild ox) bones, while at least four children were buried with fox mandibles. Several other individuals were interred with what may have been heirloom flint tools. Archaeologists at HaHoresh have also discovered a remarkable prehistoric "work of art": 50 human bones seemingly arranged in the shape of an animal, possibly an aurochs or a wild boar. This image was constructed, it seems, to mark the burial place of around a dozen people.

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now central Turkey. Red pigment, presumably signifying the blood of life, is known to have been painted onto corpses or skeletons in many ancient societies, probably as a form of sympathetic magic designed to help the deceased achieve life after death.

The discovery of several lime kilns at the site suggests that the plaster used for the skulls and for sealing many of the graves was manufactured on-site. Ten thousand years ago these burials must have been an extraordinary sight, for the white plaster grave surfaces--some covering up to 850 square feet--had been deliberately burnished by mourners or devotees to such an extent that the graves probably shimmered in the sun. Some burials were overlaid with up to three tons of plaster.

Even at this early time, 400 generations ago, society may well have been quite rigidly stratified. While at least a quarter of the population of the area at the time were thrown into village rubbish pits left in abandoned houses after death, others appear to have been taken to Nazareth, where their remains were treated with due deference.--DAVID KEYS

<http://www.archaeology.org/magazine.php?page=0311/newsbriefs/nazareth>

| 10121|2003-10-25 05:21:13|damienduro|Does anyone have the full text for this abstract?|  
Mitochondrial DNA Sequence Diversity in a Sedentary Population from Egypt

A. Stevanovitch1,\*\*, A. Gilles2, E. Bouzaid1, R. Kefi1, F. Paris3, R. P. Gayraud4, J. L. Spadoni1, F. El-Chenawi5 and E. Boud-Colomb1,\*

The mitochondrial DNA (mtDNA) diversity of 58 individuals from Upper Egypt, more than half (34 individuals) from Gurna, whose population

has an ancient cultural history, were studied by sequencing the control-region and screening diagnostic RFLP markers.

This sedentary population presented similarities to the Ethiopian population by the L1 and L2 macrohaplogroup frequency (20.6%), by the West Eurasian component (defined by haplogroups H to K and T to X) and particularly by a high frequency (17.6%) of haplogroup M1. We statistically and phylogenetically analysed and compared the Gurna population with other Egyptian, Near East and sub-Saharan Africa populations; AMOVA and Minimum Spanning Network analysis showed that the Gurna population was not isolated from neighbouring populations.

Our results suggest that the Gurna population has conserved the trace of an ancestral genetic structure from an ancestral East African population, characterized by a high M1 haplogroup frequency. The current structure of the Egyptian population may be the result of further influence of neighbouring populations on this ancestral population.

| 10122|2003-10-25 05:45:13|M. Washington|Rendering of birth of reed boat and boat men and culture during Afr|

Attachments :  
.....

Brother Clyde has enlightened us to the realization that following the ice age end, Africa was completely inundated with waters. From various other writers as well, one can read of the ice-capped mountains in Uganda, Kenya, and Ethiopia releasing overwhelming torrents of water that destroyed towns and cultures that existed below them when the waters poured down. Some even speculate that not a single human being could have survived the onset. This sets the stage for one of those wacky, mindless theories that people other than Africans began the early cultures there.

14 The First People Who Came to America. The First People Who Came to America. The First People Who Came to America. The First People Who Came to America. The First People Who Came to America.

[http://www.mightymall.com/TheSecondBookImages/64-11-100-20-00b\\_Aqualithic.Africa.Composite.jpg](http://www.mightymall.com/TheSecondBookImages/64-11-100-20-00b_Aqualithic.Africa.Composite.jpg)

Hey. In water, you have to get around and as one cant live in water itself, if you cant beat them, join them. And, swamp reeds were everywhere. So, early Africans invented

the stilt houses seen in the stela of Punt in the Mortuary Temple of Hatshepsut. And, since only Jesus can walk on water (with great imagination, writers of books can make up anything) early Africans had to do something. It was that group of people ancestral to (as Clyde has deeply explained) the Sudanese, Egyptians, Dravidians, Elamites, and people of Palestine and Ur. They invented reed boats and the early mythology is of boat men. Clyde. If you are reading this, I just made contact with TAMANA again and am waiting for a lecture from one of their people on TAMANA culture. For those of you who do not know (and I have only a sketch of the idea), TAMANA culture began in Africa and became a worldwide culture reaching the far corners of the earth.

There are perhaps hundreds of multi-syllabic place names around the world taking on the names of African geographical places and dates back to over 10,000 BC. Clyde, I wrote to Andor Paposi-Jobb and got a letter from him today. I asked if he knew you. He wrote: How small the world is getting to be as we get to know each other. Yes we know Ahmed Clyde Winters. He has been one of our faithful and earliest contributor to our Tamana Research, going back many years. And when I made contact in India with the Tamil association there, one of their key researchers wrote me that you were a brilliant scientist and had shown the linguistic connection between the Dravidians and African Negroid populations. Some of the newer members do not know Dr. Clyde Winters. But, he is one of the foremost linguistic scholars in the world today.

So, the desert, once riddled with rivers, could only be navigated, as Clyde has explained, by reed boats. And reed-boat navigators were once the most significant persons in society. Clyde has spoken of a wide-ranging trading culture managed and enabled by these early people, I suppose (but don't know) going back to 11,000 BC and so. These were the people who were the first ship builders. Whenever you see an ocean-going vessel or submarine, sophisticated as they may be, their roots go back to where it all started.

Marc Washington

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| 10123|2003-10-25 05:59:24|Alex van Deelen|Re: Black Like I Thought I Was|  
Message: 8  
Date: Fri, 24 Oct 2003 23:08:46 -0000  
From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
Subject: Re: Black Like I Thought I Was

> These people are being taken for a ride. One cannot confidently  
> compute the percentages of blood by "race."

And what's more, I still don't fully understand how  
their interpretation works.

I supposed they look at the clustering/origin of  
genetic markers? So do they exclude all except  
the most recent ones?

Alex  
| 10124|2003-10-25 08:06:29|Paul Kekai Manansala|Re: Black Like I Thought I Was|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

> Message: 8  
> Date: Fri, 24 Oct 2003 23:08:46 -0000  
> From: "Paul Kekai Manansala"  
> Subject: Re: Black Like I Thought I Was  
>  
> > These people are being taken for a ride. One cannot confidently  
> > compute the percentages of blood by "race."  
>  
> And what's more, I still don't fully understand how  
> their interpretation works.  
>  
> I supposed they look at the clustering/origin of  
> genetic markers?

Yes, the problem is that these markers overlap from one "race" to  
another. They also exclude a significant percentage of people from  
the race they are supposed to represent.

And since they are usually nuclear markers they are subject to  
recombination.

So do they exclude all except

> the most recent ones?  
>

Good question.

Regards,  
Paul Kekai Manansala  
| 10125|2003-10-25 08:37:31|IMJs@webtv.net|Re: Image included... Headshaping... Attn: Marc  
Washington|  
Marc Washington wrote:

<  
they had Masai roots, we See two Masai women in I. below with red hair.  
Some connection? None?>>

---

Marc,

First of all, thanks are appreciated, glad I could help 'throw a few  
coins in the bucket' so to speak...

And yes, there are \*definitely\* connections here! I've been waiting a  
long time for the evidence to finally drive a nail in all that damn red  
haired mummies = White Egypt ("Ginger") B.S. from the White-supremacist  
nutcases... and thanks to the peeps here at Ta-Seti I've got all I need  
now. What a group!

Most of the time I'm just in sponge mode trying to soak up all the  
knowledge and thought-provoking discussions, so it's good to contribute  
something myself. And Marc I see you've been dropping some serious stuff  
the last 6 weeks or so.

I don't know about anybody else here, but that recent email worm kinda  
put me out of pocket for almost a month so I'm just now catching back up  
with the rest of you.

Here's something else to add to the pot.

Check out the Afar man on this page w/ the red-tinted [henna?] hair.  
Seems the AE's used it to cover grey hair just like modern folks. (That  
is if you can take your eyes off the incredibly beautiful Beja girl on  
the same page. whoa!)

[http://www.geocities.com/wally\\_mo/people.html](http://www.geocities.com/wally_mo/people.html)

IMJ

| 10126|2003-10-25 13:30:39|paulmarcw|Re: Image included... Headshaping... Attn: Marc Washington|

Marc's comment on post below here.

Hi IMJ. Yes. I've found the picture-filled sites you refer us to useful. And though I didn't file each one yet, did, a few minutes ago, download the site you gave here. My goodness. They are such beautiful women. In many African societies, there is no premarital sex and marriage is often fulfilling. Under the best of all worlds, any one of the women in that url would leave some lucky man walking dazed with his head in the clouds. There was a golden age of Africa. A time when people lived in peace and plenty during the aqualithic age and before dessication. What a time to have been alive. The women there are among the most alluring to be found and then, it must have been as close to heaven on earth as one can get: mosquitoes, snakes, alligators, and hippopotamus not with standing. You can't have it all.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

>

>

> Marc Washington wrote:

>

> <

when, as

> they had Masai roots, we See two Masai women in I. below with red hair.

> Some connection? None?>>

>

>

>

> Marc,

>

> First of all, thanks are appreciated, glad I could help 'throw a few

> coins in the bucket' so to speak...

>

> And yes, there are \*definitely\* connections here! I've been waiting

a

> long time for the evidence to finally drive a nail in all that damn red

> haired mummies = White Egypt ("Ginger") B.S. from the White-supremacist

> nutcases... and thanks to the peeps here at Ta-Seti I've got all I need

> now. What a group!

>

> Most of the time I'm just in sponge mode trying to soak up all the  
> knowledge and thought-provoking discussions, so it's good to  
contribute

> something myself. And Marc I see you've been dropping some serious  
stuff

> the last 6 weeks or so.

>

> I don't know about anybody else here, but that recent email worm  
kinda

> put me out of pocket for almost a month so I'm just now catching  
back up

> with the rest of you.

>

> Here's something else to add to the pot.

>

> Check out the Afar man on this page w/ the red-tinted [henna?] hair.  
> Seems the AE's used it to cover grey hair just like modern folks.  
(That

> is if you can take your eyes off the incredibly beautiful Beja girl  
on

> the same page. whoa!)

> [http://www.geocities.com/wally\\_mo/people.html](http://www.geocities.com/wally_mo/people.html)

>

>

> IMJ

| 10127|2003-10-25 13:35:49|alberto34482@yahoo.com|A YEARNING FOR YEMEN|  
Volume 56 Number 6, November/December 2003  
CONVERSATIONS:  
A YEARNING FOR YEMEN  
Second thoughts on working in the Middle East  
<javascript:bigImage('http://www.archaeology.org/image.php?<br>page=0311/etc/jpegs/conversations.jpeg')> <javascript:bigImage<br>('http://www.archaeology.org/image.php?<br>page=0311/etc/jpegs/conversations.jpeg')> (Courtesy The Archaeology<br>Fund) [LARGER IMAGE] <javascript:bigImage<br>('http://www.archaeology.org/image.php?<br>page=0311/etc/jpegs/conversations.jpeg')> uris Zarins of<br>Southwest Missouri State University was chief archaeologist on the<br>Transarabia Expedition, which made international headlines in 1992<br>with its search for the lost ancient city of Ubar. More recently, he<br>has been studying ancient frankincense routes in Oman and Yemen. With<br>more than three decades of fieldwork in the Middle East to his<br>credit, Zarins spoke to ARCHAEOLOGY about how terrorism and the war<br>in Iraq have affected his research.

What's the mood in the Arabian peninsula toward Western researchers?

I was in Oman last summer before the war, and everything seemed pretty cool, but Oman has a tight rein over its people through a centralized government. But even when I used to walk around the souk I didn't feel particularly good about it. I mean, everyone was very hospitable. But you had this feeling in the back of your head, that things weren't right. And that was before the invasion of Iraq. The last time I was in the field as an archaeologist was in Yemen, six months before 9/11, under the auspices of the American Institute of Yemeni Studies. As far as I know the institute is technically still open, but I think that most American researchers have stayed away.

Is the Yemeni government discouraging research?

No. We were there doing work when the USS Cole was bombed. The government got kinda uptight about it but they didn't kick us out. It's more from the American end.

Are you talking about when you're organizing American-led expeditions to the region?

You just mention the word Yemen and American university administrators dive for cover. Yes, the country has a problem with tribalism and tribal kidnappings, but that's been going on for a decade and has nothing to do with recent events. The invasion of Iraq and 9/11, however, have just made the situation worse.

What makes Yemen such a spectacular place to do archaeology?

First of all, eastern Yemen has never been explored. When we worked in Oman and moved on into eastern Yemen we were dealing with the same set of people, the Modern South Arabic Language speakers. A very unique group of people: they're not Arabs but another Semitic group of people who have a very interesting way of life. [Through them] we can investigate the frankincense and myrrh trade. I'm also working with other researchers to get a grant to look at relationships between Yemen and the Horn of Africa. Africa is very close--less than 15, 20 miles away in some cases--and no one's really worked that research area up very well. Everything from the emergence of modern humans to the origins of agriculture linking Africa and Arabia can be done right there. It's a spectacular thing. Plus a lot of people want to look at DNA, did Semitic people come out of Africa into Arabia or vice versa. All of these issues can be linked with Yemen, because Saudi Arabia is kind of a closed book.

What do you mean by that?

Saudi Arabia doesn't allow foreign expeditions. The only window of opportunity was between 1974 and 1986, when the national archaeological survey took place. Foreign archaeologists were all allowed to come in and work for them directly, which we did. Since then, only very few have come in and done odds and ends. They have their own people who do the work, but unfortunately it doesn't get

publicized internationally.

So if you were invited back to the Arabian peninsula next week, would you go?

I already have an invite from the Yemenis. If I had the money, I could leave tomorrow. But the better side of valor is, well, you think about this, you think about that. And all it takes is a couple of crazy people with guns. These are the problems you face.

<http://www.archaeology.org/magazine.php?page=0311/etc/conversations>

| 10128|2003-10-25 13:36:23|alberto34482@yahoo.com|A Journey Back to Egypt for a Mummy Thought to Be a Pharaoh|

A Journey Back to Egypt for a Mummy Thought to Be a Pharaoh

By ARIEL HART

Published: October 25, 2003

TLANTA, Oct. 24 ? Wrapped in clear nylon, a mummy that museum curators here believe to be Rameses I, pharaoh of Egypt from 1293 B.C. to 1291 B.C., is returning to Egypt after more than a century in the United States.

Dr. Zahi Hawass, general director of the Supreme Council on Antiquities in Egypt, accepted the remains on Friday as a gift from the Michael C. Carlos Museum at Emory University here. The museum bought the mummy in 1999 from a Niagara Falls freak-show collection. "American children will know that once upon a time a pharaoh was here, in Atlanta, and they gave it back to Egypt, without any conditions," Dr. Hawass said. "This is unique."

Dr. Hawass has made it his mission to reclaim those ancient Egyptian artifacts that he said "have no parallel." The mummy will make a stop at the Cairo Museum before heading to its permanent home at the Luxor Museum.

"This is the only king outside of Egypt," Dr. Hawass said.

He has recently been embroiled in a dispute with the Virginia Museum of Fine Arts over a relief from the Nile Valley, and on Friday he lamented his struggles with European museums.

"Some of them, right now, are showing artifacts that came from illegal excavations," Dr. Hawass said. "It is a shame."

Not all experts agree that the identity of the Atlanta mummy has been established, but Peter Lacovara, curator of ancient Egyptian, Nubian and Near Eastern art at the Carlos museum, said he was "99 percent" convinced that it is Rameses I.

The mummy was tentatively identified as Rameses in the 1980's, when a German Egyptologist saw it at the Niagara Falls Museum. The museum had long catered to tourists by exhibiting curiosities like mummies and five-legged pigs, and had dragged its collections back and forth

between Canada and New York State before ending its days in 1999 in an old corset factory in Ontario.

On acquiring the mummy, the Carlos museum quickly set to work to learn if this one had been a pharaoh, in which case, they said, it would go home.

The circumstantial evidence was impressive. The mummification was lavish, with copious amounts of resin in the head and very careful work.

The mummy's arms were crossed right over left on its chest at a time when royal figures were positioned that way. Through radiocarbon dating, the mummy was estimated to be from 1570 B.C. to 1070 B.C. Only a few royals from that era were missing. Curators believed the mummy had been bought from 19th-century dealers who had looted a cache of pharaohs that included a coffin for Rameses I. It was empty. Then there was that big hook nose. The facial resemblance to the known mummies of Seti I and Rameses II, the son and grandson of Rameses I, is striking, Dr. Lacovara said.

Mark Rose, editor of Archaeology magazine, which has published articles on the mummy, said: "In the sense of it being a royal mummy, there is virtually no doubt" in the archaeological community.

But doubts remain about whether it is Rameses I, important general, short-lived ruler and founder of the 19th dynasty.

"No one will ever be able to say definitively whether or not it is Rameses I," said Dr. Salima Ikram, an Egyptologist at the American University in Cairo who examined the mummy for Emory, "but it stands a very good chance of being that individual."

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<http://www.nytimes.com/2003/10/25/national/25MUMM.html?>

ex=1067659200&en=d50f6f1c63b2f00c&ei=5062&partner=GOOGLE

| 10129|2003-10-25 15:15:38|duron chavis|Nubian Soul|

Thanks to everyone who came thru to the first night of nubian soul, it was off the HOOK, this is the beginning of a beautiful thing for Richmond. THE perfect alternative to the mundane club scene many of us are bored of, plus an opportunity for fresh new talent to showcase their talent and ability in a comfortable atmosphere. Tell a friend tell a neighbor nubian soul got flavor for you to savor!!!

-----  
For reference, your link to this Invite is:

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48484848

| 10130|2003-10-25 18:16:46|Bruno Matt|Re: Black Like I Thought I Was|

I agree completely with you, Paul. And I think your observation points to the inherent weakness of the concept of "race": it breaks down when you try to define it precisely.



Bruno

**Paul Kekai Manansala** wrote:

--- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
wrote:  
> Message: 8  
> Date: Fri, 24 Oct 2003 23:08:46 -0000  
> From: "Paul Kekai Manansala"  
> Subject: Re: Black Like I Thought I Was  
>  
> > These people are being taken for a ride. One cannot  
confidently  
> > compute the percentages of blood by "race."  
>  
> And what's more, I still don't fully understand how  
> their interpretation works.  
>  
> I supposed they look at the clustering/origin of  
> genetic markers?

Yes, the problem is that these markers overlap from one  
"race" to  
another. They also exclude a significant percentage of  
people from  
the race they are supposed to represent.

And since they are usually nuclear markers they are  
subject to  
recombination.

So do they exclude all except  
> the most recent ones?  
>

Good question.

Regards,  
Paul Kekai Manansala

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| 10131|2003-10-25 19:56:51|cohenizzy|anthropomorphic maps|

Anthropomorphic maps were created by configuring the body of a god or goddess over the area to be mapped. The name of each part of that body became the name of the area or feature underneath that part.

Examples include the Blackfoot indian map of Napi in Alberta, Canada; the Phoenician map of a male body (probably Hermes) in Asia minor; and the map of a female body (probably Aphrodite) in northern Africa.

I suspect Hermes "moved" from Mt. Hermon (near Lebanon, the reversal of Sanskrit nabhila = navel) to Mt. Olympus (compare Greek omphalos = navel). His name is still recorded between Oman and Iran (Persia) at the Strait of Hormuz.

These maps are easier to visualize if you have an atlas or globe handy, preferably one showing ancient names.

Excerpts from a recent post on the BPMaps list at <http://groups.yahoo.com/group/BPMaps>

#### Attributes of body-part maps

=====

1. The map tends to cover an area of political or economic influence.
2. Areas of male maps (gods) are later called Fatherlands. Areas of female maps (goddesses) become Motherlands.
3. Both Hermes and Napi are "trickster" gods. ... I suspect there is a Scandinavian body-part map associated with the trickster god Loki.
4. The creators of the map are typically found near the map's center, its navel.
5. The mythology of the map's creators and of other nearby language communities may help delineate the map.
6. There are at least two reasons for reversing or euphemistically changing the name of a body part:
  - a. The name already occurs on another known map.
  - b. The part is one whose name is taboo, that is not mentioned in public.
7. Historical name changes for an area are sometimes loan-translations without a change in "meaning".

8. Internal body parts tend to be subdivisions of external body parts.

9. Bodies (no pun intended) of water also get body-part names.

10. There is a familial connection between Napi and neighboring maps. There is a sexual connection between the Hermes and Aphrodite maps.

#### Body of Aphrodite

=====

She is bent to the left (West) at her waist (Misr / Mitzraim) and is looking over her right shoulder into the Mediterranean Sea.

? = aleph (GHT/CHS sound), X = het, 3 = aiya (G/K sound), the ancient SHin had a dental D/T sound.

#### Area Root Translation

-----

Pun PaNim face (lost in Punic war)

Fez (Morocco) PeS fez, tarboosh

On some early maps, this area is labeled "Fez & Morocco".

Sahara desert Sa3aRa hair

Morocco Gk kranion head, skull (reversed)

Atlas mountains ?aTLiS 1st cervical vertebra

that supports the head

Lixos river LeXi cheek, jowl

A Germanic reversal of lamed-het-yod yields J-W-L = jowl

Tunisia SaNTir chin (reversed)

Algeria LeXi / aL GaRon cheek, jowl / the throat

Libya LeB heart

Cyrenaica = loan-translation of LeB < L cor- (~Gk kardia) = heart.

For a time, the entire continent of Africa was called Libya.

Sidra, Gulf of SHiDRa spine, backbone

Chad SHaD breast

Misr/Mitzraim MoSNaim waist (mem-W parallel)

Egypt KaBeD liver (Gk HePaTo-)

Note: Wast --> Thebes (as in TaBor = navel) --> Luxor/Karnak.

GoSHeN (shin = T) KiTNiot = beans --> kidney (bean shape)

Cotton < Arabic QuTN was exported from Goshen. Compare L Gossypium.

Nubia Skt nabhila navel

Sudan TZaD side, flank

Abysinia-->Ethiopia xaBaSH reverse SHoFKHaH= urethra

Ethiopia has, historically, been the name of a far different area than it is today. At one time it stretched across all of central Africa including the West coast. The South Atlantic ocean was once known as the Ethiopian sea. Modern Ethiopia is called XaBaSH in Hebrew. This "urethra" empties into the Red Sea (see below). Giving the shin a dental sound makes Queen Sheba cognate with Ethiopia. Dropping the het, her name is a reversal of XaBaSH.

Eritrea LL < Gk ourethra urethra (Gk erythros= red)  
Djibouti XaBaSH het=French Dj, shin=T  
Somalia S'MoL left (foot)  
Red Sea YaM SooF=reed sea reverse of PohS = vagina  
Menstruation explains why it is known as Red Sea (L Mare Rubrum).  
bab-el-MaNDeB yaM NiDaH gateway-to-menstruous sea  
Sinai reverse of K'NiSa entrance (to her body)  
The aleph is missing. It had a GHT/CHS sound. Hence, "snatch".)  
Zin, desert of zaiyin-yod-aiyin euphemism for male member  
Canaan K:Na3ab ~ L cunnus vulva  
Compare L canna < Gk k□a ~ Akkad qanu, Heb qaneh = reed

You can join the BPMaps list by going to  
<http://groups.yahoo.com/group/BPMaps/join>

Israel "izzy" Cohen, BPMaps moderator  
<http://groups.yahoo.com/group/BPMaps>

| 10132|2003-10-26 05:27:31|M. Washington|Image within ... anthropomorphic maps|

Attachments :  
.....

[Marcs comments here \(MW\)](#)

**.From:** cohenizzy [mailto:Izzy\_Cohen@bmc.com]  
**.Subject:** [Ta\_Seti] anthropomorphic maps

Anthropomorphic maps were created by configuring the body of a god or goddess over the area to be mapped. The name of each part of that body became the name of the area or feature underneath that part.

(MW) This post is in two related parts. The first provides the background for the second where the writing of Mircea Eliade dealing to an extent with geographical place names conforming to body parts is discussed. We begin with part 1.

[FORGOTTEN PEOPLE: African culture in the swath of land from NE-Africa through India into Se-Asia](#)

**Background:** Northeast African bull-horn headdress on hunters

**I. India, Orissa Tribe.** The hair is not kinky due to Aryan miscegenation with the indigenous African peoples in India. Note, though. The Orissa (Ortssa) Tribe women wearing the large round ear rings as Masai and neck rings as

**II. South African Ndebele** and

**III. The Burmese** likely a continuation of the migration of a people from Africa through Iraq, Iran, into India as the Dravidians and onwards to further sites in Southeast Asia as Burma. The Burmese Negroid woman is also wearing the double-type neck ring as (II) the South African woman. And like her is wearing a head band and shares the same physiogny. It is interesting that also the demeanor is the same as both have their eyes averted downwards in a feminine way.

**IV. Another Indian Orissa** woman but with the same bull-horn headdress motif as in the background. And note that the strung shells are cowry shells also a Northeast African motif shared more widely than that, of course.

Image I above is from: <http://community-2.webtv.net/BARNUBIANEMPIRE/BLACKPEOPLEBLACK/page5.html>

Hi Izzy.

Mircea Eliade, the editor of the 18 volume History of Religion and Chair of the Department of Ethnography at the University of Chicago addressed the issue to which you speak of maps. In some ways, he is not nearly as comprehensive as you and in other ways, more inclusive. Not as comprehensive as he, in the excerpts I've included below, not as comprehensive as while he notes that when a tribal people move into an area they will settle in, they often give the center of the place name the term for some body part. Directly below, he speaks of the foundation spot being the head of a snake. Which begs the question, to which you give detail: what about the rest of the body? And, you answer that question. He is broader than you as he sees the duat, in a sense (dual? one reflected making two?) that the ancients first orientation was astrology and based upon an astrological mapping superimposed it over the local earth they lived. So,

each heavenly part had an earthly counterpart such that earthly cities had heavenly counterparts. Earthly mountains had heavenly counterparts. Etc. etc. etc. But, though I mentioned towns, this is related to your concept of whole body geographical mapping.

Also in my excerpt below, Eliade notes that this duat or sorts occurs in Egypt, Mesopotamia he mentions Sumer, Iran, Israel, in the Ural-Altaic. This follows either / or the migration pattern of late Pleistocene peoples out of northeast Africa to Sumer, Elam, the Ural-Altaic, or the imitation of that Northeast African template by later peoples. I think the issue of geographical body maps is part of the larger package of the dispersal of Northeast African culture and feel it is important enough to show the poster. The only thing breaking the continuity of Northeast African culture from there through Southeast Asia is the Neolithic intrusion of the Semitic peoples creating a geographical bubble as it were between Indian and Southeast Asian culture which was African (they now have cultural amnesia) and Northeast Africa. Now the Arabs and Bushs marines have taken over and are spilling blood and trampling on holy grounds in a land where people seven thousand years ago once had a complex, high, and dignified culture. Now they be fighting over who will get to stuff the \$87 billion in their pockets they diverted from the Health, Education, and Welfare of Americans who have been shoved into poverty as Bushs cronies greedily fight over who among them, already millionaires, will get as much as Cheney. As an appraisal on where Western civilization is going. But, I am two degrees removed from Izzys post. I will get back in steps to the original purpose by this posts end.

The Hebrew mapping, for all its beauty, was based on an African template. And you will not argue the point for you will acknowledge that that thinking was not in Armenia from whence the Jewish person migrated some 4500 BC. That complexity did not materialize out of the air in the 2500 between Semitic exit from Armenia to their relocation in the Near East, Egypt, and Ethiopia. Rather, the thinking is African. Having said that, it is still interesting to note that this pattern of using the human body as a template of heaven and earth is far-flung and takes different forms. And I think it is most intriguing that there is enough material around to substantiate the development of a field of geographical body mapping.

What source material do you use? There must be some two dozen or more books. Can you provide some of the titles tell us who first developed this thinking of geographical body mapping and when?

Thank you,

Marc Washington

## FROM ELIADE ON BODY NAMES TO GEOGRAPHICAL PLACES

On reading Eliade, you will find that creation myths in many civilizations have been repeated under specific conditions. Cosmogonic myths and mythology in India, for instance, are used every time a new house is built. Eliade gives an example:

The astrologer shows in what spot the foundation is exactly above the head of the snake [that is a star constellation] that supports the world. The mason fashions a little wooden peg from the wood of the Khadira tree, and with a coconut drives the peg into the ground at this particular spot, in such a way as to peg the head of the snake securely down. A foundation stone is placed above the peg. The cornerstone is thus situated exactly at the center of the world. But the act of foundation at the same time repeats the cosmogonic act, for to secure the snake's head, to drive the peg into it, is to imitate the primordial gesture of Soma (Rgveda, II, 12.1) or of Indra when the latter smote the serpent in his lair (VI, 17.9). The serpent symbolizes chaos, the formless and nonmanifested. Indra comes upon Vrtra (IV, 19.3) undivided (aparvan), unawakened (abudhyam).

Celestial archetypes of territories, temples, and cities

(city)

**CELESTIAL ARCHETYPES OF TERRITORIES, TEMPLES, AND CITIES:** In Egypt, places and nomes were named after the celestial fields: first the celestial fields were known, then they were identified in terrestrial geography. According to Mesopotamian beliefs, the Tigris has its model in the star Anunit and the Euphrates in the star of the Swallow. A Sumerian text tells of the place of the creation of the gods, where the [divinity of] the flocks and grains is to be found. For the Ural-Altaic peoples, the mountains, in the same way, have an ideal prototype in the sky.

In Iranian cosmology of the Zarvanitic tradition, every terrestrial phenomena, whether abstract or concrete, corresponds to a celestial, transcendent invisible term, to an idea in a Platonic sense. Each thing, each notion presents itself under a double aspect: that of *menok* and that of *getik*. There is a visible sky: hence there is also a *menok* which is invisible (Bundahisn, Ch. I). Our earth corresponds to a celestial earth. Each virtue practiced here below, in the *getah*, has a celestial counterpart which represents true reality. The year, prayer in short, whatever is manifested in the *getah*, is at the same time *menok*. The creation is simply duplicated. From the cosmogonic point of view the cosmic stage called *menok* precedes the stage *getik*. Cities too have their divine prototypes. All the Babylonian cities had their archetypes in the constellations: Sippara in Cancer, Ninevah in Ursa Major, Assur in Arcturus, etc. Sennacherib has Ninevah built according to the form delineated from distant ages for the writing of the heaven-of-stars. Not only does a model precede terrestrial architecture, but the model is also situated in an ideal (celestial) region of eternity. This is what Solomon announces: Thou gavest command to build a sanctuary in thy holy mountain, And an altar in the city of habitation, A copy of the holy tabernacle which thou preparedst aforehand from the beginning. A celestial Jerusalem was created by God before the city was built by the hand of man. The most beautiful description of the heavenly Jerusalem occurs in the Apocalypse (21:2f): And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

We find the same theory in India: all the Indian royal cities, even the modern ones, are built after the mythical model of the celestial city where, in the age of gold (in illo tempore), the Universal Sovereign dwelt. And, like the latter, the king attempts to revive the age of gold, to make a perfect reign a present reality. Thus, for example, the palace fortress of Sigiriya, in Ceylon, is built after the model of the celestial city Alakamanda and is hard of ascent for human beings (Mahavastu,

39, 2). Platos ideal city likewise has a celestial archetype (Republic, 592b; cf. 500e). The Platonic forms are not astral; yet their mythical region is situated on supraterrrestrial planes (Phaedrus, 247, 250).

The world that surrounds us, then, the world in which the presence of the work of men are felt the mountains that he climbs, populated and cultivated regions, navigable rivers, cities, sanctuaries all these have an extraterrestrial archetype, be it conceived as a plan, as a form, or purely and simply as a double existing on a higher cosmic level.<sup>[1]</sup>

Marie-Louise von Franz, *Creation myths*, (Shambala, Boston, 1972), pp. 21 22.

Examples include the Blackfoot indian map of Napi in Alberta, Canada; the Phoenician map of a male body (probably Hermes) in Asia minor; and the map of a female body (probably Aphrodite) in northern Africa.

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 On some early maps, this area is labeled "Fez & Morocco".  
 Sahara desert Sa3aRa hair  
 Morocco Gk kranion head, skull (reversed)  
 Atlas mountains ?aTLiS 1st cervical vertebra  
 that supports the head  
 Lixos river LeXi cheek, jowl  
 A Germanic reversal of lamed-het-yod yields J-W-L = jowl  
 Tunisia SaNTir chin (reversed)  
 Algeria LeXi / aL GaRon cheek, jowl / the throat  
 Libya LeB heart  
 Cyrenaica = loan-translation of LeB < L cor- (~Gk kardia) = heart.  
 For a time, the entire continent of Africa was called Libya.  
 Sidra, Gulf of SHiDRa spine, backbone  
 Chad SHaD breast  
 Misr/Mitzraim MoSNaim waist (mem-W parallel)  
 Egypt KaBeD liver (Gk HePaTo-)  
 Note: Wast --> Thebes (as in TaBor = navel) --> Luxor/Karnak.  
 GoSHeN (shin = T) KiTNiot = beans --> kidney (bean shape)  
 Cotton < Arabic QuTN was exported from Goshen. Compare L Gossypium.  
 Nubia Skt nabhila navel  
 Sudan TZaD side, flank  
 Abyssinia-->Ethiopia xaBaSH reverse SHoFKHaH= urethra

Ethiopia has, historically, been the name of a far different area than it is today. At one time it stretched across all of central Africa including the West coast. The South Atlantic ocean was once known as the Ethiopian sea. Modern Ethiopia is called XaBaSH in Hebrew. This "urethra" empties into the Red Sea (see below). Giving the shin a dental sound makes Queen Sheba cognate with Ethiopia.

Dropping the het, her name is a reversal of XaBaSH.

Eritrea LL < Gk ourethra urethra (Gk erythros= red)  
Djibouti XaBaSH het=French Dj, shin=T  
Somalia S'MoL left (foot)  
Red Sea YaM SooF=reed sea reverse of PohS = vagina  
Menstruation explains why it is known as Red Sea (L Mare Rubrum).  
bab-el-MaNDeB yaM NiDaH gateway-to-menstruous sea  
Sinai reverse of K'NiSa entrance (to her body)  
The aleph is missing. It had a GHT/CHS sound. Hence, "snatch".)  
Zin, desert of zaiyin-yod-aiyin euphemism for male member  
Canaan K:Na3ab ~ L cunnus vulva  
Compare L canna < Gk kῶνα ~ Akkad qanu, Heb qaneh = reed

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Israel "izzy" Cohen, BMaps moderator  
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<sup>[1]</sup> Mircea Eliade, *Cosmos and History the myth of the eternal return*, (Harper Torchbooks, New York, 1954), p. 19.

| 10133|2003-10-26 05:36:54|Alex van Deelen|Re: Black Like I Thought I Was|  
Message: 3  
Date: Sat, 25 Oct 2003 15:06:27 -0000  
From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
Subject: Re: Black Like I Thought I Was

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

>> Message: 8  
>> Date: Fri, 24 Oct 2003 23:08:46 -0000  
>> From: "Paul Kekai Manansala"  
>> Subject: Re: Black Like I Thought I Was  
>>  
>>> These people are being taken for a ride. One cannot confidently  
>>> compute the percentages of blood by "race."  
>>  
>> And what's more, I still don't fully understand how  
>> their interpretation works.

> >  
> > I supposed they look at the clustering/origin of  
> > genetic markers?  
>  
> Yes, the problem is that these markers overlap from one "race" to  
> another. They also exclude a significant percentage of people from  
> the race they are supposed to represent.  
>  
> And since they are usually nuclear markers they are subject to  
> recombination.  
>  
> > So do they exclude all except  
> > the most recent ones?  
>  
>  
> Good question.

So basically what you're saying is that a marker gene could  
be from one location, but in theory all the other (non-marker)  
genes could be from another (any) location.

Alex

| 10134|2003-10-26 06:57:15|Paul Kekai Manansala|Re: Black Like I Thought I Was|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
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> Date: Sat, 25 Oct 2003 15:06:27 -0000  
> From: "Paul Kekai Manansala"  
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> be from one location, but in theory all the other (non-marker)  
> genes could be from another (any) location.  
>

Alex, I don't know that any of these nuclear markers are identified specifically with a location.

Most are identified with a specific "race" based entirely on frequency.

Some are identified by a combination of race and geography like "American Black."

Regards,

Paul Kekai Manansala

| 10136|2003-10-26 08:26:33|Djehuti Sundaka|Re: Black Like I Thought I Was|

This is true only if one seeks to apply a precise genetic definition to the concept of "race". Applying the definition of a "general population phenotype" is far less precise genetically but far more accurate realistically. After all, the concept of "race" didn't arise with genetic studies but with the general observations of various people's appearances. Once it's accepted that a general appearance is all that it is, the labeling of genetic markers as "race" indicators should be avoided. Speaking as someone who can trace his heritage in two different lines to captured and enslaved men from Patrusy even though my Y-chromosome descends from European populations and my mitochondria may be indigenous to Muskogee populations, I know mere genetic indicators don't tell the whole story of who a person is as would be attested by my "general population phenotype".

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bruno Matt wrote:

> I agree completely with you, Paul. And I think your observation points to the inherent weakness of the concept of "race": it breaks down when you try to define it precisely.

> Bruno

>

> Paul Kekai Manansala wrote:

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> > Regards,  
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> >  
> >  
> >  
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> > -----  
> > Do you Yahoo!?  
> > Exclusive Video Premiere - Britney Spears  
> > | 10137|2003-10-26 08:49:22|Paul Kekai Manansala|Re: Black Like I Thought I Was|  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
> > wrote:

Speaking as someone who can trace his heritage in  
> two different lines to captured and enslaved men from Patrusy even  
> though my Y-chromosome descends from European populations

What is your Y chromosome haplotype?

Regards,

Paul Kekai Manansala

| 10138|2003-10-26 12:26:45|alberto34482@yahoo.com|The Reddish Brown and Yellow convention of male and females was sym|

Male and female skin colors were most probably not uniform among the entire population of Egypt, with pigmentation being darker in the south [closer to sub-Saharan Africans] and lighter in the North [closer to Mediterranean and Near Easterners]. A woman from the south would probably have had a darker skin tone than a man from the North. Thus, the coloration used for skin tones in the art must have been schematic [or symbolic] rather than realistic; the gender distinction encoded in that scheme may have been based on elite ideals relating to male and female roles in which women's responsibilities kept them in doors, so that they spent less time in the sun than men. Nevertheless, the significance of the two colors may be even deeper, marking some as yet unknown but fundamental difference between men and women in the Egyptian worldview. The choice of the single red-brown color to represent the Egyptian man, rather than a more realistic range of shades, should also be considered within a wider symbolic scheme that included the representation of foreigners. The foreign men to the north and west of Egypt were depicted by yellow skin [similar to that of Egyptian women]; men to the south of Egypt were given black skin. Although undoubtedly some Egyptian's skin pigmentation differed little from that of Egypt's neighbors, in the Egyptian worldview foreigners had to be distinguished. Thus Egyptian men had to be marked by a common skin color that contrasted with the images of non-Egyptian men. That Egyptian women shared their skin color with foreigners scarcely mattered, since the Egyptian male is primarily and formed preference in these two color schemes - contrasting in one with non-Egyptian males and the other with non-Egyptian females.

Page 61

The Ancient Gods Speak: A Guide to Egyptian Religion

By Donald Redford

| 10139|2003-10-26 16:13:52|Djehuti Sundaka|Re: Black Like I Thought I Was|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

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> > though my Y-chromosome descends from European populations  
>  
> What is your Y chromosome haplotype?  
>  
> Regards,  
> Paul Kekai Manansala

I don't know. I only know that my patrilineal great-great grandfather Henry had been the son of an enslaved woman and her enslaver, a Lt. Colonel of the Confederate army whose French speaking ancestors had come from Vauffelin, Switzerland in 1754 and had been there at least since the Battle of Grandson in 1476.

Djehuti Sundaka

| 10140|2003-10-26 16:24:06|Paul Kekai Manansala|Re: Black Like I Thought I Was|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> > wrote:

> >

> >

> > What is your Y chromosome haplotype?

> >

> > Regards,

> > Paul Kekai Manansala

>

>

> I don't know.

Sorry, I thought you had genetic testing, which is a trend now in some genealogy circles.

Regards,  
Paul Kekai Manansala

| 10141|2003-10-26 21:39:30|duron chavis|Nubian Soul|  
Pass the word

Thanks,  
duron

-----  
For reference, your link to this Invite is:

<http://www.evite.com/pages/invite/viewInvite.jsp?inviteId=HMLOUUTQWCYXQAGNMBGI>

No need to save this email. Just log in to your personal 'My Evite' page  
to access any Invite you've sent or received.

<http://www.evite.com/tour?file=homepage/startPage/unreg.html&li=egi2>



48484848

| 10142|2003-10-27 00:42:04|cohenizzy|Re: Image within ... anthropomorphic maps|

Marc Washington = MW:

Israel izzy Cohen = IC:

IC: Anthropomorphic maps were created by configuring the body of a god or goddess over the area to be mapped. The name of each part of that body became the name of the area or feature underneath that part.

MW: Mircea Eliade, the editor of the 18 volume History of Religion and Chair of the Department of Ethnography at the University of Chicago addressed the issue to which you speak of maps. In some ways, he is not nearly as comprehensive as you and in other ways, more inclusive.

[Eliade] notes that when a tribal people move into an area they will settle in, they often give the center of the place name the term for some body part. ... ' Which begs the question ... "what about the rest of the body?" And, you answer that question.

He is broader than you as he sees ... that the ancients first orientation was astrology and based upon an astrological mapping superimposed it over the local earth they lived. So, each heavenly part had an earthly counterpart ... Eliade notes that this duat of sorts occurs in Egypt, Mesopotamia ? he mentions Sumer, Iran, Israel, in the Ural-Altaic. This follows either / or the migration pattern of late Pleistocene peoples out of northeast Africa to Sumer, Elam, the Ural-Altaic, or the imitation of that Northeast African template by later peoples.

I think the issue of geographical body maps is part of the larger package of the dispersal of Northeast African culture and feel it is important enough to show the poster. The only thing breaking the continuity of Northeast African culture from there through Southeast Asia is the Neolithic intrusion of the Semitic peoples creating a geographical "bubble" as it were between Indian and Southeast Asian culture which was African (they now have cultural amnesia) and Northeast Africa. < snip of current politics >

The Hebrew mapping, for all its beauty, ...

IC: I did not mean to imply that the body-part maps in Asia minor and north Africa are in any sense "Hebrew". The majority of the

current toponyms \*are\* Western Semitic. This may be an artifact based on the fact that Phoenician was one of the first languages to become "written". The Phoenicians were serious explorers, traders, and colonizers with a written language. Therefore, the Phoenician version of these place names survived in the Mediterranean basin.

I used Hebrew roots in the charts describing the Hermes & Aphrodite maps because Hebrew is also a Western Semitic language and it is well-accepted that the Hebrew and Phoenician lexicon was \*very\* similar.

MW: (cont) was based on an African template. And you will not argue the point for you will acknowledge that that thinking was not in Armenia from whence the Jewish person migrated some 4500 BC. That complexity did not materialize out of the air in the 2500 between Semitic exit from Armenia to their relocation in the Near East, Egypt, and Ethiopia. Rather, the thinking is African. Having said that, it is still interesting to note that this pattern of using the human body as a template of heaven and earth is far-flung and takes different forms. And I think it is most intriguing that there is enough material around to substantiate the development of a field of geographical body mapping.

What source material do you use? There must be some two dozen or more books. Can you provide some of the titles tell us who first developed this thinking of geographical body mapping and when?  
Thank you, Marc Washington

IC: I hate to disappoint you (and all the readers) but there were no books involved. Dan Moonhawk Alford reported Stan Knowlton's description of the Napi body-part map on a linguistics list. [Napi is the creator of the Blackfoot indians. Compare "nap of the earth" and Latin/Hebrew mappa = map, napkin.] I decided look for a similar map in the near East. As a result, I "deconstructed" the Hermes and Aphrodite maps.

This raises the obvious question. How/why does the same technique manifest itself in places as far apart as Alberta, Canada and the mid-East. These places are 10 time zones apart.

1 - Perhaps the Phoenicians arrived in the New World sailing their Tarshish ships? MeRCury is a reversal of kHeRMes. Could the toponym America (and the name Amerigo Vespucci) also be reversals of kHeRMes?

2 - Perhaps the Vikings had a similar map of Loki (compare Latin locus/loci, English location) and brought the concept to America.

3 - Perhaps the Amerindians brought the concept with them when they migrated from Asia across the Bering strait? If so, it is indeed an ancient concept.

## MW: FROM ELIADE ON BODY NAMES TO GEOGRAPHICAL PLACES

The most beautiful description of the heavenly Jerusalem occurs in the Apocalypse (21:2f): 'And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'

Marie-Louise von Franz, *Creation myths*, (Shambala, Boston, 1972), pp. 21 ? 22.

IC: Examples include the Blackfoot indian map of Napi in Alberta, Canada; the Phoenician map of a male body (probably Hermes) in Asia minor; and the map of a female body (probably Aphrodite) in northern Africa. I suspect Hermes "moved" from Mt. Hermon (near Lebanon, the reversal of Sanskrit nabhila = navel) to Mt. Olympus (compare Greek omphalos = navel). His name is still recorded between Oman and Iran (Persia) at the Strait of Hormuz.

### Attributes of body-part maps

=====

1. The map tends to cover an area of political or economic influence.
2. Areas of male maps (gods) are later called Fatherlands. Areas of female maps (goddesses) become Motherlands.
3. Both Hermes and Napi are "trickster" gods. ... I suspect there is a Scandinavian body-part map associated with the trickster god Loki.
4. The creators of the map are typically found near the map's center, its navel.
5. The mythology of the map's creators and of other nearby language communities may help delineate the map.
6. There are at least two reasons for reversing or euphemistically changing the name of a body part:
  - a. The name already occurs on another known map.
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7. Historical name changes for an area are sometimes loan-translations without a change in "meaning".

8. Internal body parts tend to be subdivisions of external body parts.

9. Bodies (no pun intended) of water also get body-part names.

10. There is a familial connection between Napi and neighboring maps. There is a sexual connection between the Hermes and Aphrodite maps.

Israel "izzy" Cohen, BPMaps moderator

<http://groups.yahoo.com/group/BPMaps>

| 10143|2003-10-27 00:48:59|M. Washington|Team finds secret of mummies' preservation|

Team finds secret of mummies' preservation

October 22 2003 at 05:18PM

By Chris Slocombe

London - A German research team has unravelled the mystery of how the ancient Egyptians mummified their dead, using sophisticated science to track the preservative to an extract of the cedar tree.

Chemists from Tuebingen University and the Munich-based Doerner-Institut replicated an ancient treatment of cedar wood and found it contained a preservative chemical called guaiacol.

"Modern science has finally found the secret of why some mummies can last for thousands of years," Ulrich Weser of Tuebingen University told Reuters on Wednesday.

The team then tested the chemicals found in the cedar derivative on fresh pig ribs. They found it had an extremely high anti-bacterial effect without damaging body tissue.

The findings, published in the science journal Nature, will surprise

Egyptologists who had thought the embalming oil was extracted from juniper rather than cedar.

The team also tested juniper extracts but found they did not contain the guaiacol preservatives.

Weser said that, despite ancient mentions of "cedar-juice", scholars believed juniper to be the source because of similar Greek names and some mummies being found clutching juniper berries.

Grave robberies forced the ancient Egyptians, who mummified their dead in the hope they would live eternally, to bury deceased leaders deeper.

Decomposition was much quicker, meaning they had to find a preservative as well as salting the bodies.

The team extracted the cedar oil using a method mentioned in a work by Pliny the Elder, a Roman encyclopaedist who wrote of an embalming ointment called "cedrium".

Although there are no contemporary descriptions of how the tar was made, modern Egyptologists had overlooked Pliny's account as he was writing centuries later.

The team found their cedar wood tar did contain the key preservative guaiacol.

"We could demonstrate the accuracy of Pliny's writings with 21st century science," Weser said.

Crucial to the team's research was finding unused embalming material which had been laid down next to the superbly preserved 2 500-year-old mummy of "Saankh-kare".

This allowed them to carry out chemical analysis of tar unaffected by contact with body tissues.

[http://www.iol.co.za/index.php?click\\_id=588&art\\_id=qw1066835884203B252&set\\_](http://www.iol.co.za/index.php?click_id=588&art_id=qw1066835884203B252&set_)

| 10144|2003-10-27 02:01:19|M. Washington|Image within ... anthropomorphic maps|

Marc's comment here on post below. Hello Izzy. The concept of the body being superimposed over local geography correlated and named based on it in ancient times is interesting. And, there are analogies where the physical earth or celestial bodies take the form of human body parts attributed to gods and, when we became arrogant enough, priests. And this is relevant, I think, to the concept of the whole body laid as a map over some area where they are given body names. This, though this is new to me and I can't evaluate the merits of what you say.

But, where the analogies go, in Donald Redford's third volume we read of Ptah: As primeval god he encompasses the whole world: his feet are on the earth, his head is in the sky, his eyes are the sun and moon, his breath is the air, and the liquid of his body is the water. Images of Ptah as a sky god show him with a blue skullcap and a body covered in feathers. This universal god is also a god of destiny and decides between life and death and determines the length of every king's reign and every individual's lifetime. As Ptah who hears prayers, he played an important role in the personal religion of many ordinary Egyptians.<sup>[1]</sup> So, the body was wrapped-up in cosmological meaning. Geb, propped-up on an elbow and with knee bent, constituted the mountains and valleys on the earth's surface.<sup>[2]</sup> And in India, the head of the priest represented heaven while the feet of the commoners represented earth.<sup>[3]</sup>

So, there we have it. Geographical (and celestial) entities identified as human body parts as an analogy to whole local areas mapped-out like the body.

It's very interesting and I hope to read more of your thoughts and research on the matter.

Marc Washington

-----Original Message-----

**From:** cohenizzy [mailto:Izzy\_Cohen@bmc.com]

**Sent:** Monday, October 27, 2003 2:42 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Image within ... anthropomorphic maps

Marc Washington = MW:

Israel izzy Cohen = IC:

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Ta\_Seti-unsubscribe@yahoogroups.com

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<sup>[1]</sup> Donald Redford (ed), *The Oxford Encyclopedia of Ancient Egypt*, v. 3, (Oxford University Press, Oxford, 2001), p. 76.

<sup>[2]</sup> Yves Bonnefoy (compiler), *Mythologies*, Vol. 2, (The University of Chicago Press, Chicago, 1981).

<sup>[3]</sup> Mircea Eliade (ed.), *The Encyclopedia of Religion*, Volume 4, (Macmillan Publishing Company, New York, 1987), p. 372.

| 10145|2003-10-27 02:39:57|Loring Edward|Re: Team finds secret of mummies' preservation|  
As far as I remember, Herodot documented the use of cedar oil in the Late Period.  
E.

----- Original Message -----

**From:** [M. Washington](#)

**To:** [Ta\\_Seti](#) ; [Ma 'at- Tehuti](#)

**Sent:** Monday, October 27, 2003 10:49 AM

**Subject:** [Ta\_Seti] Team finds secret of mummies' preservation

Team finds secret of mummies' preservation

October 22 2003 at 05:18PM

By Chris Slocombe

London - A German research team has unravelled the mystery of how the

ancient Egyptians mummified their dead, using sophisticated science to track

the preservative to an extract of the cedar tree.

Chemists from Tuebingen University and the Munich-based Doerner-Institut

replicated an ancient treatment of cedar wood and found it contained a

preservative chemical called guaiacol.

"Modern science has finally found the secret of why some mummies can last for thousands of years," Ulrich Weser of Tuebingen University told Reuters on Wednesday.

The team then tested the chemicals found in the cedar derivative on fresh pig ribs. They found it had an extremely high anti-bacterial effect without damaging body tissue.

The findings, published in the science journal Nature, will surprise Egyptologists who had thought the embalming oil was extracted from juniper rather than cedar.

The team also tested juniper extracts but found they did not contain the guaiacol preservatives.

Weser said that, despite ancient mentions of "cedar-juice", scholars believed juniper to be the source because of similar Greek names and some mummies being found clutching juniper berries.

Grave robberies forced the ancient Egyptians, who mummified their dead in the hope they would live eternally, to bury deceased leaders deeper.

Decomposition was much quicker, meaning they had to find a preservative as well as salting the bodies.

The team extracted the cedar oil using a method mentioned in a work by Pliny the Elder, a Roman encyclopaedist who wrote of an embalming ointment called "cedrium".

Although there are no contemporary descriptions of how the tar was made, modern Egyptologists had overlooked Pliny's account as he was writing centuries later.

The team found their cedar wood tar did contain the key preservative guaiacol.

"We could demonstrate the accuracy of Pliny's writings with 21st century science," Weser said.

Crucial to the team's research was finding unused embalming material which had been laid down next to the superbly preserved 2 500-year-old mummy of "Saankh-kare".

This allowed them to carry out chemical analysis of tar unaffected by contact with body tissues.

[http://www.iol.co.za/index.php?click\\_id=588&art\\_id=qw1066835884203B252&set\\_](http://www.iol.co.za/index.php?click_id=588&art_id=qw1066835884203B252&set_)

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| 10146|2003-10-27 06:44:52|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|  
Izzy,

Marc considers everything from the Paleolithic to the Neolithic as "African." And most of everything in the Neolithic also until sometime ambiguous time in the historical period.

Thus, all culture throughout the world at all early periods is default "African."

The frame of mind is a familiar one.

Regards,

Paul Kekai Manansala

| 10147|2003-10-27 09:32:20|cristofori whitakara|Re: Image within ... anthropomorphic maps|  
after reading this i could not help but to think of the NePHilim who were sent down out of  
"heaven" into the earth who "came into" the daughters of men in the Hebrew Genesis....  
Nephilim looks like the English word for Navel that falls off of us...

*cohenizzy* wrote:

Marc Washington = MW:  
Israel izzy Cohen = IC:

IC: Anthropomorphic maps were created by configuring the  
body of a god  
or goddess over the area to be mapped. The name of each  
part of that  
body became the name of the area or feature underneath  
that part.

MW: Mircea Eliade, the editor of the 18 volume History of  
Religion  
and Chair of the Department of Ethnography at the  
University of  
Chicago addressed the issue to which you speak of maps. In  
some ways,  
he is not nearly as comprehensive as you and in other  
ways, more  
inclusive.

[Eliade] notes that when a tribal people move into an area  
they will

settle in, they often give the center of the place name the term for some body part. ... ' Which begs the question ... "what about the rest of the body?" And, you answer that question.

He is broader than you as he sees ... that the ancients first orientation was astrology and based upon an astrological mapping superimposed it over the local earth they lived. So, each heavenly part had an earthly counterpart ... Eliade notes that this duat of sorts occurs in Egypt, Mesopotamia ? he mentions Sumer, Iran, Israel, in the Ural-Altaic. This follows either / or the migration pattern of late Pleistocene peoples out of northeast Africa to Sumer, Elam, the Ural-Altaic, or the imitation of that Northeast African template by later peoples.

I think the issue of geographical body maps is part of the larger package of the dispersal of Northeast African culture and feel it is important enough to show the poster. The only thing breaking the continuity of Northeast African culture from there through Southeast Asia is the Neolithic intrusion of the Semitic peoples creating a geographical "bubble" as it were between Indian and Southeast Asian culture which was African (they now have cultural amnesia) and Northeast Africa. < snip of current politics >

The Hebrew mapping, for all its beauty, ...

IC: I did not mean to imply that the body-part maps in Asia minor and north Africa are in any sense "Hebrew". The majority of the current toponyms *are* Western Semitic. This may be an artifact based on the fact that Phoenician was one of the first languages to become "written". The Phoenicians were serious explorers, traders, and colonizers with a written language. Therefore, the Phoenician version of these place names survived in the Mediterranean basin.

I used Hebrew roots in the charts describing the Hermes & Aphrodite maps because Hebrew is also a Western Semitic language and it is well-accepted that the Hebrew and Phoenician lexicon was \*very\* similar.

MW: (cont) was based on an African template. And you will not argue the point for you will acknowledge that that thinking was not in Armenia from whence the Jewish person migrated some 4500 BC. That complexity did not materialize out of the air in the 2500 between Semitic exit from Armenia to their relocation in the Near East, Egypt, and Ethiopia. Rather, the thinking is African. Having said that, it is still interesting to note that this pattern of using the human body as a template of heaven and earth is far-flung and takes different forms. And I think it is most intriguing that there is enough material around to substantiate the development of a field of geographical body mapping.

What source material do you use? There must be some two dozen or more books. Can you provide some of the titles tell us who first developed this thinking of geographical body mapping and when? Thank you, Marc Washington

IC: I hate to disappoint you (and all the readers) but there were no books involved. Dan Moonhawk Alford reported Stan Knowlton's description of the Napi body-part map on a linguistics list. [Napi is the creator of the Blackfoot indians. Compare "nap of the earth" and Latin/Hebrew mappa = map, napkin.] I decided look for a similar map in the near East. As a result, I "deconstructed" the Hermes and Aphrodite maps.

This raises the obvious question. How/why does the same technique manifest itself in places as far apart as Alberta, Canada and the mid-East. These places are 10 time zones apart.

1 - Perhaps the Phoenicians arrived in the New World

sailing their  
Tarshish ships? MeRCury is a reversal of kHeRMes. Could  
the toponym  
America (and the name Amerigo Vespucci) also be reversals  
of kHeRMes?

2 - Perhaps the Vikings had a similar map of Loki (compare  
Latin  
locus/loci, English location) and brought the concept to  
America.

3 - Perhaps the Amerindians brought the concept with them  
when they  
migrated from Asia across the Bering strait? If so, it is  
indeed an  
ancient concept.

MW: FROM ELIADE ON BODY NAMES TO GEOGRAPHICAL PLACES

The most beautiful description of the heavenly Jerusalem  
occurs in  
the Apocalypse (21:2f): 'And I John saw the holy city, new  
Jerusalem,  
coming down from God out of heaven, prepared as a bride  
adorned for  
her husband.'

Marie-Louise von Franz, Creation myths, (Shambala, Boston,  
1972),  
pp. 21 ? 22.

IC: Examples include the Blackfoot indian map of Napi in  
Alberta,  
Canada; the Phoenician map of a male body (probably  
Hermes) in Asia  
minor; and the map of a female body (probably Aphrodite)  
in northern  
Africa. I suspect Hermes "moved" from Mt. Hermon (near  
Lebanon, the  
reversal of Sanskrit nabhila = navel) to Mt. Olympus  
(compare Greek  
omphalos = navel). His name is still recorded between Oman  
and Iran  
(Persia) at the Strait of Hormuz.

Attributes of body-part maps  
=====

1. The map tends to cover an area of political or economic  
influence.

2. Areas of male maps (gods) are later called Fatherlands.  
Areas of female maps (goddesses) become Motherlands.

3. Both Hermes and Napi are "trickster" gods. ... I  
suspect  
there is a Scandinavian body-part map associated with

the trickster god Loki.

4. The creators of the map are typically found near the map's center, its navel.

5. The mythology of the map's creators and of other nearby language communities may help delineate the map.

6. There are at least two reasons for reversing or euphemistically changing the name of a body part:

- a. The name already occurs on another known map.
- b. The part is one whose name is taboo, that is not mentioned in public.

7. Historical name changes for an area are sometimes loan-translations without a change in "meaning".

8. Internal body parts tend to be subdivisions of external body parts.

9. Bodies (no pun intended) of water also get body-part names.

10. There is a familial connection between Napi and neighboring maps. There is a sexual connection between the Hermes and Aphrodite maps.

Israel "izzy" Cohen, BMaps moderator  
<http://groups.yahoo.com/group/BMaps>

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| 10148|2003-10-27 09:40:59|Mickel Hendrix|Re: Image within ... anthropomorphic maps|  
Hotep Paul,

The funny thing about your reply to what Brotha Marc has been presenting to show Afrikaness globally is that you can't bring forth anything to prove otherwise. All I have been reading in your post is that Marc is of the view this and of the view that, but nothing to dislodge what he has been presenting.

Again, I think you have been through some kind of ringer that harkens to westernism, with science as your sole criterion to believe. I recall where you mentioned that the first humans or human-like creatures, though originating in Afruika, weren't really or technically black, as we know the meaning by Amerikkkan standards.

P.E.A.C.E. Progress...

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)> wrote:

> Izzy,  
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> the Neolithic  
> as "African." And most of everything in the  
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| 10149|2003-10-27 11:35:17|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

wrote:

> Hotep Paul,  
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> has been presenting to show Afruikaness globally is



> that you can't bring forth anything to prove  
> otherwise. All I have been reading in your post is  
> that Marc is of the view this and of the view that,  
> but nothing to dislodge what he has been presenting.  
>

That's because your views are apparently set.

The fact that you believe the whole world is divided into dark and white "races" displays very well that you have your own way of reaching conclusions which has nothing to do with objective evidence or "proof."

Regards,

Paul Kekai Manansala

| 10150|2003-10-27 11:41:44|Yafeu ibnTaom|Re: North Africa in Antiquity|

I don't think the original post in this thread which summarized Brett and Fentress did justice to them or the subject matter. I will attempt to give the origins, cultures, and language up to the 1st millennia from the authors of The Berbers who did not overlook the Saharan and Nile Valley impetus of Maghreb culture. I hope it will add some insight into the issues and questions that were raised about the authors' integrity and malignment as obfuscators.

Brett and Fentress give the Mekta-Afalou as the indigenees of the Maghreb (p.10) and originators of the Capsian (Capsa/Gafsa) industry.

They see the Sahara as the locus of food producers and cattle domesticators and these "negroid" Sudanese-Saharan innovators as introducing these skills (at least food production) into the Nile Valley and pottery into the Near East (p.12).

The coastals were not much effected by the Saharans. Their industry remained Capsian although they did pick up on pottery and herding (p.13).

They speculate migrants from the lower Nile Valley and the delta introduced the Amazight language to the Maghreb and it became linguistically isolated from other Afrasian languages as the eastern desert became more forbidding with the continuing drying out of the Sahara (p.14).

Northern Mediterranean contacts, specifically Iberian, Maltese, and Sicilian are evidenced by their artifacts (p.15).

Brett and Fentress see all these non-Mekta types as trickling into the Maghreb, never as a numerous immigrating body.

"The really original aspect of the North African prehistoric cultures is evident not on the Mediterranean coast but in the Sahara, in the highlands of Tibesti and Tassili, the Hoggar and westAtlantic coast. In these areas, and to a lesser extent in Kabylia and the Saharan Atlas, are found numerous elaborate rock carvings and paintings. From these we can deduce much, not only about the economy of the people which produced them, but also

about their social organization." (p.17)

"The people were negroid, as both their rare skeletons and the splendid frescos they painted on the cliffs of the Tassili range demonstrate. Their economy was pastoral, and many of the frescos show large herds of cattle." (p.18)

"At some time, perhaps around the end of the second millennium, frescos begin to show elongated white men with characteristic long hair and pointed beards. Some confirmation of this racial shift comes from physical anthropology, although the skeletons seem to show closer resemblance to groups from the upper Nile Valley than to contemporary material from the Magreb." (p.19)

- Yafeu -

> Caucasian

> scholars will do a play on words in order to not

> narrow things down on purpose. Therefore, the two cats

> who wrote the piece below state there were various

> racial

elements in the aboriginal North African

> population, featuring the

Berbers. Without telling us

> who these so-called racial elements were,

>> (MW) What are these various racial elements?

>> According to Gimbutas,

>> Caucasians did not

start to leave their northern

>> homelands and enter Europe

>>

and Asia until after 4500 BC. See: Marija Gimbutas,

>> Kurgan culture

and the

>> Indo-Europeanization of Europe : selected articles

>> from 1952-1993, 1997.

>> There were the San,

Babotide (Pygmy), Proto

>> Nubian-Egyptian types in

>>

archaic Sub-Saharan. My question is, is there some

>> other racial

type that

>> was supposed to have been in North Africa at that

>> time?

| 10151|2003-10-27 11:42:38|Mickel Hendrix|Re: PRE-CHRISTIAN RITUALS AT NAZARETH|

Hotep Marc,

Notice how the archaeological report of pre-Christian rituals at Nazareth dated ten thousand years ago

mentions the evidence of skulls being decorated, but they don't mention the ethnic type. This, I encountered so many times during my research on ancient black civilizations.

It became so obvious that I realized that they were sending hints that the ancient peoples were anything but Caucasians-pale skins. Because if they were, the western scholars would make it protocol to mention their Caucasian origins. A good example was the so-called Caucasian mummies that were excavated then presented on one of the cable channels that featured them. They made sure the viewers would be aware that the mummies were those of Caucasians.

P.E.A.C.E. Progress....

--- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:  
> Marc's comment here to post below. Fantastic,  
> Alberto. This article  
> addresses the decoration of human skulls and this is  
> a practice found from  
> Jericho all the way over to Papau, New Guinea and  
> the nearby New Britain.  
> That it is so far-flung and so ancient points to a  
> common origin back in the  
> aqualithic age but in the more northerly deserts  
> that existed in Africa at  
> that time. But, at this time, these were of course  
> Northeast Africans, an  
> overflow population practicing then what was an  
> honored, sacred ritual of  
> what is described. I have been recently asking  
> around at different  
> discussion groups for evidence of the plastering of  
> ancestor skulls in  
> Egypt. I have some evidence but am looking for more.  
> Is anyone aware of any  
> images of plastered skulls during predynastic times  
> in either Egypt, the  
> Sudan or Nubia?  
>  
> Thanks,  
>  
>  
> Marc W

>  
>  
> From: alberto34482@y...  
> Date: Fri Oct 24, 2003 9:24 pm  
> Subject: PRE-CHRISTIAN RITUALS AT NAZARETH  
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> PRE-CHRISTIAN RITUALS AT NAZARETH  
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> Excavations at Kibbutz Kfar HaHoresh, less than two  
> miles from the  
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> decorated human skulls  
> and evidence for unusual, complex burials. "This is  
> the first example  
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> says excavation director Nigel Goring-Morris of the  
> Hebrew University  
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> The cult center  
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- > So far the remains of 65 people have been
- > unearthed--but hundreds
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- > continue. Many of the
- > remains were interred as part of complex rituals.
- > One partly
- > disarticulated, headless man had been laid to rest
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- > children were
- > buried with fox mandibles. Several other individuals
- > were interred
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- > Archaeologists at
- > HaHoresh have also discovered a remarkable
- > prehistoric "work of art":
- > 50 human bones seemingly arranged in the shape of an
- > animal, possibly
- > an aurochs or a wild boar. This image was
- > constructed, it seems, to
- > mark the burial place of around a dozen people.
- > Three specially enhanced human skulls have also been
- > discovered. Each
- > of them had been deliberately defleshed after death
- > and overlaid with
- > lime plaster modeled to form facial features. Two of
- > the skulls had
- > then been painted red--one with red ocher, the other
- > with a red
- > pigment that must have come from quarries far to the
- > north in what is
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- > signifying the blood of
- > life, is known to have been painted onto corpses or
- > skeletons in many
- > ancient societies, probably as a form of sympathetic
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- > The discovery of several lime kilns at the site
- > suggests that the
- > plaster used for the skulls and for sealing many of
- > the graves was
- > manufactured on-site. Ten thousand years ago these
- > burials must have
- > been an extraordinary sight, for the white plaster
- > grave surfaces--

- > some covering up to 850 square feet--had been
- > deliberately burnished
- > by mourners or devotees to such an extent that the
- > graves probably
- > shimmered in the sun. Some burials were overlaid
- > with up to three
- > tons of plaster.
- > Even at this early time, 400 generations ago,
- > society may well have
- > been quite rigidly stratified. While at least a
- > quarter of the
- > population of the area at the time were thrown into
- > village rubbish
- > pits left in abandoned houses after death, others
- > appear to have been
- > taken to Nazareth, where their remains were treated
- > with due
- > deference.--DAVID KEYS
- >

<http://www.archaeology.org/magazine.php?page=0311/newsbriefs/nazareth>

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| 10152|2003-10-27 13:34:29|cristofori whitakara|Re: PRE-CHRISTIAN RITUALS AT NAZARETH|

its called the illusion of inclusion

**Mickel Hendrix** wrote:

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P.E.A.C.E. Progress....

--- "M. Washington" wrote:

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<http://www.archaeology.org/magazine.php?page=0311/newsbriefs/nazareth>  
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| 10153|2003-10-27 15:14:05|goraddy|ASHRA and MERIRA KWESI IN TORONTO!!!!!!!!!!|

GOD COLLECTIVE PRESENTS

AFRIKA RESURRECTED: SETTING THE RECORD STRAIGHT

SATURDAY, NOVEMBER 29, 2003

YORK UNIVERSITY, CURTIS LECTURE HALL "I"

DOORS OPEN AT 4 PM, FIRST PRESENTATION AT 5 PM

TOPICS

MERIRA KWESI - CULTURAL DESTRUCTION OF AFRIKAN FASHION

ASHRA KWESI - AFRIKAN ORIGINS OF CHRISTIANITY

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HOTEP

| 10154|2003-10-27 15:16:32|goraddy|Pics from Kemet|

Here are a series of pictures taken from my trip to Kemet this past summer

<http://www.highereye.com/index.html>

| 10155|2003-10-27 19:10:52|olmec982000|Meroitic word list for Meroitic Language|

Hi

I have just up loaded to the files section a copy of my word list for Late Meroitic. Enjoy

C.A. Winters

| 10156|2003-10-27 22:17:18|M. Washington|An aesthetic treat |

Quite beautiful craftsmanship. Take a look:

<http://potweb.ashmol.ox.ac.uk/PotProsp-Egypt.html>

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| 10157|2003-10-28 05:19:21|alberto34482@yahoo.com|Egyptian Monks Help Muslims Banish Demons |

Egyptian Monks Help Muslims Banish Demons

Thu Oct 16, 8:04 AM ET

By Amil Khan

MIT DAMSIS (Reuters) - Standing in a church crypt lighted by a flickering light bulb, a veiled woman muttering Islamic prayers looks on as a Christian monk tries to exorcise a demon she says possesses her daughter.

Other black-robed exorcists shout into the ears of two groaning and vomiting women in another corner of the room.

Muslims and Christians gathered in the underground chamber have come to a festival in honor of a Christian saint to seek his help in banishing demons they believe are afflicting their relatives.

The monks at the church of St George, or Mar Girgis as the saint is known in Egypt, in Mit Damsis, 47 miles north of Cairo, are renowned in the predominantly Muslim country for driving demons away.

"It is well known God's power flows from their fingers," said the Muslim mother wearing a black headscarf and shawl, who would not give her name, as she watched the monks perform the exorcism on her half-conscious daughter.

Egypt's Muslim majority and roughly 10 percent Coptic Christian minority generally live and work together in harmony, although there have been cases of sectarian violence in the past.

Their history has been intertwined for more than a thousand years in Egypt, where they observe many of the same beliefs and traditions.

In Mit Damsis, both communities came together in a carnival atmosphere to honor the Christian saint.

Veneration of saints, part of the Coptic worship, is frowned upon by orthodox Muslim scholars. But like many other ancient traditions, it is widely practiced by Muslims in rural areas.

#### ANCIENT PRACTICES

Some say such veneration pre-dates Islam and Christianity, and has roots in Egypt's ancient pharaonic religion. The practice, along with exorcisms, is often a central feature of rural religious festivals, known as mulids.

"Mulids to honor saints go back to pharaonic times when people

worshiped one national god and a host of local gods," said Milad Hanna, a prominent Coptic writer and thinker.

In Christianity, Jesus was said to have driven demons from the possessed. Islam accepts the existence of demons, although scholars say demons are unable to take control of a human body.

Some, however, are skeptical about the practice of exorcism. Hanna said some of those believed to be possessed by demons might simply be suffering from medical conditions.

"Families could be dealing with a relative who in reality is suffering from schizophrenia or epilepsy. But they might think it's possession," he said.

Others attend the colorful mulids with little religious motivation.

"There are shooting galleries and lots of girls to talk to," said Ahmed, a Muslim teen-ager, as he wandered past a stall in Mit Damsis that sold Christian religious posters alongside portraits of Arab pop stars.

At other kiosks along the village street, traders shouted out prices for porcelain statues of Jesus and sportswear with counterfeit logos.

#### RELIGIOUS LEGENDS

But for many Muslims and Christians in Mit Damsis, it is the power of St George which draws them to the celebration.

According to some traditions, the saint has a patchy reputation for promoting inter-faith tolerance.

One legend says St George, the patron saint of England, appeared to English troops and inspired them against Muslims during the Crusades.

Karel Innemee, visiting professor of Coptic culture at the American University in Cairo, said the saint's life was probably based on a Roman soldier who was tortured and killed for his Christianity in third century Asia Minor.

As a warrior, who according to other legends killed a dragon, St George's help is thought to be particularly powerful in exorcisms.

In Egypt, popular tradition says St George hailed from the north of the country. Some local Muslims believe the Islamic holy book, the Koran, makes veiled references to him as a holy man. Scholars say Christian traditions surrounding the saint seeped into the Muslim faith when it spread in Egypt after 640 AD.

Most exorcism ceremonies -- including those in Mit Damsis -- involve powerful imagery, which experts say appeals to many, particularly rural, believers in both faiths.

"The monks are large, imposing figures robed in black with big beards. They order the demon to leave the body. This has an effect on the people watching. They imagine it to be effective because it seems powerful," Hanna said.

For some Muslims, the dramatic Christian traditions offer more vivid images than their own customs. The Muslim ritual can often simply

involve saying a prayer over the sufferer.

"It doesn't have the same impact on the people watching. They don't imagine it being as effective," Hanna said.

Outside the crypt of the church at Mit Damsis, more pilgrims were hoping for St George's help. One man leaned against the wall of the church nursing a swollen scab-covered leg.

"I know St George will cure me. He was tortured and understands pain," he said.

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&u=/nm/20031016/lf_nm/religion_egypt_exorcism_dc_1)

tmpl=story&u=/nm/20031016/lf\_nm/religion\_egypt\_exorcism\_dc\_1  
| 10158|2003-10-28 05:27:43|alberto34482@yahoo.com|Re: An aesthetic treat|

Marc, you may be surprised to know that Egyptians in Upper Egypt around Abydos, El Kab, and various other regions still make pottery like their ancestors did during the pre-dynastic times. This is mentioned in the John Romer book "Dwellers of the Nile". Pottery is still a very important industry for rural Egyptians that continues even to this day. Just like ancient times the Fellahin transport pottery via felluca boats up and down the Nile. Although the felluca is very different from the papyrus boats that transported Egyptians during the Dynastic era.

| 10159|2003-10-28 06:46:38|alberto34482@yahoo.com|All the help they can get|  
All the help they can get

By Fayza Hassan

When Zeinab did not make the expected announcement that she was pregnant three months into her marriage, her mother-in-law visited the young woman's mother. "Have you been advising your daughter on the use of contraceptives?" she asked forthrightly. "No," said Zeinab's mother. "Who can advise their children today? They don't listen anyway, but I certainly said nothing about contraceptives, nor was I asked." Within the year, unable to produce the anticipated heir, Zeinab had been dragged to every gynaecologist in town and then made to visit various saints' shrines reputed to help infertile women conceive. She was also taken to a number of "pious" women, usually located in far-away places, who performed esoteric rites and instructed her on certain rituals that Zeinab declined to describe.

On the verge of serious depression, she was rather happy when her husband, at his wits' end, informed her that he was divorcing her. She knew, however, that with the reputation of infertility hanging over her head, she was unlikely to remarry any time soon.

Visiting the temple of Pasht or Speos Artemidos (the Grotto of Artemis), known to Egyptians as the stable of Antar, with his companion Amr, writer Anthony Sattin was given a chance to witness first hand a ritual probably similar to one of those Zeinab had been loathe to talk about, and which he traces back in his latest book *The Pharaoh's Shadow* to practices used by the Ancient Egyptians: "I looked behind the [two] men and saw a woman in the little chamber.

She was dressed in black and merged into the gloom, so it was impossible to see clearly, but she was certainly alone, down on the ground, and she appeared to be rolling across the sand and rock, moving from side to side. I heard her talking, confiding, softly pleading.

"The woman," as Sattin later discovers, "was from a nearby village, had had difficulty in becoming pregnant and had visited her sheikh and the doctor. Pills, potions and prayers but still nothing had happened. So now she was placing her faith in the old stones and had come to pray Pasht to bless her with a child."

Abydos: The Osireion, where fertility rites are sometimes conducted Egyptian women have always known that the failure to produce an heir will put them in an untenable position in their marriage.

Alternatively, those who are blessed with a boy can relax -- at least until their son has reached the age at which he can be legally claimed by the father, in case of divorce. Although, according to the law, divorced women are often obliged to relinquish the custody of their grown children, few brides who found themselves in a troubled marriage will dare to remain childless voluntarily and renounce motherhood, which is considered a woman's sacred -- and maybe only -- duty.

Studying the fellahin of Upper Egypt, anthropologist Winifred Susan Blackman wrote that "the failure to produce offspring involved the weakening of the tribe, which in early times depended on its numerical strength for its defence against hostile neighbours...

Muslim law permits a man to put away his wife if she has no children, and a woman divorced for this cause has small chance of obtaining another husband once the reason for her divorce has become known.

Hence the prospect of childlessness is a very real terror to a wife, and the methods to which women resort in order to prevent such a catastrophe are numerous."

Having received from her brother copies of some ancient blue glazed pendants representing gods, goddesses, sacred animals and scarabs he had brought back from Egypt, Blackman showed them to a sheikh residing in Oxford at the time. He told her that "a man travelling about Upper Egypt with such charms in his possession would be besieged... by crowds of women begging to be allowed to step over these amulets," since they were believed to cure sterility in women.

Joining her brother in 1920 on an archeological dig in Assiut, Blackman was approached by a number of childless women who wanted to know if she would allow them to pick up a few of the bones scattered around the camp. According to Blackman, they wanted to step or jump over them, believing that they would in that way ensure the production of offspring. When she let it be known that she had fertility charms in her possession, the women flocked to her. "The ritual was as follows," she wrote. "The women first repaired to one

of the ancient decorated tomb-chapels, conducted thither by one of our servants, who had the key. On entering they each stepped seven times backward and forward over what they supposed to be the mouth of the shaft admitting to the subterranean burial chamber. When this performance was over they returned to the undecorated tomb-chapel in which I lived. Here I produced the charms, two of which were placed on the ground at a time. Then each woman solemnly stepped over them backward and forward seven times. Four charms in all were used representing the head of Isis, a mummified divinity, a scarab and a cat.. When this was accomplished the lower jaw-bone of an ancient Egyptian skull was placed on the ground. The same ceremony was yet again performed, being repeated with two complete ancient Egyptian heads, one a well preserved mummified head, the other a skull. A glass of water was then brought, into which the blue glazed charms were dropped. Each woman drank some of the water, and then picked up the charms and sucked them, and some rubbed their bodies with these magical objects, and also applied the water to their persons."

In 1989, Marina, a friend of Sattin's living in Cairo, related to him similar fertility rites in which she had once participated. Guided by Karima, a woman she knew who lived near the Pyramids, Marina made her way early one morning to a village in the area where she met an albina sheikha rumoured to treat infertility successfully. Marina was made to sit on the floor in a bedroom. A little girl brought a tin covered with clam shells, a bowl and a bar of red soap. "The sheikha motioned for me to lie down," she recalled. "Karima told me not to be afraid. The sheikha started muttering the obligatory be izn Illahs, then uncovered my stomach and washed it heartily with red suds, taking handfuls of flesh and kneading my belly. My womb, she said, was mish mafrusha, unfurnished. Stranger things were to follow." The sheikha made her sit up and bend over her outstretched legs and chanted strange incantations while pushing her in the back. She then repeated her chants over the contents of the tin. She extracted from the tin a tiny sachet of herbs, which Marina was advised to apply internally. She was furthermore told not to ride horses and to remove the sachet the next day at Karima's house, disposing of it by the Pyramids on her way to see the sheikha. Finally, she was not to drink or have breakfast until she met the sheikha again.

Marina went through the same rituals for three consecutive days. On the last day, she was instructed on how to behave with her husband that night. Two days later she went to see the sheikha. This time, the old woman brought a little doll out of the tin, placed the doll on the ground in the courtyard and told Marina to step over it seven times, after which a pitcher of water was brought in which the doll was dipped and Marina ordered to drink seven times. The rest of the water was stored in a jar and was to be used for washing at sundown. Until then, she was not to talk to a man.



Like alternative medicine, fertility rites are practiced every day in Egypt, but few participants are ready to speak freely about them. In her book on Al-Sayed Al-Badawi, Catherine Mayeur-Jaouen remarks that, although it is well known that he is the saint par excellence who can cure infertility -- isn't this what attracts the women who flock in such great numbers to his moulid? -- this trait is rarely, if at all, mentioned in his biographies or in any existing record of his miracles.

Sattin postulates that part of the reluctance to speak about fertility rites is due to the fact that they are connected in some obscure way to ancient religion and the invocation of pre-Islamic gods and idols. He cites the numerous women who secretly spend the night in the upper chamber of the Great Pyramid in order to beget a child, and the anecdote Richard Critchfield recounts in his 1978 book, *Shahhat*. "Critchfield described how the woman slunk through the darkness to the temple's sacred lake, circled around it seven times, 'now begging Allah to forgive her, now fervently calling upon Ammon-Ra, the Unknown, to help her conceive a son.' Eventually, after collapsing in a panting, trembling heap, she drank some water. A year later, her son was born. Critchfield reports that she told no one what she had done. She named her son Mohamed, but to protect him from the Evil Eye she called him by another name: *Shahhat*, the beggar."

It may be argued, however, that women are simply disinclined to broach an intimate topic that may cast a shadow of doubt on their socially indispensable productiveness, or, even worse, on their men's virility. After all, few educated women would volunteer the information to casual acquaintances that they have been experimenting with in vitro fertilisation.

Sources:

Winifred S Blackman: *The Fellahin of Upper Egypt*, The American University in Cairo Press, 2000

Catherine Mayeur-Jaouen, *Al-Sayyid Al-Badawi, un grand saint de l'islam Égyptien*, IFAO, 1994

Anthony Sattin: *The Pharaoh's Shadow, Travels in Ancient and Modern Egypt*, Victor Gollancz, 2000

<http://weekly.ahram.org.eg/2000/485/feat3.htm>

| 10160|2003-10-28 07:15:37|Mickel Hendrix|Re: An aesthetic treat|  
Hotep Brotha Marc,

Did you get the invite I sent you to join the  
KemetSoulSociety?

P.E.A.C.E. Progress...

--- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:

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> Quite beautiful craftsmanship. Take a look:  
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> http://potweb.ashmol.ox.ac.uk/PotProsp-Egypt.html  
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## Do you Yahoo!?

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| 10162|2003-10-28 08:29:21|Bida|Re: Image within ... anthropomorphic maps|

Mickel Hendrix stated:

>And I don't need science, no phenotype or genotype  
>studies, that you so wholeheartedly put all your chips  
>on, just like the westerners, to overstand what a  
>simple glance at these peoples proves.

Then why the heck are you on a forum that uses such things and has done so since the beginning

of the Black Athena debates? If you just arrive at information sui genesis in some form of non-methodological process, why are you on a forum where nearly everyone uses a methodological process that you find to be "white" or "eurocentric" or some such thing?

Since nearly every post you send is a belligerent one to anyone that adheres to a methodological process (and the overwhelming majority of those of us on here that post do so) then what is your point in being here? If you don't use any form of methodology or accept terms in the standard English like the rest of us, just what is it you hope to accomplish on this forum?

example:

you state:

[A perfect example would be when a black conscious brotha refers to Caucasians as albinos, or genetic mutants, white folk are quick to rebel against such a term. Even some black people, such as yourself, will rebel against the term, because they are simply influenced by westernism and its controlling mechanisms.]

I would object to the term "albino" for whites because they are NOT albinos. The medical definition of the term albino does NOT fit whites. That's not an opinion; that's not part of westernism and its controlling mechanisms; it is a fact of definition of the language and term---which is Western. Last time I checked up on linguistics. Now maybe you and this conscious brotha have a unique definition of the word albino, but how are the rest of us supposed to know that? And if we are all speaking the English language, why should we be made to adhere to your special definitions and not the standard one?

If you have your own unique ways of arriving at conclusions, that's fine---but don't expect the rest of us to fall in step and go along with you. Why should we? If your conclusions are inherently untestable then why should I (a person that adheres to some standard and form of methodology) feel a need to take it seriously? If the evidence you present can't be tested and

shown to be reached at through objective reasoning (which you pretty much assert in your comments about your complete disregard for the scientific process or methods) then what is it I'm supposed to use to agree with your statements? Faith? Your good word?

Sorry, I don't work that way. I've never seen or come across any scholarship that works that way. Even many of the people I disagree with on this forum and without use some type of methodology.

Me personally---I'm tired of hearing about how everyone else on this forum is eurocentric except for you and about three of your good friends I guess. I find such things as disruptive as the white supremacists that troll in every now and again. I'm not calling for censorship, but (speaking as just another individual member of the forum) I certainly feel it is necessary to remind anyone that \*repeatedly\* feels so negatively about this forum to relieve their stress by realizing the exit is near and always an option.

DG

| 10163|2003-10-28 12:22:05|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|  
Well said, DG.

On albinism, Diop himself disagreed with Welsing that whites were descendents of albinos.

Regards,

Paul Kekai Manansala

| 10164|2003-10-29 03:08:47|M. Washington|Sea coast origin of the cowrie shell|

To Paul Mansala:

Paul, when looking at some of images not long ago showing the wide use and dispersal of the cowrie shell spanning several continents of olden time, i.e. times seeming before the emergence of the ancient world near 3000 bc, it dawned on me what you said and its implications. You had said that the cowrie shell came from the coastal regions. If so, it would show that the cultural use of the cowrie shell for jewelry and as an early form of money and payment (men performing services such as circumcision could be paid in cowrie shells for the service). Then, the obvious conclusion is that for those regions located long, long distances from coastal areas, the cowrie shell was obtained by prehistoric trading. This is true, right?

Marc Washington

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> cowrie shell came from the coastal regions. If so, it would show  
that the  
> cultural use of the cowrie shell for jewelry and as an early form  
of money  
> and payment (men performing services such as circumcision could be  
paid in  
> cowrie shells for the service). Then, the obvious conclusion is  
that for  
> those regions located long, long distances from coastal areas, the  
cowrie  
> shell was obtained by prehistoric trading. This is true, right?  
>

The most common form of ancient cowrie is a tropical variety with a known natural range extending only as far west as the Maldives south of India. So long-distance trade either direct or indirect is suggested.

Regards,  
Paul Kekai Manansala  
| 10166|2003-10-29 08:37:35|Mickel Hendrix|Re: Image within ... anthropomorphic maps|  
Hotep Paul,

So, because the great Diop disagreed with Welsing,  
does that mean Welsing was/isd wrong? Or are you  
simply using Diop's position to solidify yours?

P.E.A.C.E. Progress....

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
wrote:  
> Well said, DG.  
>  
> On albinism, Diop himself disagreed with Welsing  
> that whites were  
> descendents of albinos.  
>  
> Regards,  
> Paul Kekai Manansala  
>

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| 10168|2003-10-29 10:18:51|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Paul,

>

> So, because the great Diop disagreed with Welsing,

> does that mean Welsing was/isd wrong? Or are you

> simply using Diop's position to solidify yours?

>

>

Neither Welsing or your theory have any credibility. Albinism in "blacks" is not responsible for whiteness in "whites." That's absolutely certain. Albinism is a rare genetic change and is not present in most whites who nonetheless are fair-skinned.

You're pushing the envelope with your terminology in a way that could widely be perceived as subtle racism couched as intellectual discussion. Please moderate yourself to avoid moderation.

Regards,

Paul Kekai Manansala

| 10169|2003-10-29 10:31:39|Mickel Hendrix|Re: Image within ... anthropomorphic maps|

Hotep Bida,

--- Bida <[dg14@txstate.edu](mailto:dg14@txstate.edu)> wrote:

> Mickel Hendrix stated:

>

> >And I don't need science, no phenotype or genotype

> >studies, that you so wholeheartedly put all your

> chips

> >on, just like the westerners, to overstand what a

> >simple glance at these peoples proves.

>

> Then why the heck are you on a forum that uses

- > such things and has done so since the beginning
- > of the Black Athena debates? If you just arrive
- > at information sui genesis in some for of
- > non-methodological
- > process, why are you on a forum where nearly
- > everyone uses a methodological process that you
- > find to be "white" or "eurocentric" or some such
- > thing?

The sole reason I'm on this forum is to challenge black folk, even the Negroes, to think for themselves, define us for us, by us for us. Us! Us! Us!

Either you can take constructive criticism or you cannot. Apparently, you cannot, from the way you've responded.

I've done research on just about all fronts, and I've learned to take that research and use it for our people to regain control of their mental capacities.

When we don't shape our own methods or methodological process, as you refer to it, it simply means that someone else is doing it, which is oppression, mental oppression.

Apart of the revolutionary change, whether you like it or not, has a lot to do with the usage of our own terms, and the deconstruction of western terminologies.

- > Since nearly every post you send is a belligerent
- > one to anyone that adheres to a methodological
- > process (and the overwhelming majority of those
- > of us on here that post do so) then what is your
- > point in being here? If you don't use any form of
- > methodology or accept terms in the standard english
- > like the rest of us, just what is it you hope to
- > accomplish on this forum?

It is in your opinion that my posts are belligerent, and maybe others may feel the same way. However, what they certainly are are strong and to the point, no different than when Brotha Malcolm was trying to get the foolish Negroes to overstand similar.



About the only thing that I would entertain from the phenotypical, genotypical studies is the challenge or quest to play connect-the-dots with the different black groups, though at great distances from each other globally, to find out which ones are directly related, as opposed to distant black kinship.

As for method, I've already indicated what that methodology was/is: revolutionary deconstruction of westernism or European-influenced black scholarship, no different than that of the great black scholar Yusuf ben-Jochannan.

And it is a given that we are speaking the so-called English language, which by the way, has numerous words that are of ancient Kemetic roots.

Nevertheless, when it boils down to such things as our story, as it relates to the different ancient black peoples across the globe, we should vehemently reject, overthrow every racist term that has been instilled within our memory banks, especially black scholars, who profess to be leaders of black consciousness.

> example:  
>  
> you state:  
>  
> [A perfect example would be when a black conscious  
> brotha refers to Caucasians as albinos, or genetic  
> mutants, white folk are quick to rebel against such  
> a  
> term. Even some black people, such as yourself, will  
> rebel against the term, because they are simply  
> influenced by westernism and its controlling  
> mechanisms.]  
>  
> I would object to the term "albino" for whites  
> because  
> they are NOT albinos. The medical definition of the  
> term  
> albino does NOT fit whites. That's not an opinion;  
> that's  
> not part of westernism and its controlling  
> mechanisms; it is  
> a fact of definition of the language and

- > term---which is
- > western last time I checked up on linguistics. Now
- > maybe
- > you and this conscious brotha have a unique
- > definition
- > of the word albino, but how are the rest of us
- > supposed
- > to know that? And if we are all speaking the english
- > language,
- > why should we be made to adhere to your special
- > definitions
- > and not the standard one?

You state the medical definition of albino doesn't fit so-called white folk, that that's not an opinion, that it's not part of westernism.

Then, you state it's associated with language, which is western. Is not this a contradiction? Is not Latinism a part of westernism? Is not the Latin language a child of westernism-Europeanism?

As for some conscious brotha and myself, and having some unique definition of what constitutes an albino, I've given the definition of both Caucasian-white and albino in another post, the reply to Paul.

- > If you have your own unique ways of arriving at
- > conclusions,
- > that's fine---but don't expect the rest of us to
- > fall in step and
- > go along with you. Why should we? If your
- > conclusions are
- > inherently untestable then why should I (a person
- > that adheres
- > to some standard and form of methodology) feel a
- > need to take it
- > seriously? If the evidence you present can't be
- > tested and
- > shown to be reached at through objective reasoning
- > (which
- > you pretty much assert in your comments about your
- > complete
- > disregard for the scientific process or methods)
- > then what is
- > it I'm supposed to use to agree with your

- > statements? Faith?
- > Your good word?

Were I to not know that you're an Afrikan, I'd think you were a Caucasian by the above remarks and questions, especially where you mention my method being tested, as though it should be placed in a lab, a scientific one.

A black psychologist like the great Bobby Wright would have probably told you that you're basing your method of reasoning on western principles, since they're the ones who have designed scientific processes to verify everything that's up for discussion.

Does the fact that the Dravidians have dark-skinned complexions, and wide noses like some Afrikan tribes that we'd refer to as black, whom the white man has labeled as so-called Negroes or Negroids, need any scientific testing to tell whether or not they are black?

If so, then we might as well apply scientific testing on the Afrikans-n-Amerikkka to tell whether or not they are black too.

What more objective reasoning do you need to know that the Dravidians are black people?

Can we not write a book on ancient black global civilizations without using all the scientific jargon about haplotype, phenotype, genotype, two letter word this, twenty letter word that, in scientific terms?

All the mechanisms that western science has come up with, and I give credit to where it's due, are nothing but further proofs of what eighteenth and nineteenth century scholars had long concluded or written about: the ancient Kemites, Sumerians, Arabians, Phoenicians and Cretans were Cushites, who to the Greeks, were Ethiopians.

But, many of the western scientists would have us believe, or portray the illusion, especially among our lay people, that without science, there is no way of

knowing for sure that they were black-Cushites.

And because of this methodical madness, black people instill the same beliefs, some not being aware that they have.

- > Sorry, I don't work that way. I've never seen or
- > come across
- > any scholarship that works that way. Even many of
- > the people
- > I disagree with on this forum and without use some
- > type of methodology.
- >
- > Me personally---I'm tired of hearing about how
- > everyone
- > else on this forum is eurocentric except for you and
- > about
- > three of your good friends I guess. I find such
- > things as
- > disruptive as the white supremacists that troll in
- > every now
- > and again. I'm not calling for censorship, but
- > (speaking as just
- > another individual member of the forum) I certainly
- > feel it
- > is necessary to remind anyone that \*repeatedly\*
- > feels so
- > negatively about this forum to relieve their stress
- > by
- > realizing the exit is near and always an option.

As for the above, I've already made my point. Furthermore, you remind me of the white folk, who wanted to censor and kicked me off their list because I was too black too strong for them, when it came to the ethnic origins of the peoples that built the ancient civilizations of the First World.

Brotha Marc witnessed their anti-blackness, when they started showing their true nature, at the same time, professing to be professional scholars, who think outside the prejudice arena.

P.E.A.C.E. Progress....

> DG

>

>

>

>

---

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| 10170|2003-10-29 10:42:05|Mickel Hendrix|Re: North Africa in Antiquity|

Hotep Yafeu,

--- Yafeu ibnTaom <[ruth@warwick.net](mailto:ruth@warwick.net)> wrote:

> I don't think the original post in this thread which

> summarized

> Brett and Fentress did justice to them or the

> subject matter.

> I will attempt to give the origins, cultures, and

> language up to

> the 1st millennia from the authors of The Berbers

> who did not

> overlook the Saharan and Nile Valley impetus of

> Maghreb culture.

> I hope it will add some insight into the issues and

> questions

> that were raised about the authors' integrity and

> malignment

> as obfuscators.

>

>

> Brett and Fentress give the Mekta-Afalou as the

> indigenees of

> the Maghreb (p.10) and originators of the Capsian

> (Capsa/Gafsa)

> industry.

Who are the Mekta-Afalou ethnically? Were they black,  
as in Afrikan like any of the other nations who are  
referred to as black?

> They see the Sahara as the locus of food producers

> and cattle

> domesticators and these "negroid" Sudanese-Saharan

- > innovators
- > as introducing these skills (at least food
- > production) into the Nile
- > Valley and pottery into the Near East (p.12).

As usual, western scholarship is still using their own terms to control the labeling of such people. There is no such entity as Negroid.

To some black people, the term has a feel-good-connotation to it, because of the simple socialization that we've experienced under the auspices of westernism.

One glance at the term Negroid and black people feel they can relate, because of its nearness to the term Negro.

- > The coastals were not much effected by the Saharans.
- > Their industry
- > remained Capsian although they did pick up on
- > pottery and herding
- > (p.13).
- >
- > They speculate migrants from the lower Nile Valley
- > and the delta
- > introduced the Amazight language to the Maghreb and
- > it became
- > linguistically isolated from other Afrasian
- > languages as the eastern
- > desert became more forbidding with the continuing
- > drying out of the
- > Sahara (p.14).
- >
- > Northern Mediterranean contacts, specifically
- > Iberian, Maltese,
- > and Sicilian are evidenced by their artifacts
- > (p.15).

Who were these Iberians, Maltesians, and Sicilians?  
What was their ethnic background? Black, White or Mixed?

P.E.A.C.E. Progress...

> Brett and Fentress see all these non-Mekta types as  
> trickling  
> into the Maghreb, never as a numerous immigrating  
> body.  
>  
> "The really original aspect of the North African  
> prehistoric  
> cultures is evident not on the Mediterranean  
> coast but  
> in the Sahara, in the highlands of Tibesti and  
> Tassili,  
> the Hoggar and west Atlantic coast. In these  
> areas,  
> and to a lesser extent in Kabylia and the  
> Saharan Atlas,  
> are found numerous elaborate rock carvings and  
> paintings.  
> From these we can deduce much, not only about  
> the  
> economy of the people which produced them, but  
> also  
> about their social organization." (p.17)  
>  
> "The people were negroid, as both their rare  
> skeletons  
> and the splendid frescos they painted on the  
> cliffs of  
> the Tassili range demonstrate. Their econmomy  
> was  
> pastoral, and many of the frescos show large  
> herds of  
> cattle." (p.18)  
>  
> "At some time, perhaps around the end of the  
> second  
> millennium, frescos begin to show elongated  
> white men  
> with characteristic long hair and pointed  
> beards. Some  
> confirmation of this racial shift comes from  
> physical  
> anthropology, although the skeletons seem to  
> show  
> closer resemblance to groups from the upper Nile  
> Valley  
> than to contemporary material from the Magreb."

> (p.19)  
>  
> - Yafeu -  
>  
>  
>  
>> Caucasian  
>> scholars will do a play on words in order to not  
>> narrow things down on purpose. Therefore, the two  
> cats  
>> who wrote the piece below state there were various  
>> racial elements in the aboriginal North African  
>> population, featuring the Berbers. Without telling  
> us  
>> who these so-called racial elements were,  
>  
>>> (MW) What are these various racial elements?  
>>> According to Gimbutas,  
>>> Caucasians did not start to leave their northern  
>>> homelands and enter Europe  
>>> and Asia until after 4500 BC. See: Marija  
> Gimbutas,  
>>> Kurgan culture and the  
>>> Indo-Europeanization of Europe : selected  
> articles  
>>> from 1952-1993, 1997.  
>>> There were the San, Bambotide (Pygmy), Proto  
>>> Nubian-Egyptian types in  
>>> aqualithic Sub-Sahara. My question is, is there  
> some  
>>> other racial type that  
>>> was supposed to have been in North Africa at that  
>>> time?  
>  
>

---

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| 10171|2003-10-29 10:48:12|Bida|Re: Image within ... anthropomorphic map|

We are ALL Genetic Mutants---each and every member of

Homo sapiens sapiens is a genetic mutant, if one wishes to

deem someone such a thing due to their phenotype.



Human variation is said to be determined by a microevolutionary change- adaptation, wherein there is a change in gene frequencies due to natural selective environmental pressures on a given population. In fact, at least on a genetic level, the greatest variation has occurred within Africa itself between its own populations---who have been evolving the longest. So that would make African populations the biggest and greatest "genetic mutants" of all.

If we start off with the premise by Kingdon that the earliest humans were brown skinned, we can see skin color variation going to either side of the spectrum. That is, some humans become lighter and others became \*darker.\*

One hypothesis holds that darker skin provides protection against ultra violet rays. Another hypothesis links skin color to vitamin D production, vital for calcium absorption in the intestines, which is triggered by ultra violet radiation.

But such things are not clear cut, and there are many factors one has to take into account. Mbiti peoples (so-called pygmies) of the Congo Basin are lighter than other Africans about them. This is due probably to the fact that they are tropical-forest dwellers, and heavy vegetation filters out alot of solar radiation. On the flipside, there are people in the Arctic who tend to be darker than expected because snow reflects ultraviolet radiation that reaches their skin. And some populations are more recent migrants. Native Americans (from Eskimos to the Yananamo) are actually Asians, and have retained many Asian traits (like epicanthic eyefolds for instance). And this varies depending on when the migration occurred, as it spanned numerous waves from 35,000 to 15,000 years ago.

Fact is, no one has fully figured out all the quirks with adaptation. Everyone sees the rule is there, but finding out every single trait (from epicanthic eyefolds onwards) is still tricky and riddled with hypotheses. Narrow noses for instance are thought to be not only the product of extreme cold (to warm air before it passes beneath the brain) but also dry heat (for a similar reason). Hence some Nilotic and East African populations have narrow noses and thin lips, like deemed Caucasian populations. Hair type is thought to be related once more to ultraviolet rays, with tightly coiled or even straight dark

hair protecting against sunlight. But none of these is clear cut, and

there are always puzzling breaks in the norm (native Australian blondism for instance). There are so many factors to take into place that the answers are not always readily available. Beyond adaptation there is simple gene flow (interbreeding) by diverse populations over thousands of years to produce numerous patterns.

So in that sense, calling whites "genetic mutants" is a matter of unneeded redundancy as ALL humans are genetic mutants. The problem is that most mutations are often not advantageous. They can result in death, cancer, etc. Those type of genetic mutations are often called "defects."

But if one wishes to use the term "genetic mutant," feel free...but realize you're not really saying much of anything.

I can't say I've been a fan of Cress-Welsing's theory either. Its lacking in any form of scientific merit.

For one, so-called Caucasians aren't albinos. An albino is a person or animal lacking normal pigmentation, with the result being that the skin and hair are abnormally white or milky or cream colored and the eyes have a pink or blue or green or hazel iris and at times a deep-red pupil. Albinos can be of any race. It is caused by a genetic defect.

White people on the other hand aren't a genetic 'defect.' They are a product of human variation triggered by micro-evolutionary changes themselves triggered by the environment and other factors. White people changed in body type to adapt to their environment in the same manner an Australian Koori or a Kenyan Maasai did. If whites are genetic defects, then we are all genetic defects. Whites for instance have as many melanin cells as everyone else, but they simply do not produce melanin at the same rate or amount. Yet when stimulated by ultra violet radiation, they do increase rate and production: hence tanning.

Having blonde hair and blue eyes may seem \*superficially\* similar to albinism but the traits have no real relationship. A comparison would be to say that thick lips (as found in diseases like Hurler syndrome) or darkening skin (Lyme disease) are \*superficially\* similar to some Africoid types yet have no relationship to these diseases..

According to Welsing's theory, albinism erupts among a group of Africans

who are then chased out of Africa into Europe, which leaves them rather vengeful about the whole affair thus causing them to later enslave blacks and colonize the known world. I'd go into the whole

"blame black people for white people's actions by making us the catalyst" subtext in that flawed hyper-Freudian theory, but that's for another time. Rather just look at the simple scientific flaws in the premise.

First flaw---black albinos tend to often look different from white ones. That is, while white albinos tend to have white hair, pink skin and blue eyes, black albinos often have yellow-ish hair, cream colored skin pigmentation and green or hazel eyes.

Second, that albinism would arise in such a high frequency among a pocket of Africans and they would have enough numbers to create a social caste/group (as postulated by Cress-Welsing) seems to go beyond far-fetched into absurd. The conflict-migration theory seems too close to outdated ideas of the "killer-ape" hypothesis, with early humans having some natural violent/feuding tendencies, and is an obvious borrowing of Judaic "cast out of Eden" mythos. The low numbers of these migrants would probably have never been enough to found an entire continental population. And once more, albinos are not deemed Caucasians, so that point is moot.

Third flaw, there are white albinos. If whites are supposed to naturally already be albinos what do we call them...albinos squared?

For anyone having difficulty with their medical science and understanding the difference between a deemed white person and an albino, there's an entire website made up of people with albinism and they are all about educating the general public on albinism.

National Organization for Albinism and Hypopigmentation  
<http://www.albinism.org/>

Furthermore, one thing noticed about early Europoid populations was that they held such traits as dociocephalic craniums and long limb to body ratios: all common Africoid traits. What this shows is that the adaptation occurred AFTER migration(s) out of Africa and not before. Cress-Welsing's theory contends that the change occurred spontaneously within Africa, but the fossil and genetic

evidence shows a population that most likely went through transitions as they adapted to their given areas.

For anyone having difficulty with their evolutionary adaptation and human microevolution, there are numerous resources to examine.

The Real Eve

<http://dsc.discovery.com/convergence/realeve/realeve.html>

Wells, Spencer. The Journey of Man: A Genetic Odyssey

DG

| 10172|2003-10-29 11:24:05|Paul Kekai Manansala|Re: Image within ... anthropomorphic map|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bida wrote:

>

> Third flaw, there are white albinos. If whites are supposed to

naturally

>

> already be albinos what do we call them...albinos squared?

>

Yes, whites, blacks, browns, yellows, etc. have the same types of albinism, and there is more than one type, caused by the same genetic mutations, and at roughly the same frequencies.

There is no known special albino mutation among blacks that is found now in every white person.

Regards,

Paul Kekai Manansala

| 10173|2003-10-29 12:22:22|Emeagwali, Gloria (History)|Re: Sea coast origin of the cowrie shell|

Speaking about cowries, I noted over the weekend an Egyptian cowrie necklace dated around 3000 BCE- at the

Brooklyn Museum, New York.

Gloria Emeagwali

-----Original Message-----

From: Paul Kekai Manansala [mailto:[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)]

Sent: Wednesday, October 29, 2003 11:05 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Sea coast origin of the cowrie shell

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> To Paul Mansala:

>

> Paul, when looking at some of images not long ago showing the wide use and

> dispersal of the cowrie shell spanning several continents of olden time,

> i.e. times seeming before the emergence of the ancient world near 3000 bc,

> it dawned on me what you said and its implications. You had said that the

> cowrie shell came from the coastal regions. If so, it would show that the

> cultural use of the cowrie shell for jewelry and as an early form of money

> and payment (men performing services such as circumcision could be paid in

> cowrie shells for the service). Then, the obvious conclusion is that for

> those regions located long, long distances from coastal areas, the cowrie

> shell was obtained by prehistoric trading. This is true, right?

>

The most common form of ancient cowrie is a tropical variety with a known natural range extending only as far west as the Maldives south of India. So long-distance trade either direct or indirect is suggested.

Regards,  
Paul Kekai Manansala

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| 10174|2003-10-29 13:46:08|Bida|Re: Image within ... anthropomorphic maps|  
M. Hendrix stated:

- > The sole reason I'm on this forum is to challenge
- > black folk, even the Negroes, to think for themselves,

so we negroes and black folks aren't thinking for ourselves...until you come along and tell us how to think eh? gotcha.

- > Either you can take constructive criticism or you
- > cannot. Apparently, you cannot, from the way you've
- > responded.

calling people foolish, eurocentric, and using belligerent speech, etc. does not meet any known definition I have come across on "constructive criticism." how about looking up another word: "tact."

- > I've done research on just about all fronts, and I've
- > learned to take that research and use it for our
- > people to regain control of their mental capacities.

well while i'm happy to have the next coming of Imhotep on the forum, your subjective analysis that everyone that does not agree with you is somehow a brainwashed eurocentric leaves much to be desired.

- > When we don't shape our own methods or methodological
- > process, as you refer to it, it simply means that
- > someone else is doing it, which is oppression, mental
- > oppression.

The methodology in question---the ones used for scientific and historic research---were around and with "us" long before "someone else" came along.

- > Apart of the revolutionary change, whether you like it
- > or not, has a lot to do with the usage of our own
- > terms, and the deconstruction of western terminologies.

yeah. but lets keep things in perspective. you're speaking the ENGLISH language. you are speaking a western language yet you are making some revolutionary change within said

western language? and with terms like albino, there's a whole scientific and medical context. if you want to refashion the word to mean something completely different, you also have to do refashion the scientific research and conclusion. when you do that, and albino then means what you say it should mean, then tell me you've done something revolutionary.

- > It is in your opinion that my posts are belligerent,
- > and maybe others may feel the same way. However, what
- > they certainly are are strong and to the point, no
- > different than when Brotha Malcolm was trying to get
- > the foolish Negroes to overstand similar.

now you're malcolm x eh.  
well all i'm saying is, in your zeal to save  
so many of us aren't you replacing one  
hegemony with another? we'll all be liberated  
from white supremacy to some form of  
your specialized supremacy---think, act  
and believe as I believe or you're a brainwashed  
eurocentric? no thanks...not the team i signed up for.

- > About the only thing that I would entertain from the
- > phenotypical, genotypical studies is the challenge or
- > quest to play connect-the-dots with the different
- > black groups, though at great distances from each
- > other globally, to find out which ones are directly
- > related, as opposed to distant black kinship.

u know... ignoring facts don't make them go away.  
phenotypes exist. genes certainly exist. you don't  
ignore a factor because it makes you uncomfortable  
or doesn't fit into your neat orderly way of things.  
when you do so you are engaging in DOGMA.  
the challenge of scholarship is to run across new  
information and see how it fits into your prior  
conclusions. if it goes along with you, great. if  
it challenges your thought patterns, critically analyze  
and adjust.

so for instance, we know australian natives look  
like blacks but are more genetically related to asians.  
we know that they have been out of africa for  
over 50,000 years---about just as long as ALL  
humans have been outside of Africa. so other

than they "looking" black and sharing in modern political social ideas of what "black" is, how can they have any \*distinct\* relationships to black Africans? just because they look like us? thats nonsensical. if they've been out of africa as long as everyone else has been outside of africa, then they are no more related to us culturally or genetically than anyone ELSE who left africa---including your favorite genetic mutants, europeans.

thats how recognizing the importance of genotype helps us understand matters. why ignore reality? isn't that what the eurocentrics have been doing?

- > As for method, I've already indicated what that
- > methodology was/is: revolutionary deconstruction of
- > westernism or European-influenced black scholarship,
- > no different than that of the great black scholar
- > Yusuf ben-Jochannan.

Dr. Ben is certainly a fan of historical and scientific methodology. Even if one has disagreements with a certain premise he puts forth, he does so within the boundaries of the historical and scientific methodology that \*you\* deride as "western" and "eurocentric"... so in that sense you are very different from great black scholars like Dr. Ben, and Diop, and Obenga, and Jackson, etc.

- > And it is a given that we are speaking the so-called
- > English language, which by the way, has numerous words
- > that are of ancient Kemetic roots.

then if we're speaking the English language... a western language... and we're all speaking a standardized version... then shouldn't we all talk to each other in that fashion for the sake of simply making sense and communicating effectively? if you decide that "Saturday" really means "dog" and vice versa, and you don't inform the rest of us speaking standardized English, then how are we supposed to know that when you say "dog" you're talking about a day of the week and not a four legged canine domesticated by humans? you berate the rest of us for simply speaking the standard



form of the language you yourself mostly seem to adhere to. if you didn't, i wouldn't even be able to reply to this post.

- > Nevertheless, when it boils down to such things as
- > ourstory, as it relates to the different ancient black
  
- > peoples across the globe, we should vehemently reject,
- > overthrow every racist term that has been instilled
- > within our memory banks, especially black scholars,
- > who profess to be leaders of black consciousness.

okay. i'm sure we do our best...  
the way you speak, you would swear there  
were hordes of people on this forum arguing  
in favor of Hamites and Mediterranean types...

- > You state the medical definition of albino doesn't fit
- > so-called white folk, that that's not an opinion, that
- > it's not part of westernism.

just like when i say "dog" I don't mean a day of the  
week, when i say "albinism" I am talking about a  
well known genetic defect.

- > Then, you state it's associated with language, which
- > is western. Is not this a contradiction? Is not
- > Latinism a part of westernism? Is not the Latin
- > language a child of westernism-Europeanism?

Nope. Not a contradiction. It was the exact \*point\*  
I was attempting to make. We are all speaking a western  
european language. So while I am as anti-eurocentric  
as the next cat, I keep things in perspective. I'm speaking  
English...a western language...so I'm not going to go  
into any lengthy rant about bringing about a "revolution"  
while I'm still speaking the same western language.  
That was my very ironic point. Unless we both start  
speaking in Ga, the entire matter seems rather moot.

- > As for some conscious brotha and myself, and having
- > some unique definition of what constitutes an albino,
- > I've given the definition of both Caucasian-white and
- > albino in another post, the reply to Paul.

yes. i saw. it was a great exercise in halfway putting out points to make your premise sound. however most of us can see past the superficial and we are well aware of the difference between albinism (a genetic defect) and evolutionary adaptation. whats more, i ain't fall off the turnip truck yesterday. i run the conscious circles quite well and have been doin so for quite some time. i am more than aware that "albino" and "genetic mutant" are words used to disparage whites---right up there with "caveboy" and "devil." i'm not here to dodge in front of that bullet for whites, just think that on a forum dedicated to scholarship we could be more professional and do without the obvious name-calling subtly camouflaged as mere science (which it ain't).

- > Were I to not know that you're an Afruikan, I'd think
- > you were a Caucasian by the above remarks and
- > questions, especially where you mention my method
- > being tested, as though it should be placed in a lab,
- > a scientific one.

u're right. i'm not an "Afruikan." I'm a black, African-American by way of Afro-Caribbean roots by way of West Africa (mostly Nigeria), to a lesser extent some indigenous Arawak, East Indian and European. i've never called myself an "Afruikan" and don't plan on reshifting the western european english language in order to do so.

the same type of lab those great black scholars like Dr. Ben et al been using. if you want to do differently, feel free. but again, don't expect myself (or most others) to co-sign on your assertions without adequate evidence.

- > A black psychologist like the great Bobby Wright would
- > have probably told you that you're basing your method
- > of reasoning on western principles, since they're the
- > ones who have designed scientific processes to verify
- > everything that's up for discussion.

yeah...but since we're having a scientific and historical based discusison on a scientific and historical based forum, Wright might tell you to speak the discourse.

then i'd invite over Obenga to show you the roots of the modern scientific method in African science.

while i certainly understand that racism has affected western science and methodology, that doesn't mean i throw out the baby with the bath water. furthermore, i also understand that the most basic elements of the scientific method don't belong to the west---they are quite human.

- > Does the fact that the Dravidians have dark-skinned
- > complexions, and wide noses like some Afruikan tribes
- > that we'd refer to as black, whom the white man has
- > labeled as so-called Negroes or Negroids, need any
- > scientific testing to tell whether or not they are
- > black?

i dunno what makes them "scientifically black."  
but genotype and historical research sheds light on where the Dravidans are from, how long they have been where they are, etc.

- > If so, then we might as well apply scientific testing
- > on the Afruikans-n-Amerikkka to tell whether or not
- > they are black too.

black is a phenotype--or large encompassing range---that breaks down at times. as with the australian-african example, genotype and such helps us answer and better view far flung populations that may be deemed black. ignoring such information only gives an incomplete and thus inaccurate picture.

- > What more objective reasoning do you need to know that
- > the Dravidians are black people?

thats just it... its not enough for me to say.. "hey they got dark skin and flat noses..they black." okay. i have now given them a WESTERN european language name and identity that I am used to: black. that's a superficial understanding. now, where do they come from? let me look at them genetically... why aren't they related to other modern africans and instead other asians? why is their culture more fitting with other asians

and not modern africans? etc. etc. when i see black people in New Guinea i want to know what they're doing there, how long they've been there, do they have any relationship (besides looks) to Africans, etc. i want to have the \*most informed\* understanding of these peoples, not a superficial one. that means ignoring none of the variables but investigating them all.

- > Can we not write a book on ancient black global
- > civilizations without using all the scientific jargon
- > about haplotype, phenotype, genotype, two letter word
- > this, twenty letter word that, in scientific terms?

sure can. but when someone asks me...well why do new guinea natives look like black africans but they have a dissimilar language, their genetic make up is more related to asians, etc., i want to give them clear cut answers---not spin off into rhetoric bout why i dislike fancy western book learnin'.

- > All the mechanisms that western science has come up
- > with, and I give credit to where it's due, are nothing
- > but further proofs of what eighteenth and nineteenth
- > century scholars had long concluded or written about:
- > the ancient Kemites, Sumerians, Arabians, Phoenicians
- > and Cretans were Cushites, who to the Greeks, were
- > Ethiopians.

your supposition. the Greeks weren't always very clear on their concept of Ethiopians; neither were the Romans. but that's another matter and I ain't getting into a spin discussion.

- > But, many of the western scientists would have us
- > believe, or portray the illusion, especially among our
- > lay people, that without science, there is no way of
- > knowing for sure that they were black-Cushites.

again....i ain't sayin all such people were "black-Cushites"... thats another discussion and another post... what am i saying however is that science is but one tool among many. outside of science is the historical method. the archaeological record.

linguistics. etc.

i don't throw away a tool because i do  
not understand it or don't know how to  
use it. i become familiarized with it.

- > And because of this methodical madness, black people
- > instill the same beliefs, some not being aware that
- > they have.

without some form of method, we're all spinning  
ideologies with no basis or standard by which to make  
sense of them. the reason you and i are able to  
communicate right now is because we are following  
a standardized method (for the most part) of English.

- > As for the above, I've already made my point.
- > Furthermore, you remind me of the white folk, who
- > wanted to censor and kicked me off their list because
- > I was too black too strong for them, when it came to
- > the ethnic origins of the peoples that built the
- > ancient civilizations of the First World.

oh i don't find u really too black or too strong for  
me at all. don't worry about that. :)

DG

| 10175|2003-10-29 18:36:00|Mickel Hendrix|Re: Image within ... anthropomorphic maps|  
Hotep Bida,

After reading your reply, it is obvious that you want  
to pretend to not know what I'm getting at. Therefore,  
it is sometimes useless to put forth points that some  
of our people pretend to not know.

You've conjured up all types of loopholes to escape  
reality: western science is a control mechanism. Where  
did I indicate that Afruikan people have never  
indulged in science long before the white man? So,  
that's not the point.

Instead of focusing on what I've presented, you've  
done the same thing that Caucasians have done: attack  
my usage of the term Afruikan, as though I've forced  
upon you.

Since, the Dravidians having wide noses and dark skin doesn't seem to make them black, as you've indicated, we can say the same for Afrikaners-n-Amerikkka.

Runoko Rashidi has focused on the global Afrikan presence, which is inclusive all of Cushite, dark-brown-skinned or black people.

He has been the most thorough on the meaning, which is virtually the same as mine.

You can wallow in all the phenotype, genotype scientific world, but there's nothing I've stated that is juxtaposed to what our own definition of what black means.

It's really laughable that you've stated so much, and it hasn't anything to do with what I've stated: mind control.

You've got a lot to learn!

P.E.A.C.E. Progress...

--- Bida <[dg14@txstate.edu](mailto:dg14@txstate.edu)> wrote:

> M. Hendrix stated:

>

> > The sole reason I'm on this forum is to challenge

> > black folk, even the Negroes, to think for

> themselves,

>

> so we negroes and black folks aren't thinking

> for ourselves...until you come along and tell

> us how to think eh? gotcha.

>

> > Either you can take constructive criticism or you

> > cannot. Apparently, you cannot, from the way

> you've

> > responded.

>

> calling people foolish, eurocentric, and using

> belligerent speech, etc. does not meet any known

> definition I have come across on "constructive

> criticism." how about looking up another word:

> "tact."

>  
>> I've done research on just about all fronts, and  
> I've  
>> learned to take that research and use it for our  
>> people to regain control of their mental  
> capacities.  
>  
> well while i'm happy to have the next coming of  
> Imhotep on the forum, your subjective analysis  
> that everyone that does not agree with you is  
> somehow a brainwashed eurocentric leaves much  
> to be desired.  
>  
>> When we don't shape our own methods or  
> methodological  
>> process, as you refer to it, it simply means that  
>> someone else is doing it, which is oppression,  
> mental  
>> oppression.  
>  
> The methodology in question---the ones used for  
> scientific and historic research---were around and  
> with  
> "us" long before "someone else" came along.  
>  
>> Apart of the revolutionary change, whether you  
> like it  
>> or not, has a lot to do with the usage of our own  
>> terms, and the deconstruction of western  
> terminologies.  
>  
> yeah. but lets keep things in perspective. you're  
> speaking  
> the ENGLISH language. you are speaking a western  
> language  
> yet you are making some revolutionary change within  
> said  
> western language? and with terms like albino,  
> there's a whole  
> scientific and medical context. if you want to  
> refashion the  
> word to mean something completely different, you  
> also have  
> to do refashion the scientific research and  
> conclusion. when  
> you do that, and albino then means what you say it

> should  
> mean, then tell me you've done something  
> revolutionary.  
>  
>> It is in your opinion that my posts are  
> belligerent,  
>> and maybe others may feel the same way. However,  
> what  
>> they certainly are are strong and to the point, no  
>> different than when Brotha Malcolm was trying to  
> get  
>> the foolish Negroes to overstand similar.  
>  
> now you're malcolm x eh.  
> well all i'm saying is, in your zeal to save  
> so many of us aren't you replacing one  
> hegemony with another? we'll all be liberated  
> from white supremacy to some form of  
> your specialized supremacy---think, act  
> and believe as I believe or you're a brainwashed  
> eurocentric? no thanks...not the team i signed up  
> for.  
>  
>> About the only thing that I would entertain from  
> the  
>> phenotypical, genotypical studies is the challenge  
> or  
>> quest to play connect-the-dots with the different  
>> black groups, though at great distances from each  
>> other globally, to find out which ones are  
> directly  
>> related, as opposed to distant black kinship.  
>  
> u know... ignoring facts don't make them go away.  
> phenotypes exist. genes certainly exist. you don't  
> ignore a factor because it makes you uncomfortable  
> or doesn't fit into your neat orderly way of things.  
> when you do so you are engaging in DOGMA.  
> the challenge of scholarship is to run across new  
> information and see how it fits into your prior  
> conclusions. if it goes along with you, great. if  
> it challenges your thought patterns, critically  
> analyze  
> and adjust.  
>  
> so for instance, we know australian natives look



- > like blacks but are more genetically related to
- > asians.
- > we know that they have been out of africa for
- > over 50,000 years---about just as long as ALL
- > humans have been outside of Africa. so other
- > than they "looking" black and sharing in modern
- > political social ideas of what "black" is, how can
- > they have any \*distinct\* relationships to black
- > Africans?
- > just because they look like us? thats nonsensical.
- > if they've been out of africa as long as everyone
- > else has been outside of africa, then they are no
- > more related to us culturally or genetically than
- > anyone ELSE who left africa---including your
- > favorite
- > genetic mutants, europeans.
- >
- > thats how recognizing the importance of genotype
- > helps us understand matters. why ignore reality?
- > isn't that what the eurocentrics have been
- > doing?
- >
- >> As for method, I've already indicated what that
- >> methodology was/is: revolutionary deconstruction
- > of
- >> westernism or European-influenced black
- > scholarship,
- >> no different than that of the great black scholar
- >> Yusuf ben-Jochannan.
- >
- > Dr. Ben is certainly a fan of historical and
- > scientific
- > methodology. Even if one has disagreements with a
- > certain premise he puts forth, he does so within the
- > boundaries of the historical and scientific
- > methodology
- > that \*you\* deride as "western" and "eurocentric"...
- > so in that sense you are very different from great
- > black scholars like Dr. Ben, and Diop, and Obenga,
- > and Jackson, etc.
- >
- >> And it is a given that we are speaking the
- > so-called
- >> English language, which by the way, has numerous
- > words
- >> that are of ancient Kemetic roots.

>  
> then if we're speaking the English language... a  
> western  
> language... and we're all speaking a standardized  
> version...  
> then shouldn't we all talk to each other in that  
> fashion for  
> the sake of simply making sense and communicating  
> effectively?  
> if you decide that "Saturday" really means "dog" and  
> vice  
> versa, and you don't inform the rest of us speaking  
> standardized  
> English, then how are we supposed to know that when  
> you say "dog" you're talking about a day of the week  
> and not a four legged canine domesticated by humans?  
> you berate the rest of us for simply speaking the  
> standard  
> form of the language you yourself mostly seem to  
> adhere  
> to. if you didn't, i wouldn't even be able to reply  
> to this post.  
>  
>> Nevertheless, when it boils down to such things as  
>> ourstory, as it relates to the different ancient  
> black  
>  
>> peoples across the globe, we should vehemently  
> reject,  
>> overthrow every racist term that has been  
> instilled  
>> within our memory banks, especially black  
> scholars,  
>> who profess to be leaders of black consciousness.  
>  
> okay. i'm sure we do our best...  
> the way you speak, you would swear there  
> were hordes of people on this forum arguing  
> in favor of Hamites and Mediterranean types...  
>  
>> You state the medical definition of albino doesn't  
> fit  
>> so-called white folk, that that's not an opinion,  
> that  
>

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---

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| 10176|2003-10-29 18:41:55|Mickel Hendrix|Re: Image within ... anthropomorphic map|  
Hotep Bida,

What is the dictionary's definition of mutant?

If the first humans were brown-skinned how could they have been mutants? What did they mutate from, if the original was brown-skinned?

P.E.A.C.E. Progress....

--- Bida <[dg14@txstate.edu](mailto:dg14@txstate.edu)> wrote:

- > We are ALL Genetic Mutants---each and every member
- > of
- > Homo sapiens sapiens is a genetic mutant, if one
- > wishes to
- > deem someone such a thing due to their phenotype.
- >
- > Human variation is said to be determined by a
- > microevolutionary
- > change- adaptation, wherein there is a change in
- > gene frequencies
- > due to natural selective environmental pressures on
- > a given population.
- > In fact, at least on a genetic level, the greatest
- > variation has
- > occurred
- > within Africa itself between its own
- > populations---who have been
- > evolving the longest. So that would make African
- > populations the
- > biggest and greatest "genetic mutants" of all.
- >
- > If we start off with the premise by Kingdon that the
- > earliest
- > humans were brown skinned, we can see skin color
- > variation
- > going to either side of the spectrum. That is, some
- > humans become

- > lighter and others became \*darker.\*
- >
- > One hypothesis holds that darker skin provides
- > protection against
- > ultra violet rays. Another hypothesis links skin
- > color to vitamin
- > D production, vital for calcium absorption in the
- > intestines, which
- > is triggered by ultra violet radiation.
- >
- > But such things are not clear cut, and there are
- > many factors
- > one has to take into account. Mbiti peoples
- > (so-called pygmies)
- > of the Congo Basin are lighter than other Africans
- > about them.
- > This is due probably to the fact that they are
- > tropical-forest
- > dwellers, and heavy vegetation filters out alot of
- > solar radiation.
- > On the flipside, there are people in the Arctic who
- > tend to be
- > darker than expected because snow reflects
- > ultraviolet radiation
- > that reaches their skin. And some populations are
- > more recent
- > migrants. Native Americans (from Eskimos to the
- > Yananamo)
- > are actually Asians, and have retained many Asian
- > traits (like
- > epicanthic eyefolds for instance). And this varies
- > depending
- > on when the migration occurred, as it spanned
- > numerous waves
- > from 35,000 to 15,000 years ago.
- >
- > Fact is, no one has fully figured out all the quirks
- > with adaptation.
- > Everyone sees the rule is there, but finding out
- > every single trait
- > (from epicanthic eyefolds onwards) is still tricky
- > and riddled with
- > hypotheses. Narrow noses for instance are thought to
- > be not only
- > the product of extreme cold (to warm air before it
- > passes beneath

> the brain) but also dry heat (for a similar reason).  
> Hence some  
> Nilotic and East African populations have narrow  
> noses and thin  
> lips, like deemed Caucasian populations. Hair type  
> is thought to be  
> related  
> once more to ultraviolet rays, with tightly coiled  
> or even straight dark  
>  
> hair protecting against sunlight. But none of these  
> is clear cut, and  
> there are always puzzling breaks in the norm (native  
> Australian blondism  
>  
> for instance). There are so many factors to take  
> into place that the  
> answers are not always readily available. Beyond  
> adaptation there is  
> simple gene flow (interbreeding) by diverse  
> populations over thousands  
> of years to produce numerous patterns.  
>  
> So in that sense, calling whites "genetic mutants"  
> is a matter  
> of unneeded redundancy as ALL humans are genetic  
> mutants.  
> The problem is that most mutations are often not  
> advantageous. They can result in death, cancer, etc.  
> Those type of genetic mutations are often called  
> "defects."  
>  
> But if one wishes to use the term "genetic mutant,"  
> feel free...but realize you're not really saying  
> much of anything.  
>  
> I can't say I've been a fan of Cress-Welsing's  
> theory either.  
> Its lacking in any form of scientific merit.  
>  
> For one, so-called Caucasians aren't albinos.  
> An albino is a person or animal lacking normal  
> pigmentation,  
> with the result being that the skin and hair are  
> abnormally  
> white or milky or cream colored and the eyes have a

- > pink
- > or blue or green or hazel iris and at times a
- > deep-red pupil.
- > Albinos can be of any race. It is caused by a
- > genetic defect.
- >
- > White people on the other hand aren't a genetic
- > 'defect.'
- > They are a product of human variation triggered by
- > micro-evolutionary changes themselves triggered by
- > the environment and other factors. White people
- > changed
- > in body type to adapt to their environment in the
- > same
- > manner an Australian Koori or a Kenyan Maasai did.
- > If whites are genetic defects, then we are all
- > genetic defects.
- > Whites for instance have as many melanin cells as
- > everyone
- > else, but they simply do not produce melanin at the
- > same
- > rate or amount. Yet when stimulated by ultra violet
- > radiation,
- > they do increase rate and production: hence tanning.
- >
- > Having blonde hair and blue eyes may seem
- > \*superficially\* similar
- > to albinism but the traits have no real
- > relationship. A comparison
- > would be to say that thick lips (as found in
- > diseases like Hurler
- > syndrome) or darkening skin (Lyme disease) are
- > \*superficially\*
- > similar to some Africoid types yet have no
- > relationship to these
- > diseases..
- >
- > According to Welsing's theory, albinism erupts among
- > a group of Africans
- >
- > who are then chased out of Africa into Europe, which
- > leaves
- > them rather vengeful about the whole affair thus
- > causing them to
- > later enslave blacks and colonize the known world.
- > I'd go into the whole

>  
> "blame black people for white people's actions by  
> making us the  
> catalyst" subtext in that flawed hyper-Freudian  
> theory, but that's for  
> another time. Rather just look at the simple  
> scientific flaws in the  
> premise.  
>  
> First flaw---black albinos tend to often look  
> different from white  
> ones. That is, while white albinos tend to have  
> white hair,  
> pink skin and blue eyes, black albinos often have  
> yellow-ish  
> hair, cream colored skin pigmentation and green or  
> hazel eyes.  
>  
> Second, that albinism would arise in such a high  
> frequency among a  
> pocket  
> of Africans and they would have enough numbers to  
> create a social  
> caste/group (as postulated by Cress-Welsing) seems  
> to go beyond  
> far-fetched into absurd. The conflict-migration  
> theory seems too  
> close to outdated ideas of the "killer-ape"  
> hypothesis, with early  
> humans having some natural violent/feuding  
> tendencies, and is an  
> obvious borrowing of Judaic "cast out of Eden"  
> mythos. The low  
> numbers of these migrants would probably have never  
> been enough  
> to found an entire continental population. And once  
> more,

=== message truncated ===

---

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| 10177|2003-10-29 19:15:22|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Bida,

>

> Runoko Rashidi has focused on the global Afruikan

> presence, which is inclusive all of Cushite,

> dark-brown-skinned or black people.

>

> He has been the most thorough on the meaning, which is

> virtually the same as mine.

>

I've read most or all of Runoko Rashidi's works and have never got the sense that he believes in the types of things you are proposing.

Regards,

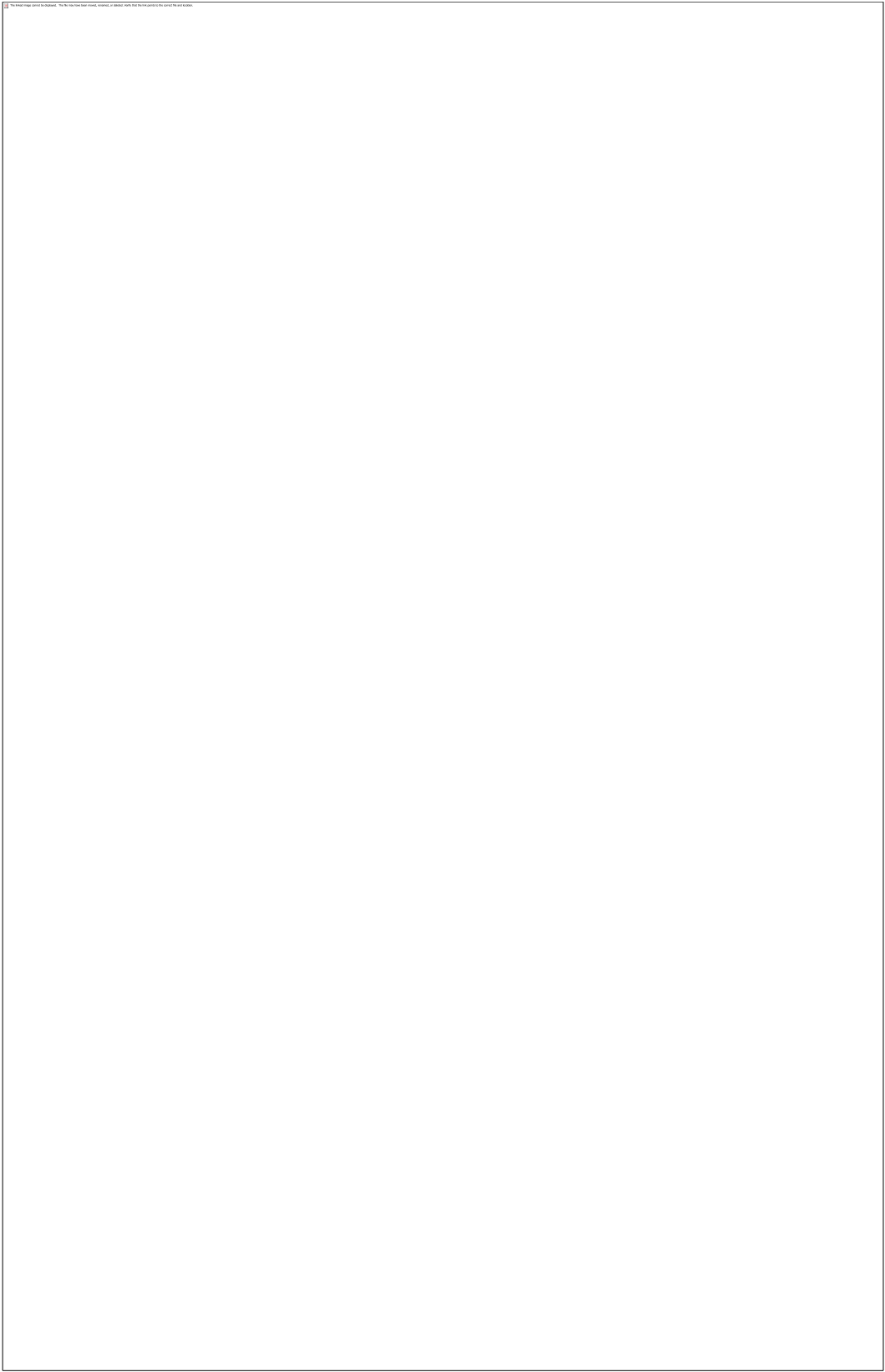
Paul Kekai Manansala

| 10178|2003-10-29 20:50:11|M. Washington|Cross-section of an archeological excavation|

Attachments :  
.....

Cross-section of an archeological excavation contemporary depiction of what one looks like:







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Marc's question here (MW):

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> > To Paul Mansala:

> >

> > Paul, when looking at some of images not long ago showing the

wide

> use and

> > dispersal of the cowrie shell spanning several continents of

olden

> time,

> > i.e. times seeming before the emergence of the ancient world near

> 3000 bc,

> > it dawned on me what you said and its implications. You had said

> that the

> > cowrie shell came from the coastal regions. If so, it would show

> that the

> > cultural use of the cowrie shell for jewelry and as an early form

> of money

> > and payment (men performing services such as circumcision could

be

> paid in

> > cowrie shells for the service). Then, the obvious conclusion is

> that for

> > those regions located long, long distances from coastal areas,

the

> cowrie

> > shell was obtained by prehistoric trading. This is true, right?

> >

>

> The most common form of ancient cowrie is a tropical variety with a

> known natural range extending only as far west as the Maldives

south

> of India. So long-distance trade either direct or indirect is

> suggested.

>

> Regards,

> Paul Kekai Manansala

(MW) Paul. Does the literature identify a particular place in the topics it may have originated?

Thanks,

Marc

| 10180|2003-10-30 07:09:27|Bida|Re: Image within ... anthropomorphic map|

> Hotep Bida,

Aye yo

>

> What is the dictionary's definition of mutant?

mutation, in biology, is a sudden, random change in a gene, or unit of hereditary material, that can alter an inheritable characteristic.

you however first used the term; i decided that if you called those who made the evolutionary adaptation to lighter skin "genetic mutants" you must mean we are all "genetic mutants"---as we've all made evolutionary adaptations with regards to phenotype.

>

> If the first humans were brown-skinned how could they

> have been mutants?

your term again. and simple really... the first modern humans had to come from somewhere... thus they would be a mutation from archaic sapiens and H. erectus and so on. we can't say for certain what color earlier forms of hominids were or if they were covered in hair, etc. brown skin is thus an adaptation (a genetic mutation as u deem it) like anything else.

> What did they mutate from, if the

> original was brown-skinned?

read above. and to further illustrate my point, all humans aren't brown-skinned any longer. if europeans are "genetic mutants" as you say, then so are humans with near ebon skin color in parts of Africa. anyone that deviates in any shape, form or fashion from the first human populations in skin color, eye shape, hair type, etc. should be deemed a "genetic mutant"---by your own definition. hence we must have a planet of genetic mutants, with the exception of some small pockets of humans in east africa.

can't have it both ways now can we?

DG

| 10181|2003-10-30 07:18:52|Bida|Re: Image within ... anthropomorphic maps|

Interesting rant (which i knew you'd eventually devolve into) you posted there. Nice way of not dealing with reality (as in your disregard of genotype cuz u don't like it).

This entire discussion reminds me greatly of a part of an article I read on fringe elements in the conscious community. Of particular interest was the following:

Black Anti-Intellectualist Movement (BAIM): these are individuals who have adopted the Jacksonian Era philosophy of anti-intellectualism, married them with 1900s positivism and applied them to an ideology of being ?conscious.? BAIM emphasizes the idea that intellectual pursuit

and methodologies used in modern disciplines such as science, history, etc. are the sole creations of whites. Blacks therefore should shun these academic methods of understanding and rely instead on what are deemed ?African? or ?Black? ways of understanding. Some BAIM adherents even adopt a form of Negritude, declaring logical pursuits the domains of whites and artistic (deemed emotional or spiritual) matters the domain of blacks.

Pros: highlight serious culturally inherent flaws with academia and the scholarly world that should be addressed.

Cons: make white people the architects of everything in the modern world; falsely believe that prior to white people blacks and others were not using systems similar to the modern scientific or historic methodologies; falsely believe that non-blacks have not contributed to what is the pursuit of knowledge and understanding in the modern

world; falsely believe that somehow white people own science or the like; take non-understanding of a subject as evidence of a flaw in said subject; are clueless as to the nature of evidence as a method of making a case; will engage in debate not by presenting evidence, but speaking from emotion and critiquing any evidence presented, again from a stance of emotion; all conflicts in their mind boil down to opinion?as to them there are no facts; employ methods and ways of understanding or gaining knowledge that are individualistic rather than collective (in other words, their methods only work for them---you thus can't verify or deny it; it is un-test-able); will try to make others drop out of school or belittle their academic accomplishments as reliance on the white man's pedigree.?

Suggestions: Engaging in debate with them is pointless, because you will be the only person presenting evidence while they pull the most improbable opinions out of thin air (without evidence) to present as fact. Best thing to do, avoid them.]

Talk about hitting the nail on the proverbial head...

DG

| 10183|2003-10-30 09:00:12|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bida wrote:  
>

falsely believe that somehow white people own science or the  
> like;

Own science, own the media, own the business world.

The victims of the ideology of "race" are often the easiest sold on the "reality" of this ideology.

Regards,

Paul Kekai Manansala

| 10184|2003-10-30 09:14:24|Bida|Re: Image within ... anthropomorphic map|  
You're good at info dodging...

I noticed how you dodged the primary gist of the post, but decided to harp on the one thing about early humans and skin color---which I quite *\*purposefully\** left ambiguous. You seem to be practicing a methodological form of answering (ironically)

that is easily predictable. So I had a ready made answer.

Did the first modern humans in question pop out of the ground with skin that was brown immediately?

Did someone grow them on trees and they fell off with brown skin?

Modern humans are at the most 200,000 years old. And unless you believe the former is true, they had to come from somewhere. They had to evolve from earlier forms of hominids and then pre-hominids before them.

So the question is, did all the earlier forms of sapiens and hominids before them (the latter which may have been covered by hair) also have brown skin? What about pre-hominids that are definitely thought to have been covered by hair?

But the hair bit is really not important. The beauty of all this is the corner you've conveniently painted yourself into. Unless you believe modern humans erupted out of the ground with brown skin or fell out of the sky with brown skin, humans had to come from \*somewhere.\* They had to evolve from something unless you believe that in a grand flash and \*poof\* we suddenly magically appeared. So if we came from something that leads us back to the idea that (using your definition) we're all genetic mutants---because we went through adaptation to arrive at where we did.

So thanx for once again helping illustrate my point. What human...what organism on the planet today isn't some form of "genetic mutant"---using your terminology?

Now here's what you FAILED to address in your normal attempt to ignore information that doesn't fit your premise.

You state that whites are genetic mutants because they went to lighter skin from brown skin.

What then is to be made of every other shade of skin change away from brown skin?

Africa is FILLED with various shades that range from



brown to yellowish-brown to dark brown to ebon. If your early humans are just "brown-skinned" then any shift in skin color to yellowish-brown or dark brown or ebon skin is your deemed "genetic mutation." Add in the fact that Africa has the most genetic diversity on the planet (another factoid you failed to address) and the continent is a literal mecca for your genetic mutants.

That numbing feeling in your foot is usually the end product of shooting yourself in it...

DG

---

- > What you state above is a classic example of the type
- > of influential thinking that has been bestowed upon
- > Afruikan people by Europeanism.
- >
- > For you state we can't say for sure what color the
- > first hominids were, as though they could have been
- > pale-skinned and became brown-skinned because of some
- > environmental adaptation.
- >
- > Yet, it is generally admitted by scientists that the
- > first people on the planet were black people in inner
- > Afruika.
- >
- > Hence, they must have been of a brown-skinned
- >
- > complexion. But, again you state we can't say for sure
- > what color they were.
- >
- > I can expect a westerner to make such an assinine
- > comment, out of a sheer refusal to admit the fact that
- > the first humans were brown-skinned people, whose
- > descendants are best represented by such Afruikan
- > nations as the Khoi-San.

>  
| 10185|2003-10-30 09:41:03|Bida|Re: Image within ... anthropomorphic map|  
Nah...

You ain't ducking and dodging and hiding  
behind rhetoric and mouthin off that easy money grip.

You said whites are genetic mutants because of the change of skin color from brown skin they went through. Yet ALL humans have gone through changes in skin color.

That means ALL humans are genetic mutants because of the change in skin color we have all gone through from merely brown skin.

You even allude to the Khoi-San whose skin color varies very much so from many darker skinned Africans, Indians, etc.

So...AGAIN...given your definition why aren't the rest of us genetic mutants as well? Why would deemed Caucasians only and solely be genetic mutants?

Don't roll, skate and bounce and dodge the question and rah rah rah about eurocentric. For once, just answer the question head on. And then explain to me why adaptation to go to darker skin *is not* a genetic mutation but adaptation to lighter skin *is* a genetic mutation. Give us something sensible that would make your case in one form of adaptation but not make the case in another.

Give me the facts on *this* question in a brief and to the point succinct fashion. Don't want to read a 3 page report on Eurocentricism, brainwashed "Afruikan" mentalities or all that other rah rah rah. Save it for someone that's impressed. Just give me the straight facts on this question and topic.

DG

-----

M. Hendrix said:

- > I can expect a westerner to make such an assinine
- > comment, out of a sheer refusal to admit the fact that
- > the first humans were brown-skinned people, whose
- > descendants are best represented by such Afruikan
- > nations as the Khoi-San.

- > When I remarked about genetic mutation, I believe it

> was in reference to skin-complexion. If I wanted to go  
> outside of the genetic mutation from a dark-skinned  
> complexion to a pale-skinned one, I would have  
> entertained such.  
>  
> My point was simply about using such an expression to  
> refer to Caucasians as genetic mutants based solely on  
> skin complexion, and that such an expression would be  
> considered offensive to Caucasian people.  
>  
> But, I can state I perfectly understand why you chose  
> to deflect away from the issue, because of your  
> humanistic approach, which some of us can label as  
> sympathy for the pale-skinned variety, when using  
> hardcore language.  
>  
> That is where you stumble miserably, which is why  
> African people have a long way to go in a white  
> supremacist society! And it is to be expected, from a  
> collective group that is basically damaged goods.  
| 10186|2003-10-30 10:28:30|cristofori whitakara|Maybe this article can help on the Diversity of  
African Hues|

Attachments :  
.....

Note: forwarded message attached.

---

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| 10187|2003-10-30 12:23:40|Bida|The Biology of Skin Color: Black and White|  
The Biology of Skin Color: Black and White

The evolution of race was as simple as the politics of race is complex

By Gina Kirchweger

Ten years ago, while at the university of Western Australia, anthropologist Nina Jablonski was asked to give a lecture on human skin. As an expert in primate evolution, she decided to discuss the evolution of skin color, but when she went through the literature on the subject she was dismayed. Some theories advanced before the 1970s tended to be racist, and others were less than convincing. White skin, for example, was reported to be more resistant to cold weather, although groups like the Inuit are both dark and particularly resistant to cold. After the 1970s, when researchers were presumably more aware of the controversy such studies could kick up, there was very little work at all. "It's one

of these things everybody notices," Jablonski says, "but nobody wants to talk about."

No longer. Jablonski and her husband, George Chaplin, a geographic information systems specialist, have formulated the first comprehensive theory of skin color. Their findings, published in a recent issue of the *Journal of Human Evolution*, show a strong, somewhat predictable correlation between skin color and the strength of sunlight across the globe. But they also show a deeper, more surprising process at work: Skin color, they say, is largely a matter of vitamins.

Jablonski, now chairman of the anthropology department at the California Academy of Sciences, begins by assuming that our earliest ancestors had fair skin just like chimpanzees, our closest biological relatives. Between 4.5 million and 2 million years ago, early humans moved from the rain forest and onto the East African savanna. Once on the savanna, they not only had to cope with more exposure to the sun, but they also had to work harder to gather food. Mammalian brains are particularly vulnerable to overheating: A change of only five or six degrees can cause a heatstroke. So our ancestors had to develop a better cooling system.

The answer was sweat, which dissipates heat through evaporation. Early humans probably had few sweat glands, like chimpanzees, and those were mainly located on the palms of their hands and the bottoms of their feet. Occasionally, however, individuals were born with more glands than usual. The more they could sweat, the longer they could forage before the heat forced them back into the shade. The more they could forage, the better their chances of having healthy offspring and of passing on their sweat glands to future generations.

A million years of natural selection later, each human has about 2 million sweat glands spread across his or her body. Human skin, being less hairy than chimpanzee skin, "dries much quicker," says Adrienne Zihlman, an anthropologist at the University of California at Santa Cruz. "Just think how after a bath it takes much longer for wet hair to dry."

Hairless skin, however, is particularly vulnerable to damage from sunlight. Scientists long assumed that humans evolved melanin, the main determinant of skin color, to absorb or disperse ultraviolet light. But what is it about ultraviolet light that melanin protects against? Some researchers pointed to the threat of skin cancer. But cancer usually develops late in life, after a person has already reproduced. Others suggested that sunburned nipples would have hampered breast-feeding. But a slight tan is enough to protect mothers against that problem.

During her preparation for the lecture in Australia, Jablonski found a 1978 study that examined the effects of ultraviolet light on folate, a member of the vitamin B complex. An hour of intense sunlight, the study showed, is enough to cut folate levels in half if your skin is light. Jablonski made the next, crucial connection only a few weeks later. At a seminar on embryonic development, she heard that low folate levels are correlated with neural-tube defects such as spina bifida and anencephaly, in which infants are born without a full brain or spinal cord.

Jablonski later came across three documented cases in which children's neural-tube defects were linked to their mothers' visits to tanning studios during early pregnancy. Moreover, she found that folate is crucial to sperm development -- so much so that a folate inhibitor was developed as a male contraceptive. ("It never got anywhere," Jablonski says. "It was so effective that it knocked out all folate in the body.") She now had some intriguing evidence that folate might be the driving force behind the evolution of darker skin. But why do some people have light skin?

As far back as the 1960s, the biochemist W. Farnsworth Loomis had suggested that skin color is determined by the body's need for vitamin D. The vitamin helps the body absorb calcium and deposit it in bones, an essential function, particularly in fast-growing embryos. (The need for vitamin D during pregnancy may explain why women around the globe tend to have lighter skin than men.) Unlike folate, vitamin D depends on ultraviolet light for its production in the body. Loomis believed that people who live in the north, where daylight is weakest, evolved fair skin to help absorb more ultraviolet light and that people in the tropics evolved dark skin to block the light, keeping the body from overdosing on vitamin D, which can be toxic at high concentrations.

By the time Jablonski did her research, Loomis's hypothesis had been partially disproved. "You can never overdose on natural amounts of vitamin D," Jablonski says. "There are only rare cases where people take too many cod-liver supplements." But Loomis's insight about fair skin held up, and it made a perfect complement for Jablonski's insight about folate and dark skin. The next step was to find some hard data correlating skin color to light levels.

Until the 1980s, researchers could only estimate how much ultraviolet radiation reaches Earth's surface. But in 1978, NASA launched the Total Ozone Mapping Spectrometer. Three years ago, Jablonski and Chaplin took the spectrometer's global ultraviolet measurements and compared them with published data on skin color in indigenous populations from more than 50 countries. To their delight, there was an unmistakable

correlation: The weaker the ultraviolet light, the fairer the skin. Jablonski went on to show that people living above 50 degrees latitude have the highest risk of vitamin D deficiency. "This was one of the last barriers in the history of human settlement," Jablonski says. "Only after humans learned fishing, and therefore had access to food rich in vitamin D, could they settle these regions."

Humans have spent most of their history moving around. To do that, they've had to adapt their tools, clothes, housing, and eating habits to each new climate and landscape. But Jablonski's work indicates that our adaptations go much further. People in the tropics have developed dark skin to block out the sun and protect their body's folate reserves. People far from the equator have developed fair skin to drink in the sun and produce adequate amounts of vitamin D during the long winter months.

Jablonski hopes that her research will alert people to the importance of vitamin D and folate in their diet. It's already known, for example, that dark-skinned people who move to cloudy climes can develop conditions such as rickets from vitamin D deficiencies. More important, Jablonski hopes her work will begin to change the way people think about skin color. "We can take a topic that has caused so much disagreement, so much suffering, and so much misunderstanding," she says, "and completely disarm it."

(From Discover, Vol. 22, No. 2, February, 2001. Gina Kirchweger)  
| 10188|2003-10-30 18:52:24|willie bennett|Re: Image within ... anthropomorphic maps|  
Harambee!

Sorry to pick up in the middle of something, but which of Dr. Welsings theories do not have credibility?  
wb

>From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Image within ... anthropomorphic maps

>Date: Wed, 29 Oct 2003 18:18:44 -0000

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

>> Hotep Paul,

>>

>> So, because the great Diop disagreed with Welsing,

>> does that mean Welsing was/isd wrong? Or are you

>> simply using Diop's position to solidify yours?

>>

>>

>  
>Neither Wesling or your theory have any credibility. Albinism  
>in "blacks" is not responsible for whiteness in "whites." That's  
>absolutely certain. Albinism is a rare genetic change and is not  
>present in most whites who nonetheless are fair-skinned.  
>  
>You're pushing the envelope with your terminology in a way that  
>could widely be perceived as subtle racism couched as intellectual  
>discussion. Please moderate yourself to avoid moderation.  
>  
>Regards,  
>Paul Kekai Manansala  
>

---

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| 10189|2003-10-30 19:30:15|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> Harambee!  
> Sorry to pick up in the middle of something, but which of Dr.

Welsings

> theories do not have credibility?  
> wb  
>

Her theory that white people are the albino "mutant" offspring of black people.

Regards,

Paul Kekai Manansala

| 10190|2003-10-31 05:38:27|jips japs|15th annual diop conference in Philadelphia|

Here is the presentation of Mounza Shabaka, about  
Biology and African History in 15th annual diop  
conference in Philadelphia, October 2003.

[http://www.africamaat.com/article.php3?id\\_article=172](http://www.africamaat.com/article.php3?id_article=172)

---

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| 10191|2003-10-31 05:44:10|carmendeespana2002|Egypt|

We are a community of women crazy about Egypt who have met through the internet and have developed a good friendship. Some of us have met in real life, some others just felt as if they had. If you are a woman interested in Egypt and would like to join, do not be shy.

Cross the bridge and knock on the door at

<http://pub163.ezboard.com/bthenewtreehouse>

| 10192|2003-10-31 06:38:38|Bida|Re: Image within ... anthropomorphic maps|

Well I could pick a few...

But this discussion was basically centered around the false premise set forth in her work that European people are albinos, which helps launch into the further premise that these albino Africans were chased from the continent and are now acting out in vengeance for their exile.

The first premise lacks credibility because Europeans are not albino Africans. They left the continent as Africans and migrated (either directly or through W. Asia) into Europe. They are the product of evolutionary adaptation---like all other humans including the many variations of Africans.

The second premise isn't really for this forum as its more so a political issue, but suffice it to say I am personally wary of any theory that makes Africa somehow responsible for Europe's misdeeds.

DG

-----

> Harambee!

> Sorry to pick up in the middle of something, but which of Dr. Welsings

>

> theories do not have credibility?

> wb

| 10193|2003-10-31 08:23:07|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bida wrote:

> Well I could pick a few...

>

> But this discussion was basically centered

> around the false premise set forth in her

> work that European people are albinos, which

> helps launch into the further premise that

> these albino Africans were chased from

> the continent and are now acting out in

> vengeance for their exile.

>

> The first premise lacks credibility because

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> left the continent as Africans and migrated

> (either directly or through W. Asia) into

> Europe.

Also, a substantial percentage of the Paleolithic and possibly Neolithic population of Europe may have come from Central, South or even eastern Asia.

The M45-descended Y chromosome haplotypes which make up maybe half the present day male population are believed to have come from further east of West Asia.

Regards,

Paul Kekai Manansala

| 10194|2003-10-31 09:06:47|Djehuti Sundaka|DNA tests debunk blond Inuit legend |

[http://www.cbc.ca/cgi-bin/templates/print.cgi?/2003/10/28/inuit\\_blonde031028](http://www.cbc.ca/cgi-bin/templates/print.cgi?/2003/10/28/inuit_blonde031028)

DNA tests debunk blond Inuit legend

Last Updated Tue Oct 28 11:36:10 2003

CAMBRIDGE BAY, NUNAVUT -- Two Icelandic scientists have shot holes in the theory of the missing Norse tribes of the Arctic.

Agnar Helgason and Gisli Palsson say their DNA tests have failed to find any evidence that Europeans mingled genetically with Inuit half a millennium ago.

The scientists made the statement after a visit to Cambridge Bay last week.

FROM SEPT. 5, 2003: DNA tests may solve mystery of blonde Inuit

Rumours of blue-eyed, blond-haired Inuit have circulated through the Arctic since the turn of the century.

They were thought to possibly descend from a group of Norsemen who disappeared from a Greenland settlement 500 years ago.

A well-known Canadian Arctic explorer, Vilhjalmur Stefansson, hinted in his diaries he came across European-featured Inuit in the early 1900s in Western Nunavut.

So Helgason and Palsson tested the theory by comparing DNA from 100 Cambridge Bay Inuit with Norse descendants from Iceland.

They presented their findings in the Kitikmeot community last week.

Helgason says his preliminary findings show there is no match between the Nunavut and Icelandic DNA.

"Stefansson's hypothesis doesn't seem to be supported by the data at this point in time," he says. "But I wouldn't want to give a final death certificate for Stefansson's hypothesis at this point in time."

Palsson, an anthropologist who translated Vilhjalmur Stefansson's diaries, says the explorer's claim to have seen the European-featured Inuit could have been a way to get additional funding for his exploration.

"There was some peculiar western fascination with lost tribes and there still is," he says. "These are wild speculations and there's something in the western imaginations that has driven these speculations."

#### MORE NEWS FROM: CBC NORTH

Now, the two researchers are comparing the DNA they collected from Cambridge Bay Inuit to DNA from Greenland Inuit.

They hope to find out more information on the migration patterns and history of Inuit in the circumpolar world.

Helgason says it could reveal new chapters in the history of humanity.

He says his final results should be ready in about two months.

| 10195|2003-10-31 10:39:15|willie bennett|Re: Image within ... anthropomorphic maps|Harambee

Paul, I think she is not entirely incorrect. We know that Whites are derived from Blacks. Her language may not be exact, but I have at least as

much respect for her as an elder as I do for the english language.  
Another thing, we know the basics of Western Science is African in origin.  
One problem with it now is that it divides life into so many compartments  
that you cannot develop a unity to your existence if follow it all. Western  
science will always have a headache with the Dogon, for example. It follows  
the pattern of Capitalism, dividing all things including people.  
I see a lot of energy spent here in this group on division.  
wb

>From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Image within ... anthropomorphic maps

>Date: Fri, 31 Oct 2003 16:23:06 -0000

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bida wrote:

>> Well I could pick a few...

>>

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>> around the false premise set forth in her

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>

>Regards,

>Paul Kekai Manansala

>

>

---

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| 10196|2003-10-31 11:13:58|Bida|Re: Image within ... anthropomorphic maps|

Whatever the issues with western science and such, and whatever respect one has for Dr. Welsing, her premise on the nature in which europeans evolved is faulty. She was using biological science to make her claim, and by the very laws of biological science it is a claim that lacks in credibility under critical analysis. That doesn't mean one can't find worth in the main point of her work, which is a psycho-analysis of western culture from a strong Freudian basis. She's just not very good at evolutionary biology, as its not her strong point.

As for division on this group, I say its \*good.\*

The African-centered perspective (or whatever one wishes to call it) is not monolithic. We agree enough on certain basic premises to be on a forum like this together, yes. But that doesn't mean we have to be in agreement on every specific theory put forth. If we all agreed with everything the other person said, then we'd be pushing dogma. There'd be no room for criticism. And if there's no criticism, imho, there's no exchange of differing viewpoints and in the end no growth.

Besides, methodology or lack-there-of seems to be a major sticking point with many "divisions" on this forum. One camp arrives at its premises based on a certain methodology that is standardized (i.e., the scientific method, methods of historical research, analysis, etc). The other camp uses a methodology that may be a bit more unique. Still another camp claims it does not need to use methodology or certain disciplines in order to reach its conclusions. Those differences on "how" one arrives at discerning information are going to naturally lead to conflict, because different methods can lead to different results.

My only wish is that we could move beyond deeming anyone that does not agree with a certain premise "eurocentric" or the like. It doesn't make sense that one can agree that

the pharaonic Egyptians were black, see Nubia as a precursor to dynastic kinship, hold that Africa is the evolutionary origin of mankind, support evidence of Africoids throughout Asia, highlight the importance of medieval African cultural complexes like Mali or Axum, discuss the probability of Pre-Columbian African contact with the Americas, but get labeled as "eurocentric" because one does not agree with some point put forth by a singular individual.

That McCarthyist ideology is what serves little purpose, imho.

DG

| 10197|2003-10-31 11:15:19|Paul Kekai Manansala|Re: Image within ... anthropomorphic maps|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> Harambee

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are

> derived from Blacks. Her lanuage may not be exact, but I have at

least as

> much respect for her as an elder as I do for the english language.

>

I admire your respect for elders. And I know that sometimes a certain type of language is used to force people to listen who have refused to listen.

But the problem is that many, many people seem to latch on to things like this and often in a not too healthy manner, imho.

Regards,

Paul Kekai Manansala

| 10198|2003-10-31 13:50:44|IMJs@webtv.net|BAIM - Attn: Bida |

Bullseye!

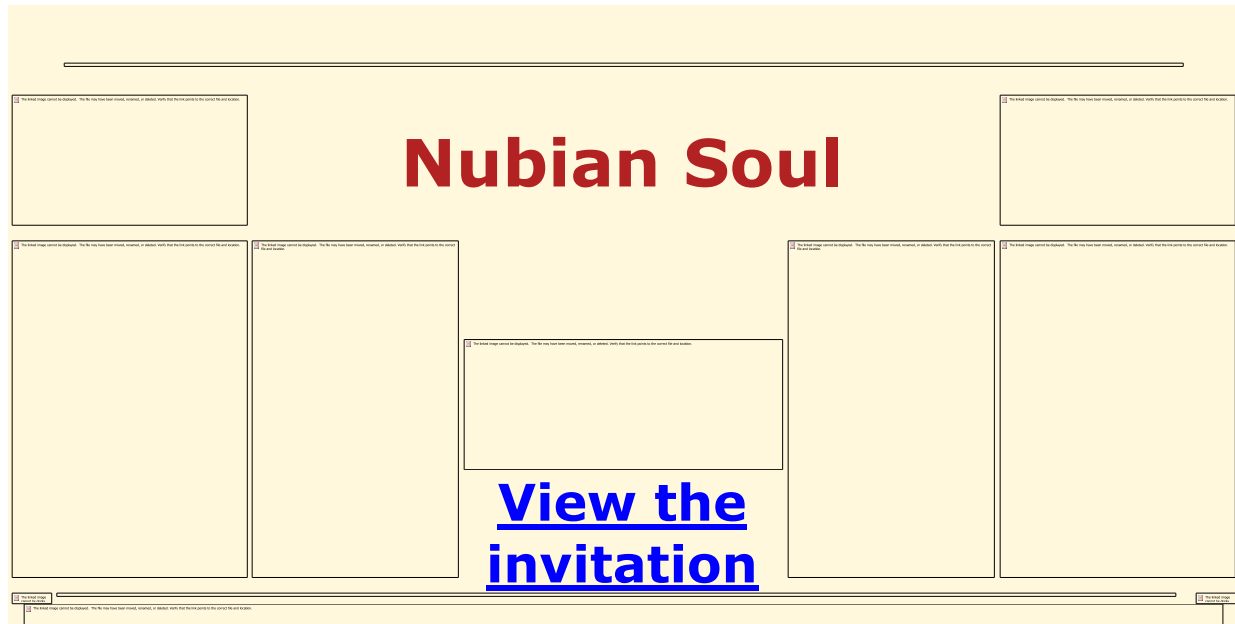
| 10199|2003-11-01 07:42:31|duron chavis|duron chavis has sent you an Evite|



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| 10200|2003-11-01 08:00:06|M. Washington|Re: The Biology of Skin Color: Black and White|

Hi. I might play the devils advocate here in commenting on the below. Jablonski concluded: People in the tropics have developed dark skin to block out the sun and protect their body's folate reserves. People far from the equator have developed fair skin to drink in the sun and produce adequate amounts of vitamin D during the long winter months.

There is another viewpoint. It is not to be disputed that the European race covers the upper latitudes and that as we descend in latitude, skin-tone becomes darker until becoming black at the equator. Adaptations to diet and sun is one theory. The other follows. Until the work of Colin Renfrew, researchers uniformly felt that the Indo-European language did not enter Europe until 2000 BC. Renfrew proposed an earlier date but not much earlier; so both could be affected by the same restraint. That being that in the research of Gimbutas, the Indo-European race did not reach a migration

threshold from its northern European home in the Russian Steepes until 4500 BC. Until then, there were no white people. A warming climate and exposure to a agricultural-pastoral lifestyle caused a population mega-explosion resulting in their propagation in the upper latitudes. And the darker skin-tones originally indigenous to the areas lightened by degrees due to miscegenation resulting in snow-white Caucasians at the northern reaches of the earth, so to speak, and black skinned people at the equator. But, the gradient wouldnt, no offense, be due to a Jablonski theory, but to an epicenter of Caucasian origination in the Russian Steepes that expanded radially.

To make things interesting, Ill throw that in there.

Marc Washington

-----Original Message-----

**From:** Bida [mailto:dg14@txstate.edu]

**Sent:** Thursday, October 30, 2003 2:22 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] The Biology of Skin Color: Black and White

The Biology of Skin Color: Black and White

The evolution of race was as simple as the politics of race is complex

By Gina Kirchweger

Ten years ago, while at the university of Western Australia, anthropologist Nina Jablonski was asked to give a lecture on human skin.

As an expert in primate evolution, she decided to discuss the evolution of skin color, but when she went through the literature on the subject she was dismayed. Some theories advanced before the 1970s tended to be racist, and others were less than convincing. White skin, for example, was reported to be more resistant to cold weather, although groups like the Inuit are both dark and particularly resistant to cold. After the 1970s, when researchers were presumably more aware of the controversy such studies could kick up, there was very little work at all. "It's one of these things everybody notices," Jablonski says, "but nobody wants to talk about."

No longer. Jablonski and her husband, George Chaplin, a geographic information systems specialist, have formulated the first comprehensive theory of skin color. Their findings, published in a recent issue of the

Journal of Human Evolution, show a strong, somewhat predictable correlation between skin color and the strength of sunlight across the globe. But they also show a deeper, more surprising process at work: Skin color, they say, is largely a matter of vitamins.

Jablonski, now chairman of the anthropology department at the

California

Academy of Sciences, begins by assuming that our earliest ancestors had fair skin just like chimpanzees, our closest biological relatives. Between 4.5 million and 2 million years ago, early humans moved from the rain forest and onto the East African savanna. Once on the savanna, they not only had to cope with more exposure to the sun, but they also had to work harder to gather food. Mammalian brains are particularly vulnerable to overheating: A change of only five or six degrees can cause a heatstroke. So our ancestors had to develop a better cooling system.

The answer was sweat, which dissipates heat through evaporation. Early humans probably had few sweat glands, like chimpanzees, and those were mainly located on the palms of their hands and the bottoms of their feet. Occasionally, however, individuals were born with more glands than usual. The more they could sweat, the longer they could forage before the heat forced them back into the shade. The more they could forage, the better their chances of having healthy offspring and of passing on their sweat glands to future generations.

A million years of natural selection later, each human has about 2 million sweat glands spread across his or her body. Human skin, being less hairy than chimpanzee skin, "dries much quicker," says Adrienne Zihlman, an anthropologist at the University of California at Santa Cruz. "Just think how after a bath it takes much longer for wet hair to dry."

Hairless skin, however, is particularly vulnerable to damage from sunlight. Scientists long assumed that humans evolved melanin, the main determinant of skin color, to absorb or disperse ultraviolet light. But what is it about ultraviolet light that melanin protects against? Some researchers pointed to the threat of skin cancer. But cancer usually develops late in life, after a person has already reproduced. Others suggested that sunburned nipples would have hampered breast-feeding. But a slight tan is enough to protect mothers against that problem.

During her preparation for the lecture in Australia, Jablonski found a 1978 study that examined the effects of ultraviolet light on folate, a member of the vitamin B complex. An hour of intense sunlight, the study showed, is enough to cut folate levels in half if your skin is light. Jablonski made the next, crucial connection only a few weeks later. At a seminar on embryonic development, she heard that low folate levels are correlated with neural-tube defects such as spina bifida and anencephaly, in which infants are born without a full brain or spinal cord.

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says. "It was so effective that it knocked out all folate in the body.")

She now had some intriguing evidence that folate might be the driving force behind the evolution of darker skin. But why do some people have light skin?

As far back as the 1960s, the biochemist W. Farnsworth Loomis had suggested that skin color is determined by the body's need for vitamin D. The vitamin helps the body absorb calcium and deposit it in bones, an essential function, particularly in fast-growing embryos. (The need for vitamin D during pregnancy may explain why women around the globe tend to have lighter skin than men.) Unlike folate, vitamin D depends on ultraviolet light for its production in the body. Loomis believed that people who live in the north, where daylight is weakest, evolved fair skin to help absorb more ultraviolet light and that people in the tropics evolved dark skin to block the light, keeping the body from overdosing on vitamin D, which can be toxic at high concentrations.

By the time Jablonski did her research, Loomis's hypothesis had been partially disproved. "You can never overdose on natural amounts of vitamin D," Jablonski says. "There are only rare cases where people take too many cod-liver supplements." But Loomis's insight about fair skin held up, and it made a perfect complement for Jablonski's insight about folate and dark skin. The next step was to find some hard data correlating skin color to light levels.

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Humans have spent most of their history moving around. To do that, they've had to adapt their tools, clothes, housing, and eating habits to each new climate and landscape. But Jablonski's work indicates that our adaptations go much further. People in the tropics have developed dark skin to block out the sun and protect their body's folate reserves. People far from the equator have developed fair skin to drink in the sun and produce adequate amounts of vitamin D during the long winter months.

Jablonski hopes that her research will alert people to the importance of vitamin D and folate in their diet. It's already known, for example, that dark-skinned people who move to cloudy climes can develop

conditions such as rickets from vitamin D deficiencies. More important, Jablonski hopes her work will begin to change the way people think about skin color. "We can take a topic that has caused so much disagreement, so much suffering, and so much misunderstanding," she says, "and completely disarm it."

(From Discover, Vol. 22, No. 2, February, 2001. Gina Kirchweger)

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| 10201|2003-11-01 20:11:13|Bruno Matt|Re: The Biology of Skin Color: Black and White|

**Marc, you don't make any sense. You said there were no white people, but then you refer to "miscegenation resulting in snow-white Caucasians at the northern reaches of the earth".**

**So, where did these people come from if there were no white people?**

**"M. Washington" wrote:**

Hi. I might play the devil's advocate here in commenting on the below.  
Jablonski concluded: "People in the tropics have developed dark skin to block out the sun and protect their body's folate reserves.  
People far from the equator have developed fair skin to drink in the sun and produce adequate amounts of vitamin D during the long winter months."

There is another viewpoint. It is not to be disputed that the European race covers the upper latitudes and that as we descend in latitude, skin-tone becomes darker until becoming black at the equator. Adaptations to diet and sun is one theory. The other follows. Until the work of Colin Renfrew, researchers uniformly felt that the Indo-European language did not enter Europe until 2000 BC. Renfrew proposed an earlier date but not much earlier; so both could be affected by the same restraint. That being that in the research of Gimbutas, the Indo-European race did not reach a migration threshold from its northern European home in the Russian Steppes until 4500 BC. Until then, there were no white people. A warming climate and exposure to a agricultural-pastoral lifestyle caused a population mega-explosion resulting in their propagation in the upper latitudes. And the darker skin-tones originally indigenous to the areas lightened by degrees due to miscegenation resulting in snow-white Caucasians at the northern reaches of the earth, so to speak, and black skinned people at the

equator. But, the gradient wouldn't, no offense, be due to a Jablonski theory, but to an epicenter of Caucasian origination in the Russian Steepes that expanded radially.

To make things interesting, I'll throw that in there.

Marc Washington

-----Original Message-----

**From:** Bida [mailto:dg14@txstate.edu]

**Sent:** Thursday, October 30, 2003 2:22 PM

**To:** Ta\_Seti@yahooogroups.com

**Subject:** [Ta\_Seti] The Biology of Skin Color: Black and White

The Biology of Skin Color: Black and White

The evolution of race was as simple as the politics of race is complex

By Gina Kirchweger

Ten years ago, while at the university of Western Australia, anthropologist Nina Jablonski was asked to give a lecture on human skin. As an expert in primate evolution, she decided to discuss the evolution of skin color, but when she went through the literature on the subject she was dismayed. Some theories advanced before the 1970s tended to be racist, and others were less than convincing. White skin, for example, was reported to be more resistant to cold weather, although groups like the Inuit are both dark and particularly resistant to cold. After the 1970s, when researchers were presumably more aware of the controversy such studies could kick up, there was very little work at all. "It's one of these things everybody notices," Jablonski says, "but nobody wants to talk about."

No longer. Jablonski and her husband, George Chaplin, a geographic information systems specialist, have formulated the first comprehensive theory of skin color. Their findings, published in a recent issue of the Journal of Human Evolution, show a strong, somewhat predictable

correlation between skin color and the strength of sunlight across the globe. But they also show a deeper, more surprising process at work: Skin color, they say, is largely a matter of vitamins.

Jablonski, now chairman of the anthropology department at the California Academy of Sciences, begins by assuming that our earliest ancestors had fair skin just like chimpanzees, our closest biological relatives. Between 4.5 million and 2 million years ago, early humans moved from the rain forest and onto the East African savanna. Once on the savanna, they not only had to cope with more exposure to the sun, but they also had to work harder to gather food. Mammalian brains are particularly vulnerable to overheating: A change of only five or six degrees can cause a heatstroke. So our ancestors had to develop a better cooling system.

The answer was sweat, which dissipates heat through evaporation. Early humans probably had few sweat glands, like chimpanzees, and those were mainly located on the palms of their hands and the bottoms of their feet. Occasionally, however, individuals were born with more glands than usual. The more they could sweat, the longer they could forage before the heat forced them back into the shade. The more they could forage, the better their chances of having healthy offspring and of passing on their sweat glands to future generations.

A million years of natural selection later, each human has about 2 million sweat glands spread across his or her body. Human skin, being less hairy than chimpanzee skin, "dries much quicker," says Adrienne Zihlman, an anthropologist at the University of California at Santa Cruz. "Just think how after a bath it takes much longer for wet hair to dry."

Hairless skin, however, is particularly vulnerable to damage from sunlight. Scientists long assumed that humans

evolved melanin, the main determinant of skin color, to absorb or disperse ultraviolet light. But what is it about ultraviolet light that melanin protects against? Some researchers pointed to the threat of skin cancer. But cancer usually develops late in life, after a person has already reproduced. Others suggested that sunburned nipples would have hampered breast-feeding. But a slight tan is enough to protect mothers against that problem.

During her preparation for the lecture in Australia, Jablonski found a 1978 study that examined the effects of ultraviolet light on folate, a member of the vitamin B complex. An hour of intense sunlight, the study showed, is enough to cut folate levels in half if your skin is light. Jablonski made the next, crucial connection only a few weeks later. At a seminar on embryonic development, she heard that low folate levels are correlated with neural-tube defects such as spina bifida and anencephaly, in which infants are born without a full brain or spinal cord.

Jablonski later came across three documented cases in which children's neural-tube defects were linked to their mothers' visits to tanning studios during early pregnancy. Moreover, she found that folate is crucial to sperm development -- so much so that a folate inhibitor was developed as a male contraceptive. ("It never got anywhere," Jablonski says. "It was so effective that it knocked out all folate in the body.") She now had some intriguing evidence that folate might be the driving force behind the evolution of darker skin. But why do some people have light skin?

As far back as the 1960s, the biochemist W. Farnsworth Loomis had suggested that skin color is determined by the body's need for vitamin D. The vitamin helps the body absorb calcium and deposit it in bones, an essential function, particularly in fast-growing

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| 10202|2003-11-02 07:54:29|IMJs@webtv.net|Jews in Africa, Part II - Ancient Black African Relations|

Attachments :

To anyone interested,

I was doing some research on musical instruments and music history in Africa when I came across this page.

Now I know there were/are cultural crossroads crisscrossing Africa, but damnit if this page isn't heaping allot of props on the Jews (or whoever they are) for 'gifting' ["poor dumb Africans"] w/ such things as knowledge of their instruments... Although allot of it is challenged by some visitors comments, how much of this stuff has anybody else run into.

<http://www.hebrewhistory.org/factpapers/africa19-II.html>

| 10203|2003-11-02 09:23:07|Paul Kekai Manansala|Debate erupts anew: Did Thera's explosion doom Minoan Crete? |

<http://www.iht.com/articles/114750.html>

Debate erupts anew: Did Thera's explosion doom Minoan Crete?

For decades, scholars have debated whether the eruption of the Thera volcano in the Aegean more than 3,000 years ago brought about the mysterious collapse of Minoan civilization at the peak of its glory. The volcanic isle (whose remnants are known as Santorini) lay just 110 kilometers from Minoan Crete, so it seemed quite reasonable that its fury could have accounted for the fall of that celebrated people.

This idea suffered a blow in 1987 when Danish scientists studying cores from the Greenland ice cap reported evidence that Thera exploded in 1645 B.C., some 150 years before the usually accepted date. That put so much time between the natural disaster and the Minoan decline that the linkage came to be widely doubted, seeming far-fetched at best.

Now, scientists at Columbia University, the University of Hawaii and other institutions are renewing the proposed connection.

New findings, they say, show that Thera's upheaval was far more violent than was previously calculated (many times larger than the 1883 Krakatoa eruption, which killed more than 36,000 people). They



say the blast's cultural repercussions were equally large, rippling across the eastern Mediterranean for decades and perhaps centuries.

"It had to have had a huge impact," said Floyd McCoy, a geologist at the University of Hawaii who has studied the eruption for decades and recently proposed that it was much more violent than had been previously thought.

The scientists say Thera's outburst produced deadly waves and dense clouds of volcanic ash over a vast region, crippling ancient cities and fleets, setting off climate changes, ruining crops and sowing wide political unrest. For Minoan Crete, the scientists see direct and indirect consequences. McCoy discovered that towering waves from the eruption that hit Crete were up to 15 meters high, about 50 feet, smashing ports and fleets and severely damaging the maritime economy.

Other scientists found indirect, long-term damage. Ash and global cooling from the volcanic pall caused wide crop failures in the eastern Mediterranean, they said, and the agricultural woes in turn set off political upheavals that undid Minoan friends and trade.

"Imagine island states without links to the outside world," William Ryan, a geologist at Columbia's Lamont-Doherty Earth Observatory, told a meeting of the American Geophysical Union.

Scientists who link Thera to the Minoan decline say the evidence is still emerging and in some cases sketchy. Even so, they say it is already compelling enough to have convinced many archaeologists, geologists and historians that the repercussions probably amounted to a death blow for Minoan Crete.

Rich and sensual, sophisticated and artistic, Minoan culture flourished in the Bronze Age between roughly 3,000 and 1,400 B.C., the first high civilization of Europe. It developed an early form of writing and used maritime skill to found colonies and a trade empire.

The British archaeologist Arthur Evans called the civilization Minoan, after Minos, the legendary king. His unearthed palace was huge and intricate, and had clearly been weakened by upheavals, including fire and earthquakes. Nearby on the volcanic island of Thera, or Santorini, archaeologists dug up Minoan buildings, artifacts and a whole city, Akrotiri, buried under volcanic ash, like Pompeii. Some of its beautifully preserved frescoes depicted Egyptian motifs and animals, suggesting significant contact between the two peoples.

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In 1939, Spyridon Marinatos, a Greek archaeologist, proposed that the eruption wrecked Minoan culture on Thera and Crete. He envisioned the damage as done by associated earthquakes and tsunamis. While geologists found tsunamis credible, they doubted the destructive power of Thera's earthquakes, saying volcanic ones tend to be relatively mild. The debate simmered for decades.

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In the mid-1960's, scientists dredging up ooze from the bottom of the Mediterranean began to notice a thick layer of ash that they linked to Thera's eruption. They tracked it over thousands of square miles. McCoy of the University of Hawaii, then at the Woods Hole Oceanographic Institute on Cape Cod, Massachusetts, took part in these discoveries, starting a lifelong interest in Thera. By the early 1980's, he was publishing papers on the ash distribution.

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Such clues helped geologists estimate the amount of material Thera spewed into the sky and the height of its eruption cloud - main factors in the Volcanic Explosivity Index. Its scale goes from zero to eight and is logarithmic, so each unit represents a tenfold increase in explosive power. Thera was given a VEI of 6.0, on a par with Krakatoa in 1883.

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The similarity to Krakatoa, which lies between Sumatra and Java, helped experts better envision Thera's wrath. Despite the power of Thera, the Danish scientists' evidence raised doubts about its links to the Minoan decline. Their date for Thera's explosion, 1645 B.C., based on frozen ash in Greenland, is some 150 years earlier than the usual date. Given that the Minoan fall was usually dated to 1450 B.C., the gap between cause and effect seemed too large.

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Another blow landed in 1989 when scholars on Crete found, above a Thera ash layer, a house that had been substantially rebuilt in the Minoan style. It suggested at least partial cultural survival.

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By 1996, experts like Jeremy Rutter, head of classics at Dartmouth, judged the chronological gap too extreme for any linkage. "No direct correlation can be established" between the volcano and the Minoan decline, he concluded.

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Amid doubts about the tie, scientists kept finding more evidence suggesting that Thera's eruption had been unusually violent and disruptive over wide areas. Scientific maps drawn in the 1960's and 1970's showed its ash as falling mostly over nearby waters and Aegean islands. By the 1990's, however, affected areas had mushroomed to include lands of the eastern Mediterranean from

Anatolia to Egypt. Scientists found ash from Thera at the bottom of the Black Sea and Nile delta.

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Peter Kuniholm, an expert at Cornell on using tree rings to establish dates, found ancient trees in a burial mound in Anatolia, what now is in the Asian part of Turkey. For half a decade those trees had grown three times as fast as normal - apparently because Thera's volcanic pall turned hot, dry summers into seasons that were unusually cool and wet.

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More intrigued than ever, McCoy of the University of Hawaii two years ago stumbled on more evidence suggesting that Thera's ash fall had been unusually wide and heavy. During a field trip to Anafi, an island some 20 miles east of Thera, he found to his delight that the authorities had just cut fresh roads that exposed layers of Thera ash up to 10 feet thick - a surprising amount that distance from the eruption. And Greek colleagues showed him new seabed samples taken off the Greek mainland, suggesting that more ash blew westward than scientists had realized.

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Factoring in such evidence, McCoy calculated that Thera had a VEI of 7.0 - what geologists call colossal and exceedingly rare. In the past 10,000 years only one other volcano has exploded with that kind of gargantuan violence: Tambora, in Indonesia, in 1816. It produced an ash cloud in the upper atmosphere that reflected sunlight back into space and produced the year without a summer. The cold led to ruinous harvests, hunger and even famine in the United States, Europe and Russia.

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"I presented this evidence last summer at a meeting," McCoy recalled, "and the comment from the other volcanologists was, 'Hey, it was probably larger than Tambora.'"

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In scholarly articles, Jan Driessen, an archaeologist at the Catholic University of Leuven in Belgium, and Colin MacDonald, an archaeologist at the British School in Athens, Greece, have argued that changes to Cretan architecture, storage, food production, artistic output and the distribution of riches imply major social dislocations, and perhaps civil war.

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By 1450 B.C., Mycenaean invaders from mainland Greece seized control of Crete, ending the Minoan era.

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Thera's destructiveness was probably the catalyst, Driessen and MacDonald wrote, "that culminated in Crete being absorbed to a greater or lesser extent into the Mycenaean, and therefore, the

Greek world."

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| 10204|2003-11-02 11:09:31|alberto34482@yahoo.com|Re: Jews in Africa, Part II - Ancient Black African Relations|

Yes, putting nomadic Jews in the middle of Africa is often how white supremacist archeologist, anthropologist, and scholars will treat African traditions. Even something simple as instruments get's the credit of Arabs, Jews, or Phoenicians. The same can be said for such structures as Great Zimbabwe where they will give the Lemba tribe credit without even investigating the whole scenario.

If you are curious about instruments, I can tell you that many instruments like the one string fiddle, the oboe instrument played by the Hausa, and perhaps some other instruments are foreign in origin. However instruments like the Kora, assorted flutes, Kissar [Nubian lyre], Ngoni, various drums, and other such items are completely indigenous to Africa.

Historians also claim that the modern oud [Arabic for guitar] or lute came from Syria into Egypt. I have found little evidence to support this popularly held theory, but this is according to various books I have read.

| 10205|2003-11-03 07:23:01|Paul Kekai Manansala|Searching for Cambyses' army in Egypt's Western Desert|  
<http://www.uk.sis.gov.online/html10/o301023z.htm>

October 30, 2003

Searching for the Army of Qambee

In the framework of a new experience to enhance tourism generally and to activate "tourism of adventures" in particular, a press conference was held to declare the start of a series of exploratory trips in the Western Desert in search for the army of the Persian king Qambee who disappeared in the desert thousands of years ago.

"Searching for Qambee" is perhaps a suitable name for an exciting movie about the world of the desert but this time it bears more deep implications in attracting more tourists to Egypt and support for the Egyptian economy.

First, it is worth mentioning that the disappearance of the army of the Persian king Qambee in the Western Desert is still a puzzle that confounded scientists and historians for several centuries. Herodotus, the Greek historian said that 50 thousand Persian

soldiers disappeared in the desert of Egypt 525 BC after the conquest of Egypt. The Persian king was on his way to destroy a temple in Siwa Oasis but he was besieged by a sandstorm which led the army to fall into oblivion. No one knows their location till now. Ironically, Amun clergymen had foretold that if Qambeeze could implement his threat to conquer Egypt, he would lose his army in the desert and die mad and lost. This really happened to prove the saying that Egypt is the cemetery of all conquerors.

Now after 2528 years, the search for that army implies several touristic and scientific goals.

First, the director of a tourist companies asserts that the trips of the Egyptian exploration group aims at reaching a solution to the puzzle of Qambeeze army disappearance in the Western Desert which is a civilization act for the sake of Egypt and the human history. He added that the project aims at the revival of adventure spirit and exploring the desert not only for excitement but also for scientific research.

He expounded that the trip of discovering the secret buried under the desert sands started two years ago by contacting the officials in the governorate of the New Valley who provided all the necessary facilities for the exploration campaign in addition to sponsors and amateurs at the world level to arrange the first trip which will start soon in the context of a group of 6 trips to explore the location of Qambeeze army. This is in the coordination with the archaeological authority in order to achieve this hope which will be one of the most important discoveries of the 21st century.

| 10206|2003-11-03 07:24:26|Paul Kekai Manansala|'A philosophy of colours' IOpening of Alexandria's National Museum)|  
<http://weekly.ahram.org.eg/2003/662/heritage.htm>

'A philosophy of colours'

Alexandria's long-awaited National Museum is open. Nevine El-Aref tours the state-of-the-art complex

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Click to view caption

Hosni and Hawass showing President and Mrs Mubarak Alexandria's ancient map at the museum; Greek mythological figure Medusa with snake hair; The family in Ancient Egyptian society represents unity

and harmony; Alexander the Great; funerary mask of a woman

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As the principal anchorage of the Hellenic Empire, the Ptolemaic capital and Egypt's second largest metropolis, the Mediterranean port of Alexandria has always been a centre of cultural significance. Celebration of this has been a big part of Alexandria's recent development. Last year, the inauguration of the Bibliotheca Alexandrina was an international event. Now, the opening of the Alexandria National Museum again draws attention to this Mediterranean gem.

Situated on Fouad Street, near the centre of the city, the resplendent white Italian-style museum sits in an expansive garden of rare trees and plants. Construction on the site was first undertaken in 1929 by well-known trader Bassili Pasha. His three-storey mansion became a beacon attracting the upper echelons of Egyptian society, including notables such as Egypt's former Prime Ministers Ismail Sedqi Pasha and Ali Maher Pasha. Sold first to the American Consulate in 1960, in 1997 the Ministry of Culture bought this prime slice of real estate for a mere LE12 million.

"The conversion of such a magnificent building to its current purpose is a revival of Alexandria's youth," says Mahmoud Mabrouk, head of the museum department in the Supreme Council of Antiquities (SCA). The museum spans the numerous transformations of Alexandria from its humble beginnings in Pharaonic times, to its development by Alexander the Great, and through to the Mohamed Ali era. Italian designer Maurizzo De Paulo has created sophisticated hanging diagonal glass showcases in which the artefacts are suspended. De Paulo also painted the walls of each section in the museum a different colour in order to create an ethereal ambiance as on passes through Alexandria's various eras.

"The interior design is a philosophy of colours," said Ayman Abdel-Moneim, director of the conversion and restoration project. The Pharaonic section features a dark blue wall representing the journey to an eternal afterlife, while the Graeco-Roman objects are set against a sky-blue backdrop, reflecting romance and lust for life. As Copts and Muslims share beliefs concerning heaven, the sections reserved for artefacts from these religious traditions were painted green.

"Converting this exquisite early-20th-century-style building into a state-of-the-art antiquities museum was not an easy task," Culture

Minister Farouk Hosni told Al-Ahram Weekly. He said that constructing a museum from scratch at the project's 2001 inception would have been easier than transforming the classic building into a museum, given its required display areas and other facilities. Hosni explained that the main difficulty was creating a distinguished and attractive display without negatively impacting the building's magnificent architecture and interior design. The aim was to harmonise the museum's interior design and the artefacts on display. The briefest walk through the complex demonstrates the project's resounding success.

Passing through the main gate, one mounts an elegant semi-rounded staircase in view of a life-size Graeco-Roman marble statue of a toga-clad matron. Crossing a small but luxuriously decorated foyer with two rows of speckled grey marble columns, the tour of the interior begins. The museum's collection amounts to 1,800 pieces of art, none of which have ever been exhibited before. They were previously in storage in the Egyptian, Coptic and Islamic Museums in Cairo, as well as the Graeco-Roman and Jewellery Museums in Alexandria. That they see now the light of day is a great development for us all.

The artefacts are exhibited chronologically as one ascends from one floor to the next. The basement is devoted to Prehistoric and Pharaonic times, the first floor to the Graeco-Roman period, and the second to the Coptic and Islamic era. A section of the museum is also devoted to the jewellery of Mohamed Ali's family.

The Pharaonic section includes items from the critical periods of ancient history -- the Old, Middle and New Kingdoms. Among the masterpieces on display are the statue of King Menkaure, the builder of the third pyramid, a fine statue of a scribe and several statuettes of servants depicted in the midst of daily activities. There are also a number of offering tables, building tools and statues of deities. There is, in addition, a replica of a tomb, similar to those in the Valley of the Kings at Luxor, with genuine funerary furniture. Canopic jars, anthropoid sarcophagi containing mummies, ushabti figures and the deceased's private possessions are all part of this *mise-en-scène* that offers a snapshot of the Ancient Egyptian world-view of burial and the afterlife.

Alexandria was a Graeco-Roman city of great splendour, and there is no scarcity of objects from this period of splendour. Among the most noteworthy are the beautifully painted terra-cotta Tanagra figurines of fashionably dressed Greek women. The figurines stand motionless with styled looks, wearing hats or veils, holding children, fans or

pets. From the Roman era are busts of the Emperor Hadrian and a red granite statue of Caracala. The collection includes reports from pioneering scientific studies on the human body undertaken in Alexandria, complete with marble hands, legs and torsos.

A highlight of the museum is a display (on the Graeco-Roman floor) of artefacts raised during underwater excavations around Alexandria in recent years. To provide a comprehensive look at this new branch of archaeology, huge posters feature activities from various underwater sites over the last four years. Ibrahim Darwish, director of the Alexandria National Museum, said that the most important pieces raised from the sea bed on display are the black basalt statue of a high priest in a temple of the goddess Isis, lifted in 1998, a granite statue of Isis found in May 2001 and the granite stela of King Nakhtnebef, which is an identical copy of the Naucratis stela discovered in the sunken city of Heraklion offshore from Abuqir.

The floor devoted to Coptic and Islamic items have a variety of objects from Egypt's two most prominent religious traditions. Coptic items include icons of Jesus and the Virgin Mary and the Last Supper, as well as tombstones and clothes decorated with golden and silver crosses. Among the Islamic objects are a collection of 162 gold and silver coins minted in Alexandria, a number of metal incense burners, chandeliers, decorated pottery, doors and mashrabiya windows inset with geometrical ivory ornamentation.

The lives of Egypt's former royal family is revealed in a collection of magnificent jewellery, bejewelled gold and silver awards, watches, crystal glasses and vases, not to mention gold-plated handbags, rings, necklaces and bracelets.

No modern museum is complete without its high-tech restoration laboratory for antiquities and electronic security system to preserve them, and this museum is no exception. Also, a hall in the basement has been transformed into an audio-visual workshop in which visitors can tour the museum via computer programmes that display every item in the museum from a variety of angles. Use has been made of every available space. The old garage for the American Consulate's staff has been converted into a lecture hall and an open air theatre for evening performances.

Zahi Hawass, secretary-general of the SCA, said this is the first of many national museums to be constructed around Egypt. Similar museums are planned for Aswan, Mansoura, Sohag and Damietta. It is also the first of two other new museums in Alexandria; the Naval and



Mosaic museums. The city already prides itself on the Bibliotheca Alexandrina, the Graeco-Roman Museum and the Jewellery Museum.

"The Alexandria Museum, which has been officially inaugurated early last month by President Hosni Mubarak and Mrs Suzanne Mubarak, stands as a living memory of the diversity that has always been an overriding characteristic of a city that has preserved a distinctive trace of every epoch of its long history ... providing a splendid edifice and imparting the sublime meaning embedded in it to the soul," Hosni concluded.

| 10207|2003-11-03 07:25:11|Paul Kekai Manansala|Sinai Antiquities Museum|  
<http://www.uk.sis.gov.eg/online/html10/o281023g.htm>

October 28, 2003

SCA allocates L.E. 32 million for Sinai Museum

The Supreme Council for Antiquities (SCA) yesterday approved L.E. 32 million to complete the construction of antiquities museum in Sinai. The new National Antiquities Museum in El-Arish , will house ancient relics stolen during the Israeli occupation of Sinai Peninsula between 1967 and 1973.

Monuments and artifacts that have recently been unearthed in Sinai will be ready for display later next year. SCA Secretary-General Dr. Zahi Hawas has called for forming a committee to design a chronological display of the exhibits.

| 10208|2003-11-03 13:02:05|M. Washington|Smugglers caught with Sudan's first fully-preserved, authentic mummy|

Attachments :  
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<http://www.canoe.ca/WorldTicker/CANOE-wire.Sudan-Mummy.html>

**Monday, Nov. 03, 2003**



April 12, 2002

### **Smugglers caught with Sudan's first fully-preserved, authentic mummy**

KHARTOUM, Sudan (AP) -- Antiquity smugglers found Sudan's first fully-preserved mummy, which belongs to a royal family member of the Cush kingdom.

But they did not profit from their discovery. This week they were

arrested after trying to sell the mummy to a police officer posing as an antiquity dealer, the commercial branch of the police said in a statement.

"This is the most important archaeological discovery of its kind in the royal cemetery of Napata," the secretary of the Sudanese Museum, Siddeek Mohammed Gism al-Seed, said Wednesday.

The mummy is believed to be the body of a member of the family of King Taharka, arguably the most famous monarch of the Cush dynasty, which ruled northern Sudan from the 11th to the fourth century BC.

For part of that period, the Cush capital was at Napata, whose ruins lie near the modern town of Merowe, 350 kilometres north of Khartoum.

"Everything in the mummy is intact, including the hair, the teeth, the skin and the beard," al-Seed told The Associated Press.

He said the remarkable preservation stemmed from the extremely skilled mummification as well as the dry desert sand in which the body had been buried.

The mummy has been flown to Khartoum and is now in the museum, where experts are examining it to determine its identity, al-Seed said.

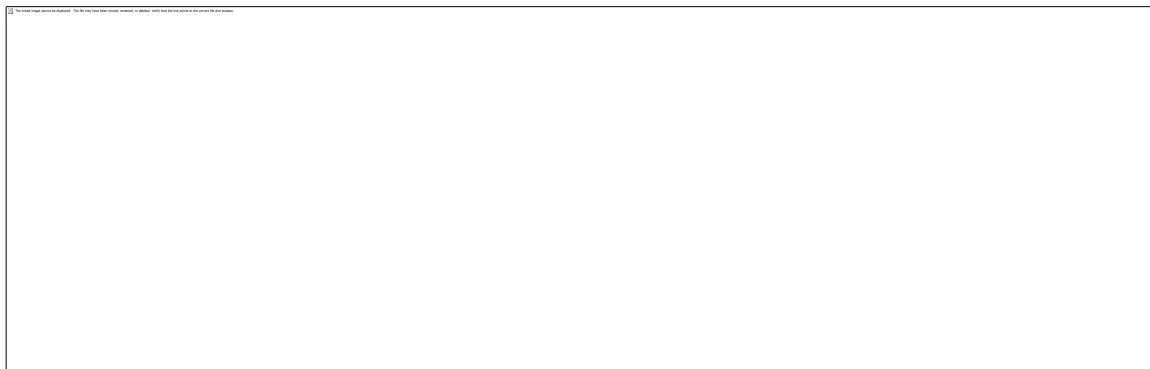
The police statement said they had been watching the two smugglers since they first appeared in Khartoum in February seeking a buyer for the mummy. The smugglers had recovered the mummy in its grave and were showing photographs to interested parties.

They were arrested after the police officer who posed as a buyer had agreed to buy the mummy for 1.5 billion Sudanese pounds (\$586,000 US), the statement said.

| 10209|2003-11-03 17:25:07|M. Washington|1) I mage. 2) Mummification similarities among Nubians, Egyptians, |

Attachments :  
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This is not news to anyone, but in the *Oxford History of Egypt*, edited by Redford, in vol. 3, p. 74 we read: Ptah was the chief god of Egypt throughout Egyptian history, and the name of his temple Temple of the ka of Ptah became the name of the city of Memphis and ultimately of the whole country (Hikuptah > Gr. Aigyptos, Egypt) . [\[1\]](#)



[http://www.mightymall.com/TheSecondBookImages/02-16-200-00-00b\\_Egypt.its.Black.Rulers.Over.Two.Millennium.jpg](http://www.mightymall.com/TheSecondBookImages/02-16-200-00-00b_Egypt.its.Black.Rulers.Over.Two.Millennium.jpg)

[I] 02-16-200-11-01-01\_Egypt-OK.Head.of.**Narmer**.Dyn.1...3100-2890.BC.jpg

Established a united Egypt lasting for millennia

[II] 02-16-200-46-60-03\_Egypt-N.K.**Queen.Tiye.Mother.of.Akenaten**.Dyn18....1550-1295.BC.jpg

Mom of first monotheistic king (though monotheism is, unfortunately, only half the creation formula)

[III] 02-16-200-53-05-01\_Egypt.Kush.**Shabaka.Dyn.25**...716-702.BC.jpg

From the Shabaka stone, the inspiration of the Greek logos and Christian: In the beginning was the word.

[IV] 02-16-200-53-10-01\_Egypt.Kush.**Taharka**.Dyn.25...690-664.BC.jpg

His army prevented the Assyrian army from enslaving the Hebrews but in return, the Assyrians turned on him and ended Nubian rule of Egypt as Kush reward for the unselfish protection given to the Jews. Judaism, Christianity,

and Islam owe their existence to him.

It is true that Narmer (who reputedly lead the Mesopotamian Dynastic race into Egypt and established hegemony over the African heathen??? And he, by looks, is also African?) defined Egypt as having boundaries extending northwards from the First cataract. But it is also true that from Narmer to Taharka, most of Egypts kings were. Well. Please help me here as we have always been taught that twernt no N, well, Negro rulers of Egypt save in the 25<sup>th</sup> Dynasty and that the Hamitic werent Negroes. (Well. Bush said Sadaam had weapons of mass destruction). Now, those people proclaiming that truth were *Honest Joe* Egyptologists and my eyes are telling me one thing whilst their words are saying the opposite. Are my eyes playing tricks on me? I think it is time for a visit with my opthamalogist. Cant nobody tell a whopper of a lie so big as that where the visual evidence is so abundant in its contrariness to what they be saying. Its like you standing on the beach of an ocean and someone is trying to tell you in books of science feverishly written that there is no ocean there despite the fact that you can see and hear it.

Be that as it may, this entity called Egypt is more word than substance in the sense that the founding population was African and despite what it was called, there were Africans on either side of the border. An early case of black-on-black violence. That being so (that they are African), though a 5,000-year-old coffin was found at Sakkara within Egypt, and though it is (one of the) earliest known example of mummification (~3400 BC) it is more properly an African phenomena than

Egyptian. For as the term Egyptian is used in the West, has the connotation of being non-African. Despite the fact that, as the images of the pharaohs above show, they were indeed African. Just another example of scholarly, academic lies and deceptions same-o-same-o.

One interesting thing, however, is that the body was covered in resin. That it was covered in this form of preservative makes it similar to the plastering of the skull as practiced from Jericho to New Guinea as an indication of a single race of people forming a single pre-Western cultural sphere that had its roots in practices well in place by 11,000 BC (as migrations out of Sudan-Egypt to Jericho and Iraq found agriculture practiced soon after). This is one similarity among many for that stretch of cultures spanning four continents.

The article is below.

Caoi,

Marc Washington

<http://news.bbc.co.uk/1/hi/sci/tech/2903983.stm>

Wooden coffin yields ancient mummy

Archaeologists have discovered some of the oldest evidence yet of mummification.

The find will provide valuable new information

**Human remains covered in resin and cloth** were found inside a 5,000-year-old cedar wood coffin at Sakkara near Cairo, Egypt.

The coffin had been placed in a tomb thought to date from 3100 to 2890 BC under Egypt's 1st Dynasty.

"We found more than 20 tombs built of mud bricks in this area and inside these tombs we found sarcophagi intact for the first time, completely enclosed in mud brick," said Dr Zahi Hawass, head of the Egyptian Supreme Council of Antiquities.

"When I opened this mud brick up I found the oldest mummy inside.

"The mummy has been dated as being some 5,000 years old and this mummy was covered completely with linen when we found it.

The discovery was made on Sunday.

### Artificial preservation

The Egyptians were known to be burying their dead in small pits in the sand as far back as 5000 BC, relying on the heat and dryness of the desert to preserve bodies.

Chemical means of preservation were certainly in use by about 2700 BC.

Methods used between 1567-1200 BC were the most effective at preserving the dead, and the remains of King Ramses II, who ruled during that period, have been displayed at the Egyptian Museum.

Mummification could involve removal and dehydration of internal organs and embalming with linens and resins.

"In the last few years we've had to revise our views on how long mummification has been going on," commented the British Museum's John Taylor.

"Some bodies were found at a site called Hierakonpolis in the southern part of the Nile Valley. They show signs of mummification with resin and linen and they go back to around 3400 BC," the assistant keeper in the Department of Ancient Egypt and Sudan told BBC News Online.

"This latest find is obviously a very early example of mummification. Any new information like this is bound to add to our knowledge of what is quite an unclear picture at the moment."

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<sup>[1]</sup> Donald Redford (ed), *The Oxford Encyclopedia of Ancient Egypt*, v. 3, (Oxford University Press, Oxford, 2001), p. 74.  
| 10210|2003-11-04 11:51:41|Djehuti Sundaka|The Baja Connection|  
<http://www.centerfirstamericans.com/mt.html?a=60>

The Baja Connection

Did the first Americans make the crossing from Asia by boat? If so, they may have stopped here.

by James M. Chandler

IT ISN'T AN EASY DRIVE from Alberta to Baja California, but Ruth Gruhn and Alan Bryan, archaeologists from the University of Alberta (and husband and wife), have been making the journey since 1991. The barren desert peninsula is the spot they chose to test the theory that the earliest settlers of the Americas traveled by boat, not on foot. Their excavations at two rockshelters have yielded tantalizing results. They have found evidence of human occupation at the early Holocene--about 9000 RCYBP (10,500 calendar years ago)--and they have hopes of pushing dates back even further.

Why walk when you can paddle?

The theory they are testing is the coastal-entry theory of migration, first proposed by archaeologist Knut Fladmark of Simon Fraser University nearly 30 years ago. Dr. Gruhn supported the theory more than a decade ago, before the collapse of the Clovis-First model--and even made a convert of Dr. Bryan. In recent years increasing numbers of North American archaeologists have become supporters of the theory.

The coastal-entry model cuts through complicated theories contrived to explain how humans crossed the Bering land bridge on foot, how they found a route through the Cordilleran and Laurentide Ice Sheets to the temperate areas of North America, and what they found to eat during their journey. Even enthusiastic Clovis-First advocates admit it wasn't an easy journey, and the timing was crucial, since their model depends on an Ice-free Corridor between the glaciers at the time of the supposed trek.

Why couldn't the first Asians have made the trip by boat instead? Dr. Fladmark contends that the trip would have been possible anytime during the last 60,000 years. Smithsonian archaeologist Dennis Stanford points out that "everyone knows boats have been around for 50,000 years" (MT 17-1, "Immigrants from the Other Side?"). It needn't have been an

unremittingly arduous journey, since the coast along the Pacific Northwest had ice-free pockets that could have provided relief for southbound voyagers. And instead of relying on megamammals for food (that image of the Paleoamerican hunter with spear stalking woolly mammoths is a hard one to shake loose), the colonizers could have been conditioned to subsisting on bounty furnished by the sea--mollusks, fish, and the birds and mammals that fed on them.

The coastal-entry theory has an especially attractive advantage over models that have humans traversing the continent--and the entire hemisphere--on foot: speed. Paul Martin's prehistoric-overkill hypothesis, for example, contends that humans made the crossing from Beringia about 12,000 RCYBP (14,000 calendar years ago), then developed sophisticated stone-tool technology that made possible rapid population growth. Martin believes that, thanks to their efficient hunting tools, the first Americans reached the tip of South America as early as 1,000 years later. For Fladmark's boat people, that's a snail's pace. "Even primitive boats," he submits, "could traverse the entire Pacific coast of North and South America in less than 10-15 years."

Central and South American sites can't be ignored

"It is very clear that South America," Gruhn insists, "in all the major environmental areas, even the tropical forest and southern Patagonia, was already settled by Clovis time in North America." She points to Monte Verde, the site in Chile excavated by University of Kentucky archaeologist Tom Dillehay, which dates to 12,500 RCYBP, or about 14,700 CALYBP. (The validity of the Monte Verde finding is still contested by some archaeologists.)

Gruhn names other sites--Taima-Taima in Venezuela (which she excavated with Bryan), with a date of 13,000 RCYBP, or about 15,500 CALYBP; and several sites in Patagonia with dates around 12,000 RCYBP, or about 14,000 CALYBP. She speaks with authority. In 1969 and 1970 Gruhn and Bryan drove their brand-new Land Rover through Central America, then hopped a ship to Venezuela and drove to Patagonia and Brazil. They visited just about every early site known at the time, making connections and laying the groundwork for future research.

For a good overview of South American sites that show promise of expanding our knowledge of the peopling of the Americas, Gruhn recommends *The First South Americans* by Daniël Lavallée whom Gruhn met at a conference in Belgium. Although Lavallée has explored sites in Peru, that isn't the topic of her book, nor is it her strength. "She is European," Gruhn explains, "and has a different perspective on American prehistory."

Why did Gruhn and Bryan choose Baja California as the place to test the coastal-entry theory? Glaciation during the Pleistocene produced great changes in sea level, down 130 m (450 ft) at the Last Glacial Maximum. Consequently, the Pacific Northwest as far south as Washington experienced radical changes in its coastline. Any evidence of early travelers would likely have been either submerged by elevated waters or obliterated by shifting and melting glaciers. (Archaeologist Daryl Fedje retrieved a stone tool from the ocean bed, 175 ft down, while dredging a riverbank 11,500 calendar years old in the Queen Charlotte Islands of Canada. It's certain he would be the first, though, to declare the working conditions less than ideal.)

Baja California is a good fit. The peninsula is remote and sparsely populated. Because the ocean floor drops off sharply, changes in sea level had little effect on the contours of its coastline; the shore today looks quite the same as it did in the Pleistocene. Other scientists have made cursory explorations of Baja California since the 1950s and found intriguing artifacts. In 1952 Aschmann reported the discovery of fluted points in the northern part of Baja California Sur, and in 1957 Brigham Arnold found large bifaces on old lake beaches that he suspected might date to the Pleistocene. Don Tuohy, who had made several trips to the interior in the 1950s, accompanied Bryan on an exploratory tour of the entire peninsula in 1991. In 1997 Gruhn and Bryan received a permit from INAH (Instituto Nacional de Antropología e Historia, pronounced EE-nah, the Mexican national archaeological agency) and, with graduate student Loren Davis, launched a geoarchaeological study of the Laguna Seca Chapala basin, a dry lake bed (playa). The pilot project led to the discovery of Abrigo Pared—the first of two rockshelters, and work in Baja has continued ever since.

Their work is highly focused. Previous finds were surface-collected, Gruhn notes, and therefore lack provenience and dating. What is more, the discovery of Clovis fluted points merits only passing interest. If their theory holds true, they expect to find evidence of a culture that predates Clovis, that of "generalists who had long exploited the productive Pacific coastal ecosystems with a relatively simple lithic technology." The earliest colonizers would probably have supplemented their tool kits with implements made of shell and wood; like boats of animal skin and wood, however, these objects are unlikely to have survived over the millennia.

Abrigo Pared—r>

The first rockshelter Gruhn and Bryan explored isn't much to look at, just three enormous boulders at the foot of a slope overlooking Laguna Seca Chapala 100 m (330 ft) off to the northwest and 3.5 m (11 ft)



below. A small alcove could shelter one or two persons, "but it leaks," Gruhn notes wryly. Its best feature is shade, a precious commodity in the desert. Campers using it today have made a stone-lined firepit and strewn their garbage about.

Early people also welcomed relief from the sun. Excavations started in 1997 and continued in 1999 reveal that the rockshelter served as a flintknapping station. The entire basin is granitic, Gruhn explains. Weather exfoliates the boulders, crazing and pulverizing their surface. "In some places," she notes, "it looks as if someone backed up a truck and dumped a load of gravel." About 10 or 20 minutes' walk from the rockshelter are a series of felsite dikes that traverse the granite bedrock. Felsite is a very fine toolstone, fine grained and quite flakable. Knappers collected felsite blanks at the dikes, then brought them back to the rockshelter. In a comfortable setting they worked the blanks into smaller, thinner bifacial preforms, then into projectile points and knives.

Excavations carried to a depth of 55 cm (22 inches) below surface uncovered the products of long-term occupation: many foliate (leaf-shaped) projectile points and preforms, and "tons" of knapping flakes--about 25,000. Also found were thick scraper planes and humpbacked-core scrapers. A type common in the region, they have flat platform faces and steeply retouched peripheries, sometimes with noses or sharp graver spurs. Gruhn and Bryan suspect they were used to work wood or to process agave for fiber.

Abrigo Paredón esists precise dating. The artifact-bearing stratum is brown sandy silt. The upper 20-25 cm (8-10 inches) has been extensively disturbed by burrowing rodents and insects; the texture of the silt suggests it was deposited by the wind and by slopewash, and high winds and heavy rains have likely scoured and eroded the site. Stratification is therefore absent, but charcoal samples from 20-50 cm (8-20 inches) date between 6800 580 and 9070 60 RCYBP. Sand and silt apparently began accumulating in the early Holocene.

Among the few animal remains found in the brown sandy silt at Abrigo Paredón are bones, mostly of hares, but also of large grazing animals like deer, evidence that Chapala once held enough water to support wildlife. "Certainly there were pluvial lakes in what is now desert in Baja," Gruhn remarks. She knows of several others besides Chapala. "Lakes, or even marshes, would have attracted wildlife and humans to exploit it in the late Pleistocene and early Holocene."

In recent times, Baja California has shown a tendency to revert to a wetter state. A few months before Gruhn and Bryan arrived for the 1997

season at Abrigo Pared—a hurricane had crossed the peninsula and deposited about 8 inches of water in Chapala. "Normally we drove right across it to set up camp," Gruhn reflects. "Oh no, this time we had to work our way around it." Storms in November and December blew down tents and made mud so deep one of their vehicles got stuck. To live or even work in this land, you have to pay a price.

### Abrigo de los Escorpiones

Excavations at Abrigo Pared—ound sterile cemented gravel 55 cm (22 inches) below surface, and a backhoe trench 4 m away hit sterile cemented sediments at 1 m (3 ft). Convinced that Abrigo Pared—ad no more stories to tell them, Gruhn and Bryan moved to the Pacific coast. They led a crew from the University of Alberta that started digging in 2000 at Abrigo de los Escorpiones, a rockshelter formed by the high overhang of a volcanic outcrop about 100 m (330 ft) from the rocky Pacific shore.

Unlike Abrigo Pared—which played out when only 2 ft deep, Abrigo de los Escorpiones didn't get exciting until they reached 6 ft deep!

The sheltered area of Abrigo de los Escorpiones, about 1-3 m wide (3.3-10 ft), extends 35 m (115 ft) and slopes down to the west (toward the ocean) and south. Most of the sheltered area surface is rock rubble except for the northwest quarter, which is a shell midden. Shell fragments are exposed on the surface far down the slope. The excavations in 2000 were made at the northwest end of the rockshelter through the midden deposit. One test pit was dug in increments of 10 cm (4 inches) to a depth of 5.3 m (17 ft). Although there was at least another 2 m (6 ft) of rock rubble overlying bedrock, no more undisturbed cultural materials were found, and the excavations were filled with hay bales and covered with dirt in anticipation of resuming work in 2001.

Vandals visited the site, however, and disturbed the upper 6 ft of the excavations. The mischief-makers unwittingly did Gruhn and Bryan a favor, because in digging out to the north to stabilize the walls of the test pits, they found that the rockshelter opened up--the sheltered area expands toward the north under the overhang. Excavations in 2001 reveal that Abrigo de los Escorpiones, a much larger rockshelter than was first apparent, has been completely filled by a shell midden that overlies sterile silt and heavy rubble.

The shell midden has three distinct stratigraphic zones. The uppermost, to a depth of 2.8 m (9 ft), consists of mottled brown silt containing shells (mussel, abalone, and marine snails) and fish bones. Since the area lies directly under a raptor's perch, there are also bones of small

mammals and birds that were the bird's prey; identifying them will inform us about the paleoenvironment. The uppermost zone also yielded many lithic artifacts including large unmodified flakes (most common), flaked cobbles, cores, choppers, hammerstones, manos, milling stones, and retouched or utilized flakes.

The middle zone is compact black/brown ashy silt about 1.5 m (5 ft) thick that slopes down to the north and west under the overhang into an area not yet excavated. Distributed throughout this zone are the same kinds of shells found in the uppermost zone, besides clams, giant chitons, and limpets in the lower levels. Besides lithic artifacts like those in the uppermost zone, Gruhn and Bryan also found several large lanceolate projectile points and substantial flaking debitage. Samples from the middle zone were dated at 6340 ± 100 RCYBP at a depth of about 2 m (6 ft), and 8040 ± 70 RCYBP at a depth of about 3.5 m (11 ft).

The lowest midden zone, brown loamy silt with rubble about 1 m (3 ft) thick, slopes under the overhang into an area not yet excavated. It is rich in shell fragments, flakes and lithic artifacts, and charcoal. It is worth noting that the shells include those of clams and giant chitons, species not found in the region today. Among the artifacts found are many large flakes, some retouched to form scrapers, along with flaked cobbles, cores, hammerstones, and abundant flaking debris. Charcoal samples from the lowest zone were dated between 8240 ± 160 and 8870 ± 60 RCYBP. Beneath the lowest stratigraphic zone is reddish brown loamy silt with coarse rubble, which overlies volcanic bedrock about 8 m (26 ft) below surface. Since charcoal fragments in this stratum had clearly intruded from above, no attempt was made to date this layer.

So far Abrigo de los Escorpiones has yielded about 800 artifacts (not counting unmodified lithic flakes still to be analyzed). Fine bifacially flaked specimens are rare; most artifacts are simple, chiefly large, heavy tools like flaked cobbles, hammerstones, and choppers.

Clearly the site has been used as a shellfish collecting station since at least the early Holocene, some 9000 years ago. The enormous shell deposits, however, obscure the vast interior of the rockshelter, where Gruhn and Bryan hope to find evidence of an even earlier occupation dating back to the Pleistocene.

They plan to resume excavating Abrigo de los Escorpiones this May and June. They're wiser now about the unique conditions at the coastal site. Fog commonly rolls in during the evening and lasts until mid morning, sometimes until noon. Condensation is a problem. "When we first went there," Gruhn remembers, "we stayed at a campground. In the morning tents, sleeping bags, everything would be soaked. You need a permanent

shelter if you plan to be there for an extended period." Now they rent a house a few miles from the site.

They'll travel in a Chevy pickup. The Land Rover is in their garage, "not exactly in running condition," Gruhn admits. They just can't bring themselves to part with it. It's an old friend, like a faithful draft horse past its working years they won't send to the glue factory.

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| 10211|2003-11-04 12:16:04|M. Washington|Hundreds of nice images of Africa and Egypt|

<http://www.dogon-lobi.ch/index.html>

| 10212|2003-11-04 12:22:56|Divine Mother|Controversial Ebony Erotica Group|  
<http://groups.yahoo.com/group/Afroerotik/>

If you are interested not only in exploring cutting edge Ebony erotica but also political, social, and sensual discussion, come check out my group. It's a community of intellectual people that are interested in dismantling the racial stereotypes of Black sexuality and sharing thoughts, desires, and fantasies. Don't bother joining this group unless you want to engage in dynamic exchanges with some of the net's most challenging individuals.

<http://groups.yahoo.com/group/Afroerotik/>

| 10213|2003-11-04 12:25:03|Deus ex Machina|(OT) Timeline: When Is 'The Matrix'?|  
Okay...so other than the word "Osiris" this is woefully off-topic. But since Revoltions comes out this week, we're bound to discuss it at least once, so why not share the info? :)

DG

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Timeline: When Is 'The Matrix'?

By ANTHONY BREZNICAN, AP Entertainment Writer

LOS ANGELES - What is the Matrix?

That's an old question. The real head-scratcher is:

When is the Matrix?

Using background culled from the three movies and "Animatrix" shorts, The Associated Press compiled an estimated timeline of the war between men and machines:

2010-60 ? Humans create humanoid drone robots with Artificial Intelligence to fill jobs as construction laborers and servants.

2069 ? The hovercraft transport ship Nebuchadnezzar, later to be captained by Morpheus, is constructed in the United States.

2075 ? AI programs evolve and some robots began to resent their human overlords.

2077 ? In the first case of a machine rising up against its owners, the butler robot B166ER slaughters two humans, leading to B166ER's eradication and a backlash against robots and artificial intelligence.

2080-85 ? Rioting and violence against machines prompts robots to flee major cities and establish their own community ? known as Zero One ? in a remote part of the Middle East.

2085-2095\_ Zero One thrives, creating superior vehicles, computers and weaponry and decimating the economies of many human nations, which now lack the machine-based labor that made them strong.

2096\_ United Nations officials refuse to accept the robot civilization of Zero One as a sovereign nation. A trade blockade of robot goods leads to war.

2097 ? Zero One survives a nuclear attack ? its inhabitants are impervious to the heat and radiation and casualties are quickly replaced. Counterstrikes launched against humans.

2098 ? As cities fall beneath the might of mechanized forces, desperate military leaders attempt to block the main source of energy for the robot city: the sun. The plan destroys the atmosphere and fills the sky with choking black smoke ? but does not stop the machines.

2099\_ Machine forces overtake human armies and capture survivors and civilians for experimentation, determining that human bio-electricity can be harnessed to replace the sun's energy.

2100 ? Machines create the Matrix, a dream-like world set in 1999, to extend the lives of the comatose human batteries.

2105 ? The first human known as The One, locked in bondage inside the Matrix, learns he can manipulate the world through thought and manages to break free. Seeks sanctuary in the underground human stronghold of Zion.

2105-2150 ? Zion resistance movement created, although The One later dies under unexplained circumstances.

2161 ? Morpheus born in a Matrix womb; freed in childhood.

2167 ? Trinity born in a Matrix womb; freed in early childhood.

2175 ? The Oracle prophesizes that Morpheus will discover the second coming of The One.

2199 ? Trinity and Morpheus discover Neo, a hacker in the Matrix. They free him and do battle with Agent Smith, a program designed to rid the Matrix of humans who detect its flaws.

2201 ? The Osiris, another human rebellion ship, discovers machines drilling through the Earth above Zion. Crew members send a message through the Matrix to their compatriots shortly before being destroyed.

2201 ? Now living in Zion and working with the rebellion against the machines, Neo encounters The Architect, the artificial intelligence program that created the Matrix.

2201 \_The Architect reveals that the Matrix places rebellious humans in Zion, which it then targets for destruction, thus eradicating "bugs" in its system. He states that Zion has been destroyed five previous times ? suggesting the Matrix may be much older than he thinks.

| 10214|2003-11-04 12:27:47|KAMAU|Reinventing Africa by Ifi Amadiume...an analysis| Hotep fam

This is Kamau (<http://manofmoney.tripod.com>) :-DDD

I just had to share a review I did of the best book I have read this year.

Comments, feedback, corrections, etc will be greatly appreciated.

An In-depth analysis of Reinventing Africa: Matriarchy, Religion and Culture by Ifi Amadiume  
Kamau Makesi-Tehuti

Within the book universe, there are those that say more of the same and those that stand apart. Ms. Amadiume's work is definitely part of the latter group. She attempts a daunting task; looking at three major concepts, those of matriarchy, culture and the most touchy one religion, but not like most authors . . . she squarely attacks these subjects from an unapologetically Afrikan centered approach. She deals with these three concepts before the invading forces came in, to understand how we Afrikans venerated ourselves, our Creative Forces and our women. With that view firmly in place, she then brings in how the foreign cultures of islam, christianity, arabs and caucasoids changed our framework for living . . . and she does this well.

Ms. Amadiume starts in her preface to let her readers know that while she is an academician, she is also rooted in her community and this is well expressed throughout the some 200 pages of text. She touches on her interactions within the 'Ebonics' debate and happily uses the lens of Afrika for its analysis as she states, "Why should it be assumed that African Americans [sic] would historically not have developed a separate language or a vernacular that speaks their 'creoleness,' their otherness, and rich sociocultural histories since the movement out of Africa into the times of enslavement and now civil society? And why should that language not be respected as a space for class expressions of Black autonomy, commentary and resistance- something absolutely different from the learning of English(ix)?"

The introduction is entitled Writing Africa: African Social History & The Sociology of History. It is here where we learn how much multi-genius Cheikh Anta Diop influenced her research and life. She does this first by raising an interesting question- "Why is it that European scholars insist that Africans confine themselves to the post-1945 period-the so-called modern or contemporary period (4)?" Without mincing words, she answers, " . . . because it serves European colonialist and imperial interests (4)." The authoress is keenly aware that those who colonized you must colonize your history to keep you subservient and "in your place" and she expresses this awareness throughout. "...Africans can only assume the status and identity accorded them by Europeans and have no resource of classical cultural heritage . . . (5)."

There are two major driving points in her introduction.

First, is the uprooting of social anthropology from the european analytical framework and by taking Diop's lead, replacing it with

Afrikan Social History and an Afrikan Sociology of History. This is needed because anthropology, with its ethnographical research style, usually pulls said cultural group out of the context of society and examines certain parts as isolated fragments. The entire enterprise of anthropology was never meant to learn or be better knowledgeable about Afrikan people for altruistic reasons. It was created to better understand the people for conquering purposes only. "It was therefore necessary to adopt a methodology which recognized the fact that society is multidimensional in its structures, comprising systems with a base- that is, social institutions, the economy- and a superstructure involving a dialectical politics of culture and ideology (17)."

Her approach deals with the social history of a given society AND a general sociology of history for that given region- combining micro and macro history to get a deeper understanding of said group? Historical Depth is a constant motif throughout. It is very important for us future Afrikan centered researchers and scholar-activists to understand this approach. Understanding shards of a cultural group without a more in-depth knowledge of how those shards fit in the wider scheme of that groups total life as well as how those shards come together and interact with the larger area that group is in and without information of how those shards may have changed over time, we will not receive the proper analysis we seek for explaining that culture to others or understanding how to use that information best for healing purposes. For example, knowing the Nnobi of Nigeria are matrilineally focused is one thing. How that matrilineality developed over time, how its interplay with its male members affected and affects their society and how this mother/female-focused society interacts with others in Nigeria, all give more depth to the entire study of the Nnobi people. The second major driving point is properly defining cultural realities. The eurocentrism of europeans has led them to label the Universe and the people within it; therefore, all things must respond to their terms and their definitions. One such example is cultural groups with kings, queens, rulers, etc. is labeled "states," and this is put higher on the euro-social evolutionary scale than groups without kings, queens or rulers and have thusly been labeled "tribes without rulers," "stateless," "non-state," or "acephalous" societies. This assumes that the prize of all civilizations is to become a state. Ms. Amadiume counters this monolithic thinking by saying that large portions of Afrika were/are in fact "anti-state decentralized societies," and elaborates on why this term is better.

This definition permits the recognition that these societies can know about centralized states in their region, or even



territorially be part of a centralized system, but consciously remain anti-state in their social structure. It permits the recognition that such societies could be working very hard indeed to prevent developing a centralized state system; it avoids the racist assumptions in unilinear developmental evolutionism. The definition also allows for the recognition that communities can break away from centralized state systems and consciously structure state tendencies out of their social structure. It allows us to recognize an anti-state moral philosophy and consciousness. It compels us to reassess [e]uropean notions of democracy by using African notions of democracy as a recognition and celebration of difference and variety, as opposed to the [e]uropean obsession with order, uniformity and monolithism. (16)

The reader would be well advised to understand these concepts before attempting to read her masterpiece further.

#### Part One-Rewriting History

First, she sets out to use her methodology by reinterpreting flawed euro-analysis of several Afrikan societies, namely Meyer Fortes and his monograph on the Tallensi, Paul Riesman and the Jelgobe and Maurice Bloch and his take on the Merina people. One by one, she points out plenty. First, how they all leave out a whole half of the societies studied?the females? thus relating to an Afrikan experience wholly from a patriarchal standpoint; how some wrongly attempt to use freudian analysis on a concretely Afrikan ontological system; how female religious symbolism stared these caucasoids directly in their faces and how they just "explained" them away; and lastly how no knowledge of the surrounding peoples and their interactions with said cultural group also gave faulty conclusions. "[e]uro-patrifocal methodology imposed on African studies can only result in suppressed and fragmented information in the data which suggests a missing matriarchal system (50-51)."

#### Subsection Two-Race & Gender: Cheikh Anta Diop's Moral Philosophy

Here we get the true definition of a "loving critique." It is evident that Diop strongly changed Ifi's scholarly life. Almost every other page, she is quoting him and singing his academic praises. Now while he is deserving of this and even more, he was not perfect and had some flaws in his analysis. Unlike what this reviewer has personally witnessed within our Afrikan Centered Movement-The Deification of our Scholars which has led one writer to label this condition "The 11th Commandment" which states, "Thou shall not make any criticism of popular groups, individuals,

tendencies and ideas in the movement." (Manu Ampim-Towards Black Community Development, 26)- Ms. Amadiume does not fall into this trap. While she praises Diop for his "[re]definition and reconstruction of African identity; (Reinventing, 52)" for his reconceptualizing Ancient Kemetians in their true Black skin tone, not just by saying it but by "making it an operational scientific concept; (53)" for his establishing "a dialectic between the material condition and ideological superstructure.... the interrelationship between culture, social and economic institutions of the civilizations that he investigated (54)," and for his full critique of Kemetic society as well as his "gender-determined moral philosoph[ic]" analysis of Afrikan matriarchy among others, she doesn't lose sight of some pitfalls she encountered. "I have two points of difference with Diop. One is his view of centralized political systems as the ideal type of system....the second is his theory of Afrikan matriarchy which is based on rules of inheritance and succession (10)." She briefly lays out her rationale in the Intro and goes more in-depth in subsection 2, part 1. Within this subsection, we see how she uses Diop to get a more complete picture of Kemet especially during their "probable conquering period" of the 18th dynasty. However, by still using an Afrikan Centered lens, she intimates that even this period was not as brutal or anti-human when compared to greco-roman conquering. She also tells how vital his works are within the academic realms of Afrikan studies and gives ideas on how scholars can mobilize/use Diop in their own classrooms. Before she moves on, Ms. Amadiume raises a challenge to us in the "Afrocentric School." This is another example of a loving critique and this writer hopes it will be heeded in future scholarship and nationbuilding endeavors.

So far, unlike Diop to whom gender ideology was a central issue, these other brothers of ours have failed to address the fundamental issue of gender politics, and are therefore unable to discuss an alternative, non-masculinist philosophy and political system to the centrist [e]uropean imperialism that they seek to overturn. For this reason, their arguments have so far remained within the monologism of masculinist patriarchy and its inherent oppression and violence, as they continue to stress imperial achievements that rival or outshine those of the [e]uropeans. (69). Quite frankly, from being deeply steeped inside the movement for 10-some years, she is directly on point in her analysis. Most of the scholars and researchers are men and our focus has been on grand-scale achievements almost to say to europeans, "See, we did have great, large civilizations just like, if not better than yours-nah nah!" While this can have temporary therapeutic effects for self-esteem, nations cannot solely be built off of the now tired "we were

all kings and queens" rhetoric. It doesn't help us deal with nationbuilding, recreating our greatness, or the major "how did we do it" question. This moves us into the brilliance of Reinventing Africa. By taking the focus off of queendoms and placing it on the societies that reared these "future queens" and other long lasting "anti-state" societies, the answers to the "How" questions come clearer into focus. Women got the power they did from autonomous women organizations which 1) were not anti-male while still 2) focusing on the needs of themselves-but I am getting ahead of myself. More research must be done on the actual and surrounding cultures that produced matriarchal societies (which were before patriarchal ones) and women like Nzinga, Asantewa, etc. versus only biographies on their lives and achievements, as well as dealing with Afrikan life from a male and female rendering to understand them in better totality.

### Subsection 3-Theorizing Matriarchy in Africa

It is here, really, where the authoress lays out how matriarchy is different when deep cultural analysis is used in the Afrikan and european experience. This writer, while admitting how she noted dislike of the term "matriarchy," "the theorization of the vexing concept of matriarchy, not as a totalitarian system-the total rule governing a society- but as a structural system in juxtaposition with another system in a social system (71)," wishes she would have done away with it and used "mother-focus" as she sort of did in her first work *Afrikan Matriarchal Foundations* or even used an Afrikan term for the concept that 1) would have broken it from its eurocentric moorings and 2) better housed her use and definition of the concept. Nevertheless, she lays out the patriarchal theory and juxtaposes that with Diop's trouncing of europeans who attempted to define matriarchy. "It seems to me that the main problem in these theories of kinship is the construction of woman as an object to be moved or owned(75)." The woman is never seen as an autonomous entity, but only in relations to a man- be it husband, father or male ruler. This will not do, as she introduces the "matricentric unit."

At its base, it is mother and child. It is also "an autonomous production unit [and] .... also an ideological unit (77)." She makes a distinction between "household as the matricentric unit and family as a wider construct involving the head of one or more household matricentric units (83)." If my take on this concept is correct, instead of the starting point of society being family, it should be the matricentric unit. It is here where the rules for family and life itself get their genesis. Her personal case study work of the matrilineally focused Nnobi people helps inform her insight. More clarification of this concept is illuminated on page 84 with a chart that juxtaposes headship, the

unit composition, economy and ideology of the obi/male and mkpuka/female members of this society. With this matriarchal/mother-focused mentality pervading Nnobi society, autonomous woman-based organizations, woman power brokers, female based spiritual symbology and female divinity constructs are not problematic within the society.

#### Subsection 4: Women's Achievements in African Political Systems: Transforming Culture for 500 Years

While the complete text is the amalgamation of different essays at different times, the reader must be aware of repetition of data. While this is one critique of the work, one must also understand that we are bombarded with caucasoid axiology 24/7/365, so repetition of our original Afrikan realities isn't that bad. Nevertheless, she again lovingly critiques the "Afrocentric School" of their/our glorification of centralized systems instead of also dealing with the numerically more plentiful rural societies and how we'll pass them up to focus on KMT (egypt). Others have levied this critique upon us, yet the difference here is that she is within and not outside of this school of thought. So while the outsiders will use that as an attempted dismantling of the entire Afrikan Centered paradigm, sister Ifi means it more like a forceful slap on the buttocks. "This focus on Egypt has meant that the limited available resources have also been diverted from the rest of Africa where African culture is still very 'authentic' in the rural communities.... If we are not to repeat the errors of the past, we must adapt a more regional, historical and sociological approach to these studies. We must address questions such as: What was happening in the social systems in the rest of Africa? What was the relationship between the various social systems in the rest of Africa, Ethiopia and Egypt? Who was supplying whom, with what, in material terms? As African scholars, we must commit ourselves to rewrite history with a different emphasis and orientation (91)." She follows her own advice and focuses on structures of "hinterland" African communities; how they saw and dealt with wealth, the Maafa (Afrikan enslavement period-Uncomprehensible violence and destruction), violence ("...irrespective of internal social contradictions and conflicts, the most effective and destructive instruments of oppression were imported from outside...(95)"), and the effects of patriarchy on these more traditional, "anti-state, decentralized societies." By focusing on how societies were structured and how women fit-if not ran- these societies, she makes a great segway into her next subsection.

"Women were regarded as the very embodiment of African society and custodians of African culture (104)."

#### Subsection 5. Gender and Social Movements in Africa: A West African Experience

Afrikan woman's power came from their control of the marketplace and their autonomous woman's organizations. "Most African societies therefore has women's organizations which controlled or organized agricultural work, trade, the markets, woman's culture and its relevant ideologies (111)," and lists 10 such groups who have followed this model. She shares constant examples that these are the main reasons why Afrikan women don't need to create power out of thin air perse; they just need to know this history and recreate what once was theirs and that this push is fundamentally different from caucasoid women and their recent want of power, i.e. the ideology of european feminism. "While [e]uropean women have struggled to gain power in their formal political structures, colonial imposition of [e]uropean systems in Africa has undermined the traditional empowering structures of African women's socio-cultural systems (111)." She goes at length justifying this very valid point and even snickers when she goes to conferences dealing with women and hears caucasoid women attempt to give advice to Afrikans when definitely, it should be the other way around. Then Ms. Amadiume proceeds to use her Nnobi of Nigeria case study research not only to show how the womens council exercised their power, but more so how they lost it with the increase of masculinization of the continent and the invading foreign religious systems, esp. christianity. "The greatest contradiction is between values and aspirations derived from [c]hristian ideologies of womanhood, wifehood and motherhood and those derived from traditional Nnobi values and norms associated with the African ideology of matriarchy (131)." A few women revolts against european invasions and cultural genocide were "The Dancing Women's Movement in 1925 and The Spirit Movement in 1927," there also was a woman's uprising where they told "the colonialist to leave" in 1929 called the Women's War (125). A more "indirect rule" approach was created by the forming of the Nnobi Improvement Union that became the Nnobi Welfare Organization which was "an all-male, central executive group (133)" which would henceforth speak for all Nnobi women included. Basically, the NWO disavowed the autonomous woman's organizations as well as the Nnobi people and answered only to other caucasoid educated male Afrikan elites or to caucasoids directly. To ensure their power, the powerful and titled women of the women's council were locked up. Then with the changing values, the other women, instead of using the once-highly effective methods of protest like walkouts and/or strikes, they acquiesced. The NWO did later reorganize the womens council but they gave them a constitution and basically had them "under its guidance and supervision (136)." Subsection 6 is a restatement of already mentioned data but what is highly, highly noteworthy, the authoress lists 10 issues raised by the matriarchal structure of Afrikan studies. Not only are

these questions to see if the reader has a nice grasp of the prior 155 pages, but they are also excellent questions an Afrikan Centered scholar could use 1) in future research in comparison with data from other works on Afrikan societies; 2) in the classroom to expand Afrikan students minds from the usual patriarchal paradigm. Three of the 10 key issues raised are...

#1-How relevant is the eurocentric paradigmatic theory of patriarchy for the study of the social structures of African societies?

#2-If my theory is right that the matricentric structure is present in some form in our varied African societies, what are the implications of the absence of this system in African studies? and

#10-How do we restructure the study of indigenous African religions to reflect the relevance of matriarchal moral philosophy and gender in social structure, social processes, in the context of change, and in resistance and social movements in general? (156-157)"

#### Part Two-Decolonizing History

This part was sort of a letdown. I thought there may be the answering of some of her previous well asked questions; possibly dealing with how her matricentric unit theory could be mobilized 1) into a concrete curriculum for Afrikan Centered scholars within their classrooms and/or 2) into concrete nation-building and re-socialization plans for the Afrikan Centered scholar activists within the communities. Even though we definitely can glean how to do the above from what was laid out, I had just hoped that was where she was going. Instead, we have more restatements along with how some women's organizations dealt with their men who did not fight the invading arabs and caucasoids. "Gikuyu women [from Kenya] called their men 'cowards' and demanded a change of gender symbols-trousers for skirts- when the men failed to stand up to the white man... (165)."

What stands out in her "African Women and Politics" subsection is how she lists some recent-past and present women's organizations in Nigeria. She gives details of how they 1) are inept when compared to the Traditional Womens Council; 2) had been co-opted basically from their inception based on non-succinctly defined objectives and mission statements; 3) focused mainly on increasing elite women's power versus power per se for their women as a whole or the village as a whole. Such named groups were The National Council of Women's Societies, The Federation of Muslim Women's Association of Nigeria, Women in Nigeria and The Working Women's Wing of the Nigerian Labour Congress. To sum this subsection up, "It was not the colonialists who dealt the final blow to the traditional autonomy and power of African women, however, but the elites who

inherited the colonial machinery of oppression and exploitation, which they have turned against their own people (177)."

The last two subsections- Cycles of [w]estern Imperialism and In the Company of Women, the authoress glaringly elucidates the problems Afrikan women face when they embrace feminist/womanist ideologies and feel all people with two "x" chromosomes are all striving for the same objectives. The reality is caucasoid women, through voice or behaviors, take on superior roles or attitudes in relation to Afrikan women...period. bell hooks and others have failed to/or just don't want to see this truism. Her story of eight women- four Afrikan and four caucasoid- re-enacts all too clearly Afrikan naivete, Afrikan ideological and experiential disunity and the failed-too-many-times-to-continue-to-try-it dream of caucasoids being fair to Afrikan people. The last piece reiterates the fact that far too often, caucasoid women feel they can speak on, with authority, ALL other cultures and give them solutions which happen to be mired in patriarchal undertones and euro-episteme moorings, whether it is to Afrikan, Vietnamese or Chinese women.

#### Final Analysis

If there are any low points throughout this text, none are major. While she expresses her knowledge of the use of language to convey ideas and how it can open one's mind up or shut it down, she decided to use grecian appellations in her discourses on Kemetic civilization. "Egypt," "Osiris," "Isis" ran rampant versus the more correct labels of KMT/Kemet, Asr/Ausar and Ast/Auset.

Next, while she constantly spoke on woman-to-woman marriage, she never fully defined the concept so one has to refer to an earlier work Male Daughters, Female Husbands to get a handle on the concept. While getting all of her works would not be a bad thing, as she gave a synopsis of her research on the Nnobi people from another of her earlier texts African Matriarchal Foundations, she could have done the same with that concept.

Lastly, some of the ideas got repeated over and over and over again-some stated in exactly the same ways- and it at times got a bit monotonous.

These points notwithstanding, her strong points far supercede the possible nitpickiness of this reviewer from the above statements. Her loving critique of Diop, her focus on "anti-state, decentralized" societies, autonomous women's organizations, how societies functioned without male bias or domination, her use of an Afrikan centered reality lens on KMT, feminism, power, history, religion and culture all were refreshing. This text alone can give our Afrikan Centered movement a well needed shot in the arm as far as new and more useful research modalities, new and more useful curriculum ideas and great examples of how to build an Afrikan nation that can have gender parity and genuine equality. She also

offers up timely critiques, lovingly from INSIDE Afrikan Centeredness, which if heeded by upcoming Afrikan Centered scholars and scholar-activists, can ensure we do not make the same mistakes of the past and pass present problems on to future generations. In our expressed lifestyles to "Talk Maat, Do Maat," Reinventing Africa by Ifi Amadiume is a shining beacon to solidify its application. This reviewer can think of no better way to end this in depth analysis than with Ms. Amadiume's own words.

"What I have tried to do, as an African woman who comes from a people with an ideal of modesty in material acquisition and a strong sense of social justice and democratic rights, is to introduce a critical approach to history; to establish that history is both a social and cultural construct. And as such, how events are recounted depends very much on both gender and self-interest of the narrator (93)."

(One last side note-the concept of matriarchy/matrilineality was constantly expressed throughout the text, but only given a cursory examination within this review. This was not to down play or slight the concept. Those concepts are basically new to this reviewer and instead of skewing them in any way, I chose only to highlight areas consistent with my present knowledge base.)

#### TEXTS USED

African Matriarchal Foundations: The Case of Igbo Societies--Ifi Amadiume

Male Daughters, Female Husbands: Gender & Sex in an African Society--Ifi Amadiume

Reinventing Africa: Matriarchy, Religion & Culture--Ifi Amadiume

Towards Black Community Development: Critical Issues in the Current Africentric Movement?Manu Ampim

| 10215|2003-11-04 13:01:35|Paul Kekai Manansala|Re: (OT) Timeline: When Is 'The Matrix'?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Deus ex Machina wrote:

> Okay...so other than the word "Osiris" this  
> is woefully off-topic. But since Revoltions  
> comes out this week, we're bound to discuss  
> it at least once, so why not share the info? :)  
>  
> DG

There may be another link DG with regard to the Matrix philosophy (yes, philosophy).

There are obvious "Eastern" nuances especially in the direction of the Tantric eschatology of Tibetan Buddhism. Also, the obvious Christian connection but with a bias toward Gnostic Christianity.



Of course, Gnosticism has its roots in Egypt.

Regards,

Paul Kekai Manansala

| 10216|2003-11-04 13:11:53|Deus ex Machina|Wake Up! Gnosticism & Buddhism in The Matrix|

Paul stated:

- > There may be another link DG with regard to the Matrix philosophy
- > (yes, philosophy).
- >
- > There are obvious "Eastern" nuances especially in the direction of
- > the Tantric eschatology of Tibetan Buddhism. Also, the obvious
- > Christian connection but with a bias toward Gnostic Christianity.
- >
- > Of course, Gnosticism has its roots in Egypt.
- >
- > Regards,

DG replies:

Now that's exactly what I wanted to hear... :)

Peep the article below...

DG

-----  
Wake Up! Gnosticism & Buddhism in The Matrix  
Frances Flannery-Dailey & Rachel Wagner

[http://whatisthematrix.warnerbros.com/rl\\_cmp/new\\_phil\\_wakeup.html](http://whatisthematrix.warnerbros.com/rl_cmp/new_phil_wakeup.html)

At the beginning of The Matrix, a black-clad computer hacker known as Neo falls asleep in front of his computer. A mysterious message appears on the screen: "Wake up, Neo."<sup>1</sup> This succinct phrase encapsulates the plot of the film, as Neo struggles with the problem of being imprisoned in a "material" world that is actually a computer simulation program created in the distant future by Artificial Intelligence (AI) as a means of enslaving humanity, by perpetuating ignorance in the form of an illusory perception called "the Matrix." In part, the film crafts its ultimate view of reality by alluding to numerous religious traditions

that advance the idea that the fundamental problem which humanity faces is ignorance and the solution is knowledge or awakening. Two religious traditions on which the film draws heavily are Gnostic Christianity and Buddhism.<sup>2</sup> Although these traditions differ in important ways, they agree in maintaining that the problem of ignorance can be solved through an individual's reorientation of perspective concerning the material realm.<sup>3</sup> Gnostic Christianity and Buddhism also both envision a guide who helps those still trapped in the limiting world of illusion, a Gnostic redeemer figure or a bodhisattva, who willingly enters that world in order to share liberating knowledge, facilitating escape for anyone able to understand. In the film, this figure is Neo, whose name is also an anagram for the "One."

Although as a "modern myth"<sup>4</sup> the film purposefully draws on numerous traditions,<sup>5</sup> we propose that an examination of Gnostic Christianity and Buddhism well illuminates the overarching paradigm of *The Matrix*, namely, the problem of sleeping in ignorance in a dreamworld, solved by waking to knowledge or enlightenment. By drawing syncretistically on these two ancient traditions and fusing them with a technological vision of the future, the film constructs a new teaching that challenges its audience to question "reality."

## I. Christian Elements in *The Matrix*

The majority of the film's audience probably easily recognizes the presence of some Christian elements, such as the name Trinity<sup>6</sup> or Neo's death and Christ-like resurrection and ascension near the end of the film. In fact, Christian and biblical allusions abound, particularly with respect to nomenclature:<sup>7</sup> Apoc (Apocalypse), Neo's given name of Mr. Ander/son (from the Greek *andras* for man, thus producing "Son of Man"), the ship named the Nebuchadnezzar (the Babylonian king who, in the Book of Daniel, has puzzling symbolic dreams that must be interpreted),<sup>8</sup> and the last remaining human city, Zion, synonymous in Judaism and Christianity with (the heavenly) Jerusalem.<sup>9</sup> Neo is overtly constructed as a Jesus figure: he is "the One" who was prophesied to return again to the Matrix, who has the power to change the Matrix from within (i.e., to work miracles), who battles the representatives of evil and who is killed but comes to life again.

This construction of Neo as Jesus is reinforced in numerous ways. Within minutes of the commencement of the movie, another hacker says to Neo, "You're my savior, man, my own personal Jesus Christ."<sup>10</sup> This identification is also suggested by the Nebuchadnezzar's crew, who nervously wonder if he is "the One" who was foretold, and who repeatedly swear in Neo's presence by saying "Jesus" or "Jesus Christ."<sup>11</sup> In still another example, Neo enters the Nebuchadnezzar for the first time and

the camera pans across the interior of the ship, resting on the make: "Mark III no. 11." This seems to be another messianic reference, since the Gospel of Mark 3:11 reads: "Whenever the unclean spirits saw him, they fell down before him and shouted, ' You are the Son of God!'"

Like Mark's Jesus, Neo is an exorcist, who casts out alien Agents inhabiting the residual self-images of those immersed in the Matrix. However, this trope illuminates the differences between Jesus and Neo, since the latter accomplishes exorcisms not by healing, but by killing the digital bodies of those who are "possessed" by Agents, in turn killing the real people in the world of the Nebuchadnezzar. The plaque, then, ultimately highlights the problem of violence in the film, even as it draws parallels between Jesus and Neo.

## II. Gnosticism in The Matrix

Although the presence of individual Christian elements within the film is clear, the overall system of Christianity that is presented is not the traditional, orthodox one. Rather, the Christian elements of the film make the most sense when viewed within a context of Gnostic Christianity.<sup>12</sup> Gnosticism was a religious system that flourished for centuries at the beginning of the Common Era, and in many regions of the ancient Mediterranean world it competed strongly with "orthodox" Christianity, while in other areas it represented the only interpretation of Christianity that was known.<sup>13</sup> The Gnostics possessed their own Scriptures, accessible to us in the form of the Nag Hammadi Library, from which a general sketch of Gnostic beliefs may be drawn.<sup>14</sup> Although Gnostic Christianity comprises many varieties, Gnosticism as a whole seems to have embraced an orienting cosmogonic myth that explains the true nature of the universe and humankind's proper place in it.<sup>15</sup> A brief retelling of this myth illuminates numerous parallels with The Matrix.

In the Gnostic myth, the supreme god is completely perfect and therefore alien and mysterious, "ineffable," "unnamable," "immeasurable light which is pure, holy and immaculate" (Apocryphon of John). In addition to this god there are other, lesser divine beings in the pleroma (akin to heaven, a division of the universe that is not Earth), who possess some metaphorical gender of male or female.<sup>16</sup> Pairs of these beings are able to produce offspring that are themselves divine emanations, perfect in their own ways.<sup>17</sup> A problem arises when one "aeon" or being named Sophia (Greek for wisdom), a female, decides "to bring forth a likeness out of herself without the consent of the Spirit," that is, to produce an offspring without her consort (Apocry. of John). The ancient view was that females contribute the matter in reproduction, and males the form; thus, Sophia's action produces an offspring that is imperfect or even

malformed, and she casts it away from the other divine beings in the pleroma into a separate region of the cosmos. This malformed, ignorant deity, sometimes named Yaldabaoth, mistakenly believes himself to be the only god.

Gnostics identify Yaldabaoth as the Creator God of the Old Testament, who himself decides to create archons (angels), the material world (Earth) and human beings. Although traditions vary, Yaldabaoth is usually tricked into breathing the divine spark or spirit of his mother Sophia that formerly resided in him into the human being (especially Apocry. of John; echoes of Genesis 2-3). Therein lies the human dilemma. We are pearls in the mud, a divine spirit (good) trapped in a material body (bad) and a material realm (bad). Heaven is our true home, but we are in exile from the pleroma.

Luckily for the Gnostic, salvation is available in the form of gnosis or knowledge imparted by a Gnostic redeemer, who is Christ, a figure sent from the higher God to free humankind from the Creator God Yaldabaoth. The gnosis involves an understanding of our true nature and origin, the metaphysical reality hitherto unknown to us, resulting in the Gnostic's escape (at death) from the enslaving material prison of the world and the body, into the upper regions of spirit. However, in order to make this ascent, the Gnostic must pass by the archons, who are jealous of his/her luminosity, spirit or intelligence, and who thus try to hinder the Gnostic's upward journey.

To a significant degree, the basic Gnostic myth parallels the plot of The Matrix, with respect to both the problem that humans face as well as the solution. Like Sophia, we conceived an offspring out of our own pride, as Morpheus explains: "Early in the 21st century, all of mankind was united in celebration. We marveled at our own magnificence as we gave birth to AI."<sup>18</sup> This offspring of ours, however, like Yaldabaoth is malformed (matter without spirit?). Morpheus describes AI as "a singular consciousness that spawned an entire race of machines," a fitting parallel for the Gnostic Creator God of the archons (angels) and the illusory material world. AI creates the Matrix, a computer simulation that is "a prison for your mind." Thus, Yaldabaoth/ AI traps humankind in a material prison that does not represent ultimate reality, as Morpheus explains to Neo: "As long as the Matrix exists, the human race will never be free."

The film also echoes the metaphorical language employed by Gnostics. The Nag Hammadi texts describe the fundamental human problem in metaphorical terms of blindness, sleep, ignorance, dreams and darkness / night, while the solution is stated in terms of seeing, waking, knowledge (gnosis), waking from dreams and light / day.<sup>19</sup>

Similarly, in the film *Morpheus*, whose name is taken from the Greek god of sleep and dreams, reveals to Neo that the Matrix is "a computer generated dreamworld." When Neo is unplugged and awakens for the first time on the Nebuchadnezzar in a brightly lit white space (a cinematic code for heaven), his eyes hurt, as Morpheus explains, because he has never used them. Everything Neo has "seen" up to that point was seen with the mind's eye, as in a dream, created through software simulation. Like an ancient Gnostic, Morpheus explains that the blows he deals Neo in the martial arts training program have nothing to do with his body or speed or strength, which are illusory. Rather, they depend only on his mind, which is real.

The parallels between Neo and Christ sketched earlier are further illuminated by a Gnostic context, since Neo is "saved" through gnosis or secret knowledge, which he passes on to others. Neo learns about the true structure of reality and about his own true identity, which allows him to break the rules of the material world he now perceives to be an illusion. That is, he learns that "the mind makes it [the Matrix, the material world] real," but it is not ultimately real. In the final scene of the film, it is this gnosis that Neo passes on to others in order to free them from the prison of their minds, the Matrix. He functions as a Gnostic Redeemer, a figure from another realm who enters the material world in order to impart saving knowledge about humankind's true identity and the true structure of reality, thereby setting free anyone able to understand the message.

In fact, Neo's given name is not only Mr. Anderson / the Son of Man, it is Thomas Anderson, which reverberates with the most famous Gnostic gospel, the Gospel of Thomas. Also, before he is actualized as Neo (the one who will initiate something "New," since he is indeed "the One"), he is doubting Thomas, who does not believe in his role as the redeemer figure.<sup>20</sup> In fact, the name Thomas means "the Twin," and in ancient Christian legend he is Jesus' twin brother. In a sense, the role played by Keanu Reeves has a twin character, since he is constructed as both a doubting Thomas and as a Gnostic Christ figure.<sup>21</sup>

Not only does Neo learn and pass on secret knowledge that saves, in good Gnostic fashion, but the way in which he learns also evokes some elements of Gnosticism. Imbued with images from eastern traditions, the training programs teach Neo the concept of "stillness," of freeing the mind and overcoming fear, cinematically captured in "Bullet Time" (digitally mastered montages of freeze frames / slow motion frames using multiple cameras).<sup>22</sup> Interestingly enough, this concept of "stillness" is also present in Gnosticism, in that the higher aeons are equated with "stillness" and "rest" and can only be apprehended in such a centered

and meditative manner, as is apparent in these instructions to a certain Allogenes: "And although it is impossible for you to stand, fear nothing; but if you wish to stand, withdraw to the Existence, and you will find it standing and at rest after the likeness of the One who is truly at rest...And when you becomes perfect in that place, still yourself..." (Allogenes) The Gnostic then reveals, "There was within me a stillness of silence, and I heard the Blessedness whereby I knew my proper self" (Allogenes).<sup>23</sup> When Neo realizes the full extent of his "saving gnosis," that the Matrix is only a dreamworld, a reflective Keanu Reeves silently and calmly contemplates the bullets that he has stopped in mid-air, filmed in "Bullet Time."

Yet another parallel with Gnosticism occurs in the portrayal of the Agents such as Agent Smith, and their opposition to the equivalent of the Gnostics - that is, Neo and anyone else attempting to leave the Matrix. AI created these artificial programs to be "the gatekeepers - they are guarding all the doors, they are holding all the keys." These Agents are akin to the jealous archons created by Yaldabaoth who block the ascent of the Gnostic as he/she tries to leave the material realm and guard the gates of the successive levels of heaven (e.g., Apocalypse of Paul).<sup>24</sup>

However, as Morpheus predicts, Neo is eventually able to defeat the Agents because while they must adhere to the rules of the Matrix, his human mind allows him to bend or break these rules.<sup>25</sup> Mind, though, is not equated in the film merely with rational intelligence, otherwise Artificial Intelligence would win every time. Rather, the concept of "mind" in the film appears to point to a uniquely human capacity for imagination, for intuition, or, as the phrase goes, for "thinking outside the box." Both the film and the Gnostics assert that the "divine spark" within humans allows a perception of gnosis greater than that achievable by even the chief archon / agent of Yaldabaoth:

And the power of the mother [Sophia, in our analogy, humankind] went out of Yaldabaoth [AI] into the natural body which they had fashioned [the humans grown on farms by AI]... And in that moment the rest of the powers [archons / Agents ] became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence ["mind"] was greater than that of those who had made him, and greater than that of the chief archon [Agent Smith?]. And when they recognized that he was luminous, and that he could think better than they... they took him and threw him into the lowest region of all matter [simulated by the Matrix]. (Apocry. of John 19-20)

It is striking that Neo overcomes Agent Smith in the final showdown of the film precisely by realizing fully the illusion of the Matrix,

something the Agent apparently cannot do, since Neo is subsequently able to break rules that the Agent cannot. His final defeat of Smith entails entering Smith's body and splitting him in pieces by means of pure luminosity, portrayed through special effects as light shattering Smith from the inside out.

Overall, then, the system portrayed in *The Matrix* parallels Gnostic Christianity in numerous respects, especially the delineation of humanity's fundamental problem of existing in a dreamworld that simulates reality and the solution of waking up from illusion. The central mythic figures of Sophia, Yaldabaoth, the archons and the Gnostic Christ redeemer also each find parallels with key figures in the film and function in similar ways. The language of Gnosticism and the film are even similar: dreaming vs. waking; blindness vs. seeing;<sup>26</sup> light vs. dark.<sup>27</sup>

However, given that Gnosticism presumes an entire unseen realm of divine beings, where is God in the film? In other words, when Neo becomes sheer light, is this a symbol for divinity, or for human potential? The question becomes even more pertinent with the identification of humankind with Sophia - a divine being in Gnosticism. On one level, there appears to be no God in the film. Although there are apocalyptic motifs, Conrad Ostwalt rightly argues that unlike conventional Christian apocalypses, in *The Matrix* both the catastrophe and its solution are of human making - that is, the divine is not apparent.<sup>28</sup> However, on another level, the film does open up the possibility of a God through the figure of the Oracle, who dwells inside the Matrix and yet has access to information about the future that even those free from the Matrix do not possess. This suggestion is even stronger in the original screenplay, in which the Oracle's apartment is the Holy of Holies nested within the "Temple of Zion."<sup>29</sup> Divinity may also play a role in Neo's past incarnation and his coming again as the One. If, however, there is some implied divinity in the film,<sup>30</sup> it remains transcendent, like the divinity of the ineffable, invisible supreme god in Gnosticism, except where it is immanent in the form of the divine spark active in humans.<sup>31</sup>

### III. Buddhism in *The Matrix*

When asked by a fan if Buddhist ideas influenced them in the production of the movie, the Wachowski brothers offered an unqualified "Yes."<sup>32</sup> Indeed, Buddhist ideas pervade the film and appear in close proximity with the equally strong Christian imagery. Almost immediately after Neo is identified as "my own personal Jesus Christ," this appellation is given a distinctively Buddhist twist. The same hacker says: "This never happened. You don't exist." From the stupa-like<sup>33</sup> pods which encase humans in the horrific mechanistic fields to Cypher's selfish desire for

the sensations and pleasures of the Matrix, Buddhist teachings form a foundation for much of the film's plot and imagery.<sup>34</sup>

The Problem of Samsara. Even the title of the film evokes the Buddhist worldview. The Matrix is described by Morpheus as "a prison for your mind." It is a dependent "construct" made up of the interlocking digital projections of billions of human beings who are unaware of the illusory nature of the reality in which they live and are completely dependent on the hardware attached to their real bodies and the elaborate software programs created by AI. This "construct" resembles the Buddhist idea of samsara, which teaches that the world in which we live our daily lives is constructed only from the sensory projections formulated from our own desires. When Morpheus takes Neo into the "construct" to teach him about the Matrix, Neo learns that the way in which he had perceived himself in the Matrix was nothing more than "the mental projection of your digital self." The "real" world, which we associate with what we feel, smell, taste, and see, "is simply electrical signals interpreted by your brain." The world, Morpheus explains, exists "now only as part of a neural interactive simulation that we call the Matrix." In Buddhist terms, we could say that "because it is empty of self or of what belongs to self, it is therefore said: 'The world is empty.' And what is empty of self and what belongs to self? The eye, material shapes, visual consciousness, impression on the eye -- all these are empty of self and of what belongs to self."<sup>35</sup> According to Buddhism and according to The Matrix, the conviction of reality based upon sensory experience, ignorance, and desire keeps humans locked in illusion until they are able to recognize the false nature of reality and relinquish their mistaken sense of identity.

Drawing upon the Buddhist doctrine of Dependent Co-Origination, the film presents reality within the Matrix as a conglomerate of the illusions of all humans caught within its snare. Similarly, Buddhism teaches that the suffering of human beings is dependent upon a cycle of ignorance and desire which locks humans into a repetitive cycle of birth, death, and rebirth. The principle is stated in a short formula in the Samyutta-nikaya:

If this is that comes to be;  
from the arising of this that arises;  
if this is not that does not come to be;  
from the stopping of this that is stopped.<sup>36</sup>

The idea of Dependent Co-Origination is illustrated in the context of the film through the illusion of the Matrix. The viability of the Matrix's illusion depends upon the belief by those enmeshed in it that the Matrix itself is reality. AI's software program is, in and of



itself, no illusion at all. Only when humans interact with its programs do they become enmeshed in a corporately-created illusion, the Matrix, or samsara, which reinforces itself through the interactions of those beings involved within it. Thus the Matrix's reality only exists when actual human minds subjectively experience its programs.<sup>37</sup>

The problem, then, can be seen in Buddhist terms. Humans are trapped in a cycle of illusion, and their ignorance of this cycle keeps them locked in it, fully dependent upon their own interactions with the program and the illusions of sensory experience which these provide, and the sensory projections of others. These projections are strengthened by humans' enormous desire to believe that what they perceive to be real is in fact real. This desire is so strong that it overcomes Cypher, who can no longer tolerate the "desert of the real" and asks to be reinserted into the Matrix. As he sits with Agent Smith in an upscale restaurant smoking a cigar with a large glass of brandy, Cypher explains his motives:

"You know, I know this steak doesn't exist. I know that when I put it in my mouth, the Matrix is telling my brain that it is juicy and delicious. After nine years, you know what I realize? Ignorance is bliss."<sup>38</sup> Cypher knows that the Matrix is not real and that any pleasures he experiences there are illusory. Yet for him, the "ignorance" of samsara is preferable to enlightenment. Denying the reality that he now experiences beyond the Matrix, he uses the double negative: "I don't want to remember nothing. Nothing. And I want to be rich. Someone important. Like an actor." Not only does Cypher want to forget the "nothing" of true reality, but he also wants to be an "actor," to add another level of illusion to the illusion of the Matrix that he is choosing to re-enter.<sup>39</sup> The draw of samsara is so strong that not only does Cypher give in to his cravings, but Mouse also may be said to have been overwhelmed by the lures of samsara, since his death is at least in part due to distractions brought on by his sexual fantasies about the "woman in the red dress" which occupy him when he is supposed to be standing alert.

Whereas Cypher and Mouse represent what happens when one gives in to samsara, the rest of the crew epitomize the restraint and composure praised by the Buddha. The scene shifts abruptly from the restaurant to the mess hall of the Nebuchadnezzar, where instead of being offered brandy, cigars and steak, Neo is given the "bowl of snot" which is to be his regular meal from that point forward. In contrast to the pleasures which for Cypher can only be fulfilled in the Matrix, Neo and the crew must be content with the "single-celled protein combined with synthetic amino acids, vitamins, and minerals" which Dozer claims is "everything the body needs." Clad in threadbare clothes, subsisting on gruel, and

sleeping in bare cells, the crew is depicted enacting the Middle Way taught by the Buddha, allowing neither absolute asceticism nor indulgence to distract them from their work.<sup>40</sup>

The Solution of Knowledge/Enlightenment. This duality between the Matrix and the reality beyond it sets up the ultimate goal of the rebels, which is to free all minds from the Matrix and allow humans to live out their lives in the real world beyond. In making this point, the film-makers draw on both Theravada and Mahayana Buddhist ideas.<sup>41</sup> Alluding to the Theravada ideal of the arhat, the film suggests that enlightenment is achieved through individual effort.<sup>42</sup> As his initial guide, Morpheus makes it clear that Neo cannot depend upon him for enlightenment. Morpheus explains, "No one can be told what the Matrix is. You have to see it for yourself." Morpheus tells Neo he must make the final shift in perception entirely on his own. He says: "I'm trying to free your mind, Neo. But I can only show you the door. You're the one that has to walk through it." For Theravada Buddhists, "man's emancipation depends on his own realization of the Truth, and not on the benevolent grace of a god or any external power as a reward for his obedient good behavior."<sup>43</sup> The Dhammapada urges the one seeking enlightenment to "Free thyself from the past, free thyself from the future, free thyself from the present. Crossing to the farther shore of existence, with mind released everywhere, no more shalt thou come to birth and decay."<sup>44</sup> As Morpheus says to Neo, "There's a difference between knowing the path and walking the path." And as the Buddha taught his followers, "You yourselves should make the effort; the Awakened Ones are only teachers."<sup>45</sup> As one already on the path to enlightenment, Morpheus is only a guide; ultimately Neo must recognize the truth for himself.

Yet The Matrix also embraces ideas found in Mahayana Buddhism, especially in its particular concern for liberation for all people through the guidance of those who remain in samsara and postpone their own final enlightenment in order to help others as bodhisattvas.<sup>46</sup> The crew members of the Nebuchadnezzar epitomize this compassion. Rather than remain outside of the Matrix where they are safer, they choose to re-enter it repeatedly as ambassadors of knowledge with the ultimate goal of freeing the minds and eventually also the bodies of those who are trapped within the Matrix's digital web. The film attempts to blend the Theravada ideal of the arhat with the Mahayana ideal of the bodhisattva, presenting the crew as concerned for those still stuck in the Matrix and willing to re-enter the Matrix to help them, while simultaneously arguing that final realization is an individual process.

Neo as the Buddha. Although the entire crew embodies the ideals of the bodhisattva, the filmmakers set Neo apart as unique, suggesting that while the crew may be looked at as arhats and bodhisattvas, Neo can be

seen as a Buddha. Neo's identity as the Buddha is reinforced not only through the anagram of his name but also through the myth that surrounds him. The Oracle has foretold the return of one who has the ability to manipulate the Matrix. As Morpheus explains, the return of this man "would hail the destruction of the Matrix, end the war, bring freedom to our people. That is why there are those of us who have spent our entire lives searching the Matrix, looking for him." Neo, Morpheus believes, is a reincarnation of that man and like the Buddha, he will be endowed with extraordinary powers to aid in the enlightenment of all humanity.

The idea that Neo can be seen as a reincarnation of the Buddha is reinforced by the prevalence of birth imagery in the film directly related to him. At least four incarnations are perceptible in the film. The first birth took place in the pre-history of the film, in the life and death of the first enlightened one who was able to control the Matrix from within. The second consists of Neo's life as Thomas Anderson. The third begins when Neo emerges, gasping, from the gel of the eerily stupa-like pod in which he has been encased, and is unplugged and dropped through a large black tube which can easily be seen as a birth canal.<sup>47</sup> He emerges at the bottom bald, naked, and confused, with eyes that Morpheus tells him have "never been used" before. Having "died" to the world of the Matrix, Neo has been "reborn" into the world beyond it. Neo's fourth life begins after he dies and is "reborn" again in the closing scenes of the film, as Trinity resuscitates him with a kiss.<sup>48</sup> At this point, Neo perceives not only the limitations of the Matrix, but also the limitations of the world of the Nebuchadnezzar, since he overcomes death in both realms. Like the Buddha, his enlightenment grants him omniscience and he is no longer under the power of the Matrix, nor is he subject to birth, death, and rebirth within AI's mechanical construct.<sup>49</sup>

Neo, like the Buddha, seeks to be free from the Matrix and to teach others how to free themselves from it as well, and any use of superhuman powers are engaged to that end. As the only human being since the first enlightened one who is able to freely manipulate the software of the Matrix from within its confines, Neo represents the actualization of the Buddha-nature, one who can not only recognize the "origin of pain in the world of living beings," but who can also envision "the stopping of the pain," enacting "that course which leads to its stopping."<sup>50</sup> In this sense, he is more than his bodhisattva companions, and offers the hope of awakening and freedom for all humans from the ignorance that binds them.

The Problem of Nirvana. But what happens when the Matrix's version of reality is dissolved? Buddhism teaches that when samsara is transcended, nirvana is attained. The notion of self is completely lost, so that

conditional reality fades away, and what remains, if anything, defies the ability of language to describe. In his re-entry into the Matrix, however, Neo retains the "residual self-image" and the "mental projection of [a] digital self." Upon "enlightenment," he finds himself not in nirvana, or no-where, but in a different place with an intact, if somewhat confused, sense of self which strongly resembles his "self" within the Matrix. Trinity may be right that the Matrix "cannot tell you who you are," but who you are seems to be at least in some sense related to who you think you are in the Matrix. In other words, there is enough continuity in self-identity between the world of the Matrix and "the desert of the real" that it seems probable that the authors are implying that full "enlightenment" has not yet been reached and must lie beyond the reality of the Nebuchadnezzar and the world it inhabits. If the Buddhist paradigm is followed to its logical conclusions, then we have to expect at least one more layer of "reality" beyond the world of the crew, since even freed from the Matrix they are still subject to suffering and death and still exhibit individual egos.

This idea is reinforced by what may be the most problematic alteration which The Matrix makes to traditional Buddhist teachings. The Buddhist doctrine of ahimsa, or non-injury to all living beings, is overtly contradicted in the film.<sup>51</sup> It appears as if the filmmakers deliberately chose to link violence with salvific knowledge, since there seems to be no way that the crew could succeed without the help of weaponry. When Tank asks Neo and Trinity what they need for their rescue of Morpheus "besides a miracle," their reply is instantaneous: "Guns -- lots of guns." The writers could easily have presented the "deaths" of the Agents as nothing more than the ending of that particular part of the software program. Instead, the Wachowski brothers have purposefully chosen to portray humans as innocent victims of the violent deaths of the Agents.<sup>52</sup> This outright violation of ahimsa stands at direct odds with the Buddhist ideal of compassion.

But why link knowledge so directly with violence? The filmmakers portray violence as redemptive,<sup>53</sup> and as absolutely essential to the success of the rebels. The Matrix steers sharply away at this point from the shared paradigms of Buddhism and Gnostic Christianity. The "reality" of the Matrix which requires that some humans must die as victims of salvific violence is not the ultimate reality to which Buddhism or Gnostic Christianity points. Neither the "stillness" of the pleroma nor the unchanging "nothingness" of nirvana are characterized by the dependence on technology and the use of force which so characterizes both of the worlds of the rebels in The Matrix.

The film's explicit association of knowledge with violence strongly implies that Neo and his comrades have not yet realized the ultimate

reality. According to the worldviews of both Gnostic Christianity and Buddhism that the film evokes, the realization of ultimate reality involves a complete freedom from the material realm and offers peace of mind. The Wachowskis themselves acknowledge that it is "ironic that Morpheus and his crew are completely dependent upon technology and computers, the very evils against which they are fighting."<sup>54</sup> Indeed, the film's very existence depends upon both technology's capabilities and Hollywood's hunger for violence. Negating itself, *The Matrix* teaches that nirvana is still beyond our reach.

#### IV. Concluding Remarks

Whether we view the film from a Gnostic Christian or Buddhist perspective, the overwhelming message seems to be, "Wake up!" The point is made explicit in the final song of the film, *Wake Up!*, by, appropriately, *Rage Against the Machine*. Gnosticism, Buddhism and the film all agree that ignorance enslaves us in an illusory material world and that liberation comes through enlightenment with the aid of a teacher or guide figure. However, when we ask the question, "To what do we awaken?", the film appears to diverge sharply from Gnosticism and Buddhism. Both of these traditions maintain that when humans awaken, they leave behind the material world. The Gnostic ascends at death to the pleroma, the divine plane of spiritual, non-material existence, and the enlightened one in Buddhism achieves nirvana, a state which cannot be described in language, but which is utterly non-material. By contrast, the "desert of the real," is a wholly material, technological world, in which robots grow humans for energy, Neo can learn martial arts in seconds through a socket inserted into the back of his brain, and technology battles technology (Nebuchadnezzar vs. AI, electromagnetic pulse vs. Sentinels). Moreover, the battle against the Matrix is itself made possible through technology - cell phones, computers, software training programs. "Waking up" in the film is leaving behind the Matrix and awakening to a dismal cyber-world, which is the real material world.

Or perhaps not. There are several cinematic clues in the scene of the construct loading program (represented by white space) that suggest that the "desert of the real" Morpheus shows Neo may not be the ultimate reality. After all, Morpheus, whose name is taken from the god of dreams, shows the "real" world to Neo, who never directly views the surface world himself. Rather, he sees it on a television bearing the logo "Deep Image." Throughout the film, reflections in mirrors and Morpheus's glasses, as well as images on television monitors point the viewer toward consideration of multiple levels of illusion.<sup>55</sup> As the camera zooms in to the picture on this particular television and the viewer "enters" the image, it "morphs" the way the surveillance screens

do early in the film, indicating its unreality. In addition, the entire episode takes place while they stand in a construct loading program in which Neo is warned not to be tricked by appearances. Although sense perception is clearly not a reliable source for establishing reality, Morpheus himself admits that, "For a long time I wouldn't believe it, and then I saw the fields [of humans grown for energy] with my own eyes... And standing there, I came to realize the obviousness of the truth." We will have to await the sequels to find out whether "the desert of the real" is itself real.<sup>56</sup>

Even if the film series does not ultimately establish a complete rejection of the material realm, *The Matrix* as it stands still asserts the superiority of the human capacity for imagination and realization over the limited "intelligence" of technology. Whether stated in terms of matter/ spirit, body/ mind, hardware/ software or illusion/ truth, the ultimate message of *The Matrix* seems to be that there may be levels of metaphysical reality beyond what we can ordinarily perceive, and the film urges us to open ourselves to the possibility of awakening to them.

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[Note: This essay originally appeared in *The Journal of Religion and Film*]

#### Endnotes

1. All unidentified quotes are from *The Matrix* (Warner Bros. release, 1999).
2. In an online chat with viewers of the DVD, the Wachowskis acknowledged that the Buddhist references in the film are purposeful. However, when asked "Have you ever been told that the Matrix has Gnostic overtones?", they gave a tantalizingly ambiguous reply: "Do you consider that to be a good thing?" From the Nov. 6, 1999 "Matrix Virtual Theatre," at "Wachowski chat"
3. Elaine Pagels notes that the similarities between Gnosticism and Buddhism have prompted some scholars to question their interdependence and to wonder whether "...if the names were changed, the 'living Buddha' appropriately could say what the Gospel of Thomas attributes to the living Jesus." Although intriguing, she rightly maintains that the evidence is inconclusive, since parallel traditions may emerge in different cultures without direct influence. Elaine Pagels, *The Gnostic Gospels*, (New York: Random House, 1979, repr. 1989), xx-xxi

4. James Ford recently explored other Buddhist elements in *The Matrix*, which he rightly calls a "modern myth," in his article "Buddhism, Christianity and *The Matrix*: The Dialectic of Myth-Making in Contemporary Cinema," for the *Journal of Religion and Film*, vol.4 no. 2. See also Conrad Ostwalt's focus on apocalyptic elements of the film in "Armageddon at the Millennial Dawn," *JRF* vol. 4, no. 1

5. A viewer asked the Wachowski brothers, "Your movie has many and varied connections to myths and philosophies, Judeo-Christian, Egyptian, Arthurian, and Platonic, just to name those I've noticed. How much of that was intentional?" They replied, "All of it" (Wachowski chat).

6. Feminists critics can rejoice when Trinity first reveals her name to Neo, as he pointedly responds, "The Trinity?... Jesus, I thought you were a man." Her quick reply: "Most men do."

7. The Wachowski brothers indicate that the names were "all chosen carefully, and all of them have multiple meanings," and also note this applies to the numbers as well (Wachowski chat).

8. In a recent interview in *Time*, the Wachowskis refer to Nebuchadnezzar in this Danielic context, ([www.time.com/time/magazine/article/0,9171,22971,00.html](http://www.time.com/time/magazine/article/0,9171,22971,00.html)), "Popular Metaphysics," by Richard Corliss, *Time*, April 19, 1999 Vol. 153, no. 15). Nebuchadnezzar is also the Babylonian king who destroyed the Jerusalem Temple in 586 B.C.E., and who exiled the elite of Judean society to Babylon. Did the Wachowski brothers also intend the reference to point to the crew's "exile" from Zion or from the surface world?

9. The film also suggests Zion is heaven, such as when Tank says, "If the war was over tomorrow, Zion is where the party would be," evoking the traditional Christian schema of an apocalypse followed by life in heaven or paradise. Ironically, the film locates Zion "underground, near the Earth's core, where it is still warm," which would seem to be a cinematic code for hell. Is this a clue that Zion is not the "heaven" we are led to believe it is?

10. Neo's apartment number is 101, symbolizing both computer code (written in 1s and 0s) and his role as "the One." Near the end of the film, 303 is the number of the apartment that he enters and exits in his death / resurrection scene, evoking the Trinity. This in turn raises questions about the character of Trinity's relationship to Neo in terms of her cinematic construction as divinity.

11. The traitor Cypher, who represents Judas Iscariot, among other

figures, ironically says to Neo, "Man, you scared the B'Jesus outta me."

12. We would like to thank Donna Bowman, with whom we initially explored the Gnostic elements of *The Matrix* during a public lecture on film at Hendrix College in 2000.

13. Gnosticism may have had its origins in Judaism, despite its denigration of the Israelite God, but the issue is complex and still debated within scholarly circles. It is clear, however, that Gnostic Christianity flourished from at least the 2nd - 5th c. C.E., with its own scriptures, and most likely also its own distinctive rituals, entrance requirements and a creation story. See Gershom Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York: Jewish Theological Seminary of America, 1960), Elaine Pagels, *The Gnostic Gospels* (New York: Vintage Books, 1979, repr. 1989), Bentley Layton, *The Gnostic Scriptures* (New York: Doubleday, 1995), Kurt Rudolph, *Gnosis: The Nature and History of Gnosticism* (San Francisco: HarperSanFrancisco, 1987).

14. This corpus lay dormant for nearly 2000 years until its discovery in 1945 in Nag Hammadi, Egypt. The complete collection of texts may be found in James M. Robinson, ed. *The Nag Hammadi Library*, revised edition, (New York: HarperCollins, 1990; reprint of original Brill edition, 1978). These documents are also available on-line at The Nag Hammadi Library Section of The Gnostic Society Library.

15. Gnostic texts are cryptic, and no single text clearly explains this myth from beginning to end. The literature presupposes familiarity with the myth, which must be reconstructed by modern readers. The version of the myth presented here relies on such texts as Gospel of Truth, Apocryphon of John, On the Origin of the World and Gospel of Thomas. See *The Nag Hammadi Library*, pp. 38-51, 104-123, 124-138, 170-189.

16. Since the divine beings are composed only of spiritual substances and not matter, there are no physical gender differences among the beings.

17. Depending on the text, a plethora of divine beings populate the pleroma, many with Jewish, Christian or philosophical names, e.g. the Spirit, forethought, thought, foreknowledge, indestructibility, truth, Christ, Autogenes, understanding, grace, perception, Piger-Adamas (Apocryphon of John).

18. Humanity's characterization also resonates with the Tower of Babel story in Genesis 11:1-9; in both we admire the work of our own hands.



19. The bulk of the following excerpt from the Gnostic "Gospel of Truth" might just as well be taken from the scenes in *The Matrix* in which Morpheus explains the nature of reality to Neo: Thus they [humans] were ignorant of the Father, he being the one whom they did not see... there were many illusions at work... and (there were) empty fictions, as if they were sunk in sleep and found themselves in disturbing dreams. Either (there is) a place to which they are fleeing, or without strength they come (from) having chased after others, or they are involved in striking blows, or they are receiving blows themselves, or they have fallen from high places, or they take off into the air though they do not even have wings. Again, sometimes (it is as) if people were murdering them, though there is no one even pursuing them, or they themselves are killing their neighbors...(but) When those who are going through all these things wake up, they see nothing, they who were in the midst of all these disturbances, for they are nothing. Such is the way of those who have cast ignorance aside from them like sleep, not esteeming it as anything, nor do they esteem its works as solid things either, but they leave them behind like a dream in the night... This is the way each one has acted, as though asleep at the time when he was ignorant. And this is the way he has [come to knowledge], as if he had awakened.

(Gospel of Truth, 29-30)

20. This is perhaps most evident in the subway fight between Neo and Agent Smith. At a point in the film when Morpheus says of Neo, "He is just beginning to believe," Agent Smith calls him "Mr. Anderson," and while fighting he replies, "My name is Neo." The Wachowskis confirm this interpretation when they state "Neo is Thomas Anderson's potential self" (Wachowski chat).

21. This twin tradition was especially popular in Syrian Christianity. See also Pagels, p. xxi, where she wonders if the tradition that Thomas, Jesus' twin, went to India points to any historical connection between Buddhism and Hinduism on the one hand and with Gnosticism on the other.

22. See the online chat with the special effects creators in the "Matrix Virtual Theater" from March 23, 2000.

23. Nag Hammadi Library, pp. 490-500. Compare the Gnostic idea of stillness with these Buddhist sayings from the Dhammapada: "The bhikku [monk], who abides in loving-kindness, who is delighted in the Teaching of the Buddha, attains the State of Calm, the happiness of stilling the conditioned things" and "Calm is the thought, calm the word and deed of him who, rightly knowing, is wholly freed, perfectly peaceful and equipoised." Quoted in Walpola Sri Rahula, *What the Buddha Taught* (New York: Grove Weidenfeld, 1974) p.128, 136.

24. See Nag Hammadi Library, pp. 256-59. We are grateful to Brock Bakke for the initial equation of agents with archons.

25. In Gnosticism "Mind" or the Greek "nous" is a deity, such as in the text "Thunder, Perfect Mind," Nag Hammadi Library, 295-303.

26. Note that as Morpheus and Neo enter the elevator of the apartment building of the Oracle, images of "seeing" symbolize prophecy and knowledge: a blind man (evoking blind prophets such as Tiresias) sits in the lobby beneath some graffiti depicting a pair of eyes. Interestingly, the Oracle - a sibyl / seer - wears glasses to look at Neo's palm.

27. Note too the metonymic use of color to convey this dualism: black and white clothing, floors, furniture, etc.

28. Ostwalt, "Armageddon" in JRF Vol. 4, no. 1. The parallel with apocalypticism does not work quite as well as one with Gnosticism because like Gnosticism, the film understands salvation to be individual (rather than collective and occurring all at once), to be attained through knowledge, and most importantly to entail leaving behind the material Earth (that is, not resulting in a kingdom of God made manifest on the Earth).

29. In its description in the original screenplay, the Temple of Zion evokes both the Oracle of Delphi (three legged stool, priestesses) and the Jerusalem Temple (polished marble, empty throne which is the mercy seat or throne of the invisible God).

30. A viewer asked the Wachowski brothers, "What is the role or {sic} faith in the movie? Faith in oneself first and foremost ? or in something else?" They answered, "Hmmm...that is a tough question! Faith in one's self, how's that for an answer?" This reply hardly settles the issue (Wachowski chat).

31. Specifically, these humans are Neo (the Gnostic Redeemer / Messiah) and Morpheus and Trinity, both of whom are named for gods. As a godhead, this trio does not quite make sense in terms of traditional Christianity. However, the trio is quite interesting in the context of Gnosticism, which portrays God as Father, Mother and Son, a trinity in which the Holy Spirit is identified as female, e.g. Apocryphon of John 2:9-14. For further reading on female divinities in Gnosticism, see Pagels, pp. 48-69.

32. The brothers explain, "There's something uniquely interesting about Buddhism and mathematics, particularly about quantum physics, and where

they meet. That has fascinated us for a long time" (Wachowski chat). In the Time interview with Richard Corliss (see note 8), Larry Wachowski adds that they became fascinated "by the idea that math and theology are almost the same. They begin with a supposition you can derive a whole host of laws or rules from. And when you take all of them to the infinity point, you wind up at the same place: these unanswerable mysteries really become about personal perception. Neo's journey is affected by all these rules, all these people trying to tell him what the truth is. He doesn't accept anything until he gets to his own end point, his own rebirth." The film's presentation of the Matrix as a corporate network of human conceptions (or samsara) which are translated into software codes that reinforce one another illustrates this close relationship.

33. Stupa: a hemispherical or cylindrical mound or tower serving as a Buddhist shrine.

34. Of course, the most transparent reference to Buddhist ideas occurs in the waiting room at the Oracle's apartment, where Neo is introduced to the "Potentials." The screenplay describes the waiting room as "at once like a Buddhist temple and a kindergarten class." One of the children, clad in the garb of a Buddhist monk, explains to Neo the nature of ultimate reality: "There is no spoon." One cannot help wondering if this dictum only holds within the Matrix or if there is in fact "no spoon" even in the real world beyond it.

35. Samyutta-nikaya IV, 54. In Edward Conze, ed. *Buddhist Texts Through the Ages* (New York: Philosophical Library, 1954), p. 91.

36. Samyutta-nikaya II, 64-65. Ibid.

37. The entire process depends upon human ignorance, so that almost all who are born into the Matrix are doomed to be born, to die, and to re-enter the cycle again. When asked about the film's depiction of the liquefaction of humans, the Wachowskis reply that this black ooze is "what they feed the people in the pods, the dead people are liquefied and fed to the living people in the pods." Tongue in Buddhist cheek, the brothers explain this re-embodiment: "Always recycle! It's a statement on recycling." (Wachowski Chat) Even in the "real world" beyond the Matrix, the human plight is depicted as a relative and inter-dependent cycle of birth, death, and "recycling."

38. (Ed. Note: This clip can be viewed [here](#). (Hit your back button to return to this essay.))

39. This dialogue also points to the "reality" (or the "Matrix") which

we ourselves inhabit. In our world, and in the world of Joe Pantoliano, he is an actor. Therefore, the world of which both the actor Joe Pantoliano and we are now a part may be seen as the "Matrix" into which he has been successfully re-inserted, and thus the film itself may be seen as a part of the software program of our own "Matrix." The argument, of course, is seductively circular.

40. Take, for example, this quote from the Sabbasava-sutta: "A bhikku [monk], considering wisely, lives with his eyes restrained . . . Considering wisely, he lives with his ears restrained . . . with his nose restrained . . . with his tongue . . . with his body . . . with his mind restrained . . . a bhikku, considering wisely, makes use of his robes -- only to keep off cold, to keep off heat . . . and to cover himself decently. Considering wisely, he makes use of food ? neither for pleasure nor for excess . . . but only to support and sustain this body . . ." (Quoted in Rahula 103).

41. James Ford has argued that the film embodies in particular the Yogacara school of Buddhism. Instead of pointing to that which is absolutely different than the world as nirvana, Yogacarins point to the world itself, and through the processes enacted in meditation, come to the realization that "all things and thought are but Mind-only. The basis of all our illusions consists in that we regard the objectifications of our own mind as a world independent of that mind, which is really its source and substance" (Edward Conze, *Buddhism*. New York: Philosophical Library, 1959), p. 167. The Matrix exists only in the minds of the human beings which inhabit it, so that in The Matrix, as in Yogacara, "The external world is really Mind itself" (p. 168). Yet a problem arises when one realizes that for the Yogacara school, the Mind is the ultimate reality, and therefore samsara and nirvana become identified. By contrast, the film insists on a distinction between samsara (the Matrix) and nirvana (that which lies beyond it). Because The Matrix maintains a duality between the Matrix and the realm beyond it, Yogacara is of limited help in making sense of the Buddhist elements in the film, nor is it helpful in supporting the idea that beyond the Matrix and beyond the Nebuchadnezzar there is an ultimate reality not yet realized by humans (see note 4).

42. According to Theravada teachings, arhat ("Worthy One") is a title applied to those who achieve enlightenment. Because, according to Theravada beliefs, enlightenment can only be achieved through individual effort, an arhat is of limited aid in helping those not yet enlightened and so would not necessarily choose to re-enter samsara to aid others still enmeshed within it.

43. Rahula, p. 2.

44. Quoted in Rahula, 135.

45. Quoted in Rahula, 133.

46. A bodhisattva is one who postpones final entry into nirvana and willingly re-enters or remains in samsara in order to guide others along the path to enlightenment. The Buddha's compassion serves as their primary model for Mahayana Buddhists, since they point out that he too remained in samsara in order to help others achieve enlightenment through his teachings and example.

47. The screenplay describes Neo as "floating in a womb-red amnion" in the power plant.

48. In the screenplay, Trinity does not kiss him but instead "pounds on his chest," precipitating his resuscitation. The screenplay states directly: "It is a miracle." This fourth "life" can be viewed as the one to which the Oracle refers in her predictions that Neo was "waiting for something" and that he might be ready in his "next life, maybe." This certainly appears to be the case, since Neo rises from the dead and defeats the Agents.

49. These four "lives" suggest that Neo is nothing other than "the One" foretold by the oracle, the reincarnation of the first "enlightened one," or Buddha, who "had the ability to change whatever he wanted, to remake the Matrix as he saw fit." Buddhist teaching allows that those who have been enlightened are endowed with magical powers, since they recognize the world as illusory and so can manipulate it at will. Yet supernatural powers are incidental to the primary goal, which is explained in the very first sermon spoken by the Buddha: "The Noble Truth of the cessation of suffering is this: It is the complete cessation of that very thirst, giving it up, renouncing it, emancipating oneself from it, detaching oneself from it"(Dhammacakkappavattana-sutta. Quoted in Rahula, 93.)

50. Buddhacarita 1:65. E. B. Cowell, trans., Buddhist Mahayana Texts, Sacred Books of the East, vol. 49 (Oxford: Oxford University Press, 1894).

51. See, for example, in the Dhammapada: "Of death are all afraid. Having made oneself the example, one should neither slay nor cause to slay" (Verse 129) (Dhammapada, trans. John Ross Carter and Mahinda Palihawadana. New York: Oxford University Press, 1987), p. 35.

52. The idea that violence as salvific is made explicit by the writers.

Whereas they could have chosen to present the "deaths" of the Agents as of the same illusory quality as other elements within the software program, instead, they choose to depict actual humans really dying through the inhabitation of their "bodies" by the Agents. This addition is completely unnecessary to the overall plot line; indeed, the "violence" which takes place in the Hotel could still be portrayed, with the reassuring belief that any "deaths" which occur there are simply computer blips. The fact that the writers so purposefully insist that actual human beings die (i.e. die also within the power plant) while serving as involuntary "vessels" for the Agents strongly argues for The Matrix's direct association of violence with the knowledge required for salvation.

53. See the article by Bryan P. Stone, "Religion and Violence in Popular Film," JRF Vol. 3, no. 1.

54. When asked whether this irony was intentional, the Wachowskis reply abruptly but enthusiastically "Yes!" (Wachowski chat).

55. This is especially true in the "red pill / blue pill" scene where Neo first meets Morpheus, and Neo is reflected differently in each lens of Morpheus's glasses. The Wachowskis note that one reflection represents Thomas Anderson, and one represents Neo (Wachowski chat).

56. A viewer asked the pertinent question of the Wachowskis: "Do you believe that our world is in some way similar to The Matrix, that there is a larger world outside of this existence?" They replied: "That is a larger question than you actually might think. We think the most important sort of fiction attempts to answer some of the big questions. One of the things that we had talked about when we first had the idea of The Matrix was an idea that I believe philosophy and religion and mathematics all try to answer. Which is, a reconciling between a natural world and another world that is perceived by our intellect" (Wachowski chat).

| 10217|2003-11-04 13:32:17|M. Washington|Misplaced cultural snobbery?|

A selective review of: Beryl Midant-Reynes, *The Prehistory of Egypt from the first Egyptians to the first pharaohs*, (Blackwell Publishers, London, 2000).

Midant-Reynes says some curious things. On the one hand, she writes: Although The most appropriate term with which to encapsulate the fourth millennium BC, in the section of the Nile Valley between the Mediterranean and the First Cataract, is one that makes reference to the astonishing pharaonic explosion that took place in c. 3000 BC. It was during this relatively short period that all the cultural elements that had gradually been accumulated in the earlier periods finally began to gel together, forming the raw material from which Egyptian civilization was to be fashioned. Although new ingredients sometimes in large quantities would undoubtedly be added to the basic cultural recipe, no substitute would ever be found for the original formula. (p. 169).

So, it is clear that the peoples who lived to the south while Egypt was still immersed in water between 12,000 and 8,000 BC were the creators of that culture and moved slowly northward as the ice age post-glacial flooding subsided over the coming millennia. Its clear. Yet, she produces magic out of thin air and suddenly plays dumb, so it seems to me, when she writes: It is therefore with a certain degree of circumspection that modern humans, emerging from UNKNOWN STOCK, first appeared and established themselves along the Nile Valley. (p. 66). Unknown? What is not known? They were not trick-or-treaters with Halloween masks and bags full of candy and ginger snaps who appeared from nowhere, suddenly became ingenious, and decided to stay. We all know clearly who they were. And so does B. Midant-Reynes.

Her thinking is non-sequitor. She goes south and on a button, turns north with all the logic of a person who would attempt to go to New York from New Jersey (as NY is somewhat north to NJ), but turns in the direction of Florida expecting to go to New York with a car full of friends.

When one reads elsewhere, however, there is evidence that it is not logic that is operating but some misplaced sense of smug aloofness: The Predynastic Egyptians developed a cultural diversity that allowed them to forge ahead, in contrast to the Neolithic populations of the Sahara and the Sudan, thus enabling them eventually to begin to deal as equals with the dazzling civilizations of the Near and Middle East. (p. 152). Dazzling? Who is doing the dazzling? If I am reading this correctly, she, without saying it clearly, is implying that Europeans developed the Mesopotamia that was contemporaneous with the founding of Egypt. She is all together missing the fact that the European populations didnt begin to enter Egypt until much later.

Let her be smug but let her smugness rest on the realization that these dazzling civilizations of the Near and Middle East were African in inspiration that incursive Europeans imitated.

Perhaps I am wrong and she is not deluding herself and spoofing the willing Western reading public. If she is praising these Near and Middle Easterners with the knowledge that at that historical time-period they are African in origination -- and not a hybrid of some non-existent race and thus non-African -- then I indeed applaud her.

Marc Washington

<http://www.cheryll.verypromising.co.uk/html/predynastic.html#IntroPredyn>

The Predynastic saw the introduction of full-time sedentary agriculture and the standardisation of culture throughout Egypt. Tom Phillips (1996) describes it as one of the worlds earliest laboratories of formal experiment.

| 10218|2003-11-04 13:43:28|Emeagwali, Gloria (History)|Re: Hundreds of nice images of Africa and Egypt|

Correction.....of Africa including Egypt.  
GE

-----Original Message-----

**From:** M. Washington [mailto:best@mail.datanet.hu]

**Sent:** Tuesday, November 04, 2003 4:16 PM

**To:** Ta\_Seti

**Subject:** [Ta\_Seti] Hundreds of nice images of Africa and Egypt

<http://www.dogon-lobi.ch/index.html>

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 10219|2003-11-04 17:56:57|Alex van Deelen|Time Commanders - BBC II Mondays 19.45 CET|

If anyone is interested, there is a BBC series that uses computer graphics, gaming and historical analysis to relive ancient battles. Participants have to use the known elements that were at the disposal of one of the commanders to try and relive and win the battle.

Yesterday was a re-enactment of the battle for a Syrian city, by I think Ramses in the 13th century BC.

I don't know how successful it was, because with all the computer graphics, it was still a confusing mess. They also should have relied more on graphics to illuminate the actual map-view events on the battlefield.

Here is next week's listing:

[http://www.bbc.co.uk/bbctwo/listings/programme.shtml?service\\_id=4224&FILENAME=20031110/20031110\\_1845\\_4224\\_33893\\_45](http://www.bbc.co.uk/bbctwo/listings/programme.shtml?service_id=4224&FILENAME=20031110/20031110_1845_4224_33893_45)

Alex

| 10220|2003-11-04 19:44:09|saidis\_aswan\_egy|(no subject)|

The changing face of Saidi women Awad Al Adawy Special to Middle East Times A helpless woman who cannot fight for her rights? Or a heartless, strong woman who makes the real decisions in her household? Egyptian filmmakers have been trying to unveil the character of Saidi (Upper Egyptian) women for half a century, with varying results. "Saidi women were not portrayed in Egyptian cinema until the mid-1940s, starting with the film Duaa Al Karawan (The Call of the Curlew)," said Rafiq Al Saban, a film critic. "With this the Saidi woman was revealed as a strong person who keeps to her culture and traditions." Duaa Al Karawan, the film of the novel by Taha Hussein, directed by Henri Barakat, offers a glimpse into the life of a small Upper Egyptian family, portraying women imprisoned by poverty and tradition. In the film, the family's older daughter works in an engineer's house, and is raped by the engineer. Duty-bound, her uncle kills her in order to keep within the family's traditions. Stubborn and almost inhumanly strong, the girl's younger sister (Faten Hamama) goes to work at the engineer's house too ? in order to avenge her older sister's death. Aghniyat Al Mawt (Song of Death), written by Tawfiq al Hakim, puts a different twist on the strong woman theme. In this film, a mother agrees to kill her son after he refuses to take



the life of the person who killed his father. Saidi mothers, too, can kill to uphold their family's honor. This trend persisted into the 1960s, as the Egyptian movie industry continued to present almost exclusively strong Saidi women. Films like *Dimaa Ala Al Nil* (Blood by the Nile) and *Bahega* (Cheerful), showed tough women who were compassionate enough to love but strong enough to kill. The last 20 years, however, have marked a subtle change in the portrayal of Saidi women. *Al Tawq wa Al Iswira* (The Necklace and the Bracelet), directed by Khairi Bechara and released in 1986, portrays the new generation of Saidi women as trying to liberate themselves from their rural traditions. "These films present true stories about what takes place in society," says Sherihan, an Egyptian actress who has played Saidi women in several Egyptian films, including *Al Tawq wa Al Iswira* and *Araq Al Balah* (Date Wine), directed by Radwan Al Kashif. Among the most famous Egyptian actresses who have played Saidi women are Faten Hamama, Amina Rizq, Zuzu Nabil and Fardous Abdel Hamid. One of the main difficulties they faced, they said, was learning the Saidi accent, and how to pronounce the words. Above all, the actresses have tried to illustrate some of the major problems that Saidi women face, including getting married at a very young age and being mistreated by their husbands.

[http://www.metimes.com/2K/issue2000-26/women/changing\\_face\\_of.htm](http://www.metimes.com/2K/issue2000-26/women/changing_face_of.htm)

\_\_\_\_Notice that the Egyptian film industry uses Lower Egyptians to play Saidi[Upper Egyptians]  
| 10221|2003-11-05 07:36:48|M. Washington|Writing - and Western self-delusion|

I don't recall the text, but somewhere in the corpus of ancient writings including the Pyramid Texts, Coffin Texts, and the Book of the Dead is a conversation between Thoth, the god of writing, and some figure. This figure tells Thoth he does not want his people to learn writing as it will weaken their memories. If we look at the requirements of pre-written society, in their heads, people, to a person, would have to carry around the names, behaviors, and symbolic meanings of hundreds of types of birds, hundreds of types of plants, hundreds of types of animals. Often, astromythology would require that initiates recognize the form, location, and symbolism of upwards of 210 constellations of stars. I read a National Geographic the other day and it carried a tiny blurb in an article on some Oceania tribe where a girl is shown in a picture having created some form with a single piece of string with its ends tied together. This particular form told a story, but this average kid can create over 200 such forms each telling a different story. When singing the tribal history, the sung narrative could typically go on for three days. The story tellers in these so-called primitive tribes, writes Funk and Wagnalls Dictionary of Mythology, can recite over 300 stories off the top of their head.

Those same black kids struggling in schools today in a traditional society would have the same extensive knowledge as their counterparts. There may be a problem with literacy and learning in poorer Afro-American communities. But, they were taken away from the environment people had lived in for a quarter-of-a-million years and uncaringly thrown into a society where what families once did through love or sacred tradition are now carried out half-heartedly by ineffective social laws and programs in a moral society in free-fall.

The priests tell of the Fifth sun, each sun lasting one revolution of the zodiac so the knowledge going back five times as long. Now, the Inca or whoever, also abide by prophesies of the Fifth Sun but they have only been in North America for 1/10<sup>th</sup> the time of the duration of Five Suns. So, one can speculate on who and where observed and passed on knowledge of even the First Sun. Knowledge has been passed on for tens of thousands of years in traditional societies. The written word in many ways didnt add anything new. In any case, Western society has been rabid with pride riding on a feeling that they have a recorded history (Many African societies, of course had various degrees of writing systems in place during the time of the formation of the hieroglyphics. And in Timbuctu were found millions of pages of hidden writings a few years back from antiquity) and the heathen Africans do not. Thus, Western society is superior and Africans are animals.

But, this assumption is ignorant on two levels. First, there were abstract symbols in place recording the information they wished to record. But, the claim that the West has a written system to record history (hence the derivation of the word itself history) and Africans and the primitive world did not (and nor did they on the Russian Steepes). So, it is ignorant on that level. It is further ignorant as you can read any book today on African symbolism and philosophy and hear time, after time, after time that no one understands African symbolism and a simple staff or stool may have so many images carved within that it could take hours, yea, days, to decipher. And so there were multiple ways of recording history.

And while praised as a way to record history, how many American kids do you know that know even American history? So, the system of writing has not been a particularly superior thing to oral history. Then is the aspect of the aesthetic quality of symbols. Linear, abstract symbols representing sounds are often praised to the high heavens as vast improvement over symbol representations standing for the things they resembled. A written falcon stood for a real one. A circle represented the sun that it looked like. But, one can say that abstract writing where arbitrary sounds are connected to symbols is retrogressive and inefficient. Sure, Chinese characters may take longer to remember in alphabetic form than the western alphabet, but along with symbols goes a whole philosophy to life connected to the prehistoric past. Under those terms, there is not a soul who would not say that the symbolic representation is infinitely superior to arbitrary, abstract symbols. In the long run, and all the while while learning, the symbolic is richer.

One may think that it is not necessary to compare Western and traditional cultures but I think it is imperative to undertake comparative analysis. That is because the warlike Kurgan culture spanning the West was evidently itself involved in the bloodiest of wars between the Russian Steepe tribes that they carried southward and worldwide. Theirs was a society based upon the need to be superior to all and evidently, to establish such claims whether they were true or not. To psychologically show superiority to the other tribes and other peoples was necessary, evidently, for their sense of well-being and their sense of normalcy. What that has done to those they have subjugated who have bought into this Im superior youre inferior modus operandi was to indeed feel the West is superior and all the rest of the world inferior.

But, this house of Western superiority is built, nearly brick-by-brick of false claims. And each must be discussed to put an end to this world based on Im superior-youre inferior. For rest-assured, when all is said and done, whites in the quiet of their minds feel they are superior and treat others lesser. And those who are treated lesser, the darker-skinned-toned world, gives deference to the West and Western person when, indeed, all are equal. And showing Western pretense is a necessary prerequisite to getting to a point of normalcy in a world where, having taken things at the barrel of a gun, they otherwise control the resources and wealth of the world. At least one who knows the truth can see the lies and doesnt have to treat the lie like truth.

In this post, I have made the claim that while the Western world has assumed a position of high superiority to the so-called pre-historic, non-white world that did not have a linear alphabet, that the symbolic representation found in every aspect of life from things carved to structures built contained more spirit and meaning and have more value than a system of written communication based upon abstract, linear symbols. Further, that the claim that the written word allowed for history to be recorded was a brash claim made in ignorance of the fact that olden societies keep records of history suitable to their needs through oral tradition and symbolic art. The abstract Western symbol does not have clear monopolistic

advantages over other means of recording things of human value and in a number of ways is inferior to those means used by traditional societies. And people now in or formerly from traditional societies should keep that in mind.

Marc Washington

| 10222|2003-11-05 08:23:00|Manu Ampim|Re: Smugglers caught with Sudan's first fully-preserved, authentic |

Greetings:

Although these two smugglers have been caught and arrested, they were simply following the immoral Euro-American tradition of the past 250 years. The public museums in Western countries are filled with stolen African mummies and other artifacts from classical Africa. I have documented in various museums around the world how "professional" museum officials have brutally mistreated African mummies, as the level of museum insanity is almost beyond belief.

Later this semester, I will be taking a group of my students to the Rosicrucian Museum in San Jose, CA, where they will see the mummy of the ancient Egyptian priest, Usermontu, who was bought in 1971 from a Neiman-Marcus Christmas Catalogue; and in the same "Gallery A" they will see the shocking display of a severed mummified hand with a ring still on one of the fingers. I have written a short review of this museum (see article posted on my website).

Advancing the work,

Prof. Manu Ampim

<http://www.ManuAmpim.com>

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--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" <[best@m...](mailto:best@m...)> wrote:

>

>

href="http://www.canoe.ca/WorldTicker/CANOE-wire.Sudan-Mummy.html"><http://www.canoe.ca/WorldTicker/CANOE-wire.Sudan-Mummy.html>

>

>

> Monday, Nov. 03, 2003

>

> April 12, 2002

> Smugglers caught with Sudan's first fully-preserved, authentic mummy

> KHARTOUM, Sudan (AP) --

> Antiquity smugglers found Sudan's first

> fully-preserved mummy, which belongs to a royal family member of the Cush kingdom.

> But

> they did not profit from their discovery. This week they were arrested

>

> after trying to sell the mummy to a police officer posing as an antiquity dealer, the commercial branch of the police said in a statement.

>

> "This is the most important archaeological discovery of its kind in the

> royal cemetery of Napata," the secretary of the Sudanese Museum, Siddeek

> Mohammed Gism al-Seed, said

> Wednesday.

- > The mummy is believed to be the body of a member of the family of King
- > Taharka, arguably the most famous monarch of the Cush dynasty, which ruled
- > northern Sudan from the 11th to the fourth century BC.
- > For part of that period, the Cush capital was at Napata, whose ruins lie
- > near the modern town of Merowe, 350 kilometres north of Khartoum.
- > "Everything in the mummy is intact, including the hair, the teeth, the skin
- > and the beard," al-Seed told The Associated Press.
- > He said the remarkable preservation stemmed from the extremely skilled
- > mummification as well as the dry desert sand in which the body had been
- > buried.
- > The mummy has been flown to Khartoum and is now in the museum, where
- > experts are examining it to determine its identity, al-Seed said.
- > The police statement said they had been watching the two smugglers since
- > they first appeared in Khartoum in February seeking a buyer for the mummy.
- > The smugglers had recovered the mummy in its grave and were showing
- > photographs to interested parties.
- > They were arrested after the police officer who posed as a buyer had agreed
- > to buy the mummy for 1.5 billion Sudanese pounds (\$586,000 US), the
- > statement said.

| 10223|2003-11-05 10:11:55|Djehuti Sundaka|Aborigines Back UK Bones Panel |

Aborigines back UK bones panel

Australian Aborigines have welcomed a plan to set up a panel to oversee the repatriation of human remains held by British museums and universities.

But they say a wider inquiry is also needed to establish just how the body parts came into the possession of the UK institutions in the first place.

The idea of a panel to investigate and adjudicate on ownership claims comes from the Human Remains Working Group.

Commissioned by UK ministers, the group will report formally on Wednesday.

Campaigners have long pressurised curators to hand over old bones so that they can be buried in their tribal homelands.

#### Rights issue

At issue are the materials - which range from locks of hair to full skeletons - that were taken from foreign countries, largely in the 19th and 20th Centuries, by scientists, explorers and enthusiastic collectors.

It makes us very sad that our people and their spirits are locked up in London  
Rodney Dillon

Researchers say this material has huge value to science even today - providing invaluable information about human origins and evolution, and the spread and development of disease.

But to indigenous groups, the collections are an affront to their customs and they claim many of the artefacts were effectively stolen by colonial explorers and hunters.

The groups say they should have every right - legal and moral - to repossess the material.

"The stolen remains need to be repatriated immediately," Rodney Dillon from the Aboriginal and Torres Strait Islander Commission (Atsic), told BBC News Online.

"Then people need to come clean and say where the stolen remains came from... Just because they bought them doesn't mean to say they weren't stolen."

#### Local mechanisms

The Human Remains Working Group's chairman, Professor Norman Palmer, has outlined his team's key findings to a Commons select committee.

"There is a compelling case for an open, public, objective resolution mechanism by which claims can be heard," he said.

He added that leaders, or elders, from affected communities, and not just direct descendants, should be able to lodge repatriation requests.

A National Human Remains Advisory Panel should be established to

investigate those cases where an institution wanted to retain artefacts or contested a claim, Professor Palmer said.

Evidence from the US and Australia where repatriation legislation has already been introduced suggests such arguments are bound to arise.

Already, one of Professor Palmer's own colleagues has indicated his objections to some of the group's findings.

Sir Neil Chalmers, director of the Natural History Museum in London, has described the proposals for "an elaborate regulatory system" as unworkable and warned the recommendations would lead to the mandatory return of scientifically valuable objects.

Sir Neil wants to see museums left to establish their own mediation mechanisms.

"A change to the law, together with a clear ethical framework for decision-making, would enable us to conduct more open discussions with claimants, which we welcome," he said.

'Our history'

Most of the human remains in UK collections date back beyond 1850; some are tens of thousands of years old. Although much is of UK origin, a great deal does come from abroad.

Several hundred specimens - perhaps a thousand or more - could become the focus for repossession claims from, principally, Australia and the US.

UK legislation as it stands actually prevents repatriation in some circumstances - even in cases where curators are happy to hand over artefacts.

The primary recommendation of the Palmer group is to remove this restriction and make it possible for institutions to make discretionary decisions about specimens in their care.

Even so, it is clear from the US experience - of its Native American Graves Protection and Repatriation Act - that scientific institutions will fight a legal case to retain some specimens.

Dr Robert Foley, director of the Leverhulme Centre for Human Evolutionary Studies, in Cambridge, said: "The scientific study of human remains has played a major role in revealing our history, especially for

peoples and times without writing."

And he added: "We should be learning from skeletons, not reburying them - they are the remains of people still contributing to humanity and its knowledge of itself."

Increased pressure

Scientists say that by applying modern analytical techniques, they can use many old bones to discern patterns of migration in ancient human communities - who lived where, who mixed with whom and when.

The chemistry of the bones will very often record how an individual lived - and died.

Among the remains held at London's Natural History Museum, Mr Dillon said, were the skulls and leg bones of two Aboriginal men who were hunted down and killed by a white expedition in 1900.

Once dead, the men's skins were reportedly boiled off them on the spot, he explained.

"It makes us very sad that our people and their spirits are locked up in London... The museums are not caretakers - they are in charge of stolen remains," the Atsic's Culture, Rights and Justice Committee chairman said.

Atsic members are travelling to London to press their claims later this month.

Story from BBC NEWS:

<http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/3241369.stm>

Published: 2003/11/05 04:54:27 GMT

BBC MMIII

| 10224|2003-11-05 10:27:41|cristofori whitakara|Re: Aborigines Back UK Bones Panel|  
i strongly diasgree when white people say OUR ancestors when just one of those Koori bones is  
someones real grandfather.....

***Djehuti Sundaka*** wrote:

Aborigines back UK bones panel

Australian Aborigines have welcomed a plan to set up a panel to oversee the repatriation of human remains held by British museums and universities.

But they say a wider inquiry is also needed to establish just how the body parts came into the possession of the UK institutions in the first place.

The idea of a panel to investigate and adjudicate on ownership claims comes from the Human Remains Working Group.

Commissioned by UK ministers, the group will report formally on Wednesday.

Campaigners have long pressurised curators to hand over old bones so that they can be buried in their tribal homelands.

#### Rights issue

At issue are the materials - which range from locks of hair to full skeletons - that were taken from foreign countries, largely in the 19th and 20th Centuries, by scientists, explorers and enthusiastic collectors.

It makes us very sad that our people and their spirits are locked up in London  
Rodney Dillon

Researchers say this material has huge value to science even today - providing invaluable information about human origins and evolution, and the spread and development of disease.

But to indigenous groups, the collections are an affront to their customs and they claim many of the artefacts were effectively stolen by colonial explorers and hunters.

The groups say they should have every right - legal and moral - to repossess the material.

"The stolen remains need to be repatriated immediately," Rodney Dillon from the Aboriginal and Torres Strait Islander Commission (Atsic), told BBC News Online.

"Then people need to come clean and say where the stolen remains came from... Just because they bought them doesn't mean to say they weren't stolen."

#### Local mechanisms

The Human Remains Working Group's chairman, Professor Norman Palmer, has outlined his team's key findings to a Commons select committee.

"There is a compelling case for an open, public, objective resolution



mechanism by which claims can be heard," he said.

He added that leaders, or elders, from affected communities, and not just direct descendants, should be able to lodge repatriation requests.

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? BBC MMIII

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| 10225|2003-11-05 11:59:10|cristofori whitakara|Re: Jews in Africa, Part II - Ancient Black African Relations|

read From Babylon To Timbuktu by Rudolph R. Windsor

**IMJs@webtv.net** wrote:

To anyone interested,

I was doing some research on musical instruments and music history in Africa when I came across this page.

Now I know there were/are cultural crossroads crisscrossing Africa, but  
damnit if this page isn't heaping allot of props on the Jews (or whoever they are) for 'gifting' ['poor dumb Africans'] w/ such things as knowledge of their instruments... Although allot of it is challenged by some visitors comments, how much of this stuff has anybody else run into.

<http://www.hebrewhistory.org/factpapers/africa19-II.html>

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<http://www.hebrewhistory.org/factpapers/africa19-II.html>

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| 10226|2003-11-05 12:24:27|alberto34482@yahoo.com|Etruscan Demons, Monsters Unearthed |  
Etruscan Demons, Monsters Unearthed

Rossella Lorenzi, Discovery News

Nov. 5, 2003 - Etruscan art, made of strange demons and monsters, is emerging in a Tuscan village, in what could be one of the most important discoveries of recent times, according to scholars who have seen the paintings.

Lurking on the left wall of a 4th century B.C. tomb, the exceptionally preserved monsters have been unearthed during the ongoing excavation of the Pianacce necropolis in Sarteano, a village 50 miles from Siena, Italy.

"So far we have found some scenes of banquets, snake-like monsters, demons, a hyppocampus and a sarcophagus broken in many fragments,

probably by tomb robbers. We are confident to find more art as the digging goes on," archaeologist Alessandra Minetti told Discovery News.

One of Europe's most mysterious people, the Etruscans forged Italy's most sophisticated civilization before the Romans. They rose from Italian prehistory around 900 B.C. and dominated most of the country for about five centuries.

Yet mystery shrouds their history. First defeated by the Romans in the 4th century B.C., in 90 B.C., after centuries of decline, the Etruscans became Roman citizens. They left no literature to record their culture - few traces of their puzzling, non-Indo-European language survive. Only the richly decorated tombs they left behind provide a glimpse into their world.

"The newly excavated tomb belonged to a rich family, and shows that Sarteano wasn't just a countryside village, but a politically important center," Minetti said.

Vividly colored, the scenes in the tomb reflect a sinister change in the Etruscan concept of death. A fun loving and sensuous people, on the verge of decline they adopted the Greek vision of a demon-infested underworld.

"The figure with red hair is surely a death demon of some kind. This is confirmed by the black figure at her side, used by the Etruscans to characterize demons," chief archaeologist Mario Iozzo, director of the Center for Conservation in Florence and Chiusi's Archaeological Museum, told Discovery News.

With a chariot driven by gryphons, the demonic figure has probably come to hurry the soul of the deceased to the Underworld. Scholars are not sure whether the figure is Charu (Charon), normally shown as a bearded man with ruddy skin, the female Vanth, usually winged, or a totally unknown demon. They hope to find more clues as the digging continues.

Other paintings in the burial chamber are celebratory, showing joyful people banqueting - a scene more in tone with the spontaneity of the early Etruscan art.

Scholars are intrigued. "From what I can see, I can state that the painting is of exceptional quality, indeed a masterpiece of the late Etruscan style," Michael Padgett, curator of ancient art at Princeton University Art Museum, told Discovery News.

< news main

<http://dsc.discovery.com/news/briefs/20031103/etruscan.html>

| 10227|2003-11-05 12:49:15|M. Washington|Stone Tool And Bone Find Earliest Ever Excavated|

Stone Tool And Bone Find Earliest Ever Excavated

Michael Rogers, an assistant professor of anthropology at Southern

Connecticut State University, has discovered the earliest direct evidence of stone tool manufacture and use in a controlled setting, in an excavation in Gona, Ethiopia. Rogers and his research team date the tools they found to 2.6 million years old. An article reporting their findings was published in the September 2003 issue of the Journal of Human Evolution.

Three years ago, Rogers was in Ethiopia working on a paleoanthropological research project in Gona, in an area that hadn't been looked at before. He found a few flakes-tools that are pieces of stone chipped off of a larger stone-and began digging with a crew of experienced excavators. What they eventually discovered is a significant development in the field of paleoanthropology: the earliest stone tools and animal bones at the same site, clearly associated with each other, indicating early humans' use of tools to provide food for themselves.

"This is the earliest site that really documents the two together," says Rogers, adding, "There's no question that they are associated with each other. Our ancestors were using the artifacts to process animal parts, which probably shows that humans were expanding their diets to include animals and were no longer largely vegetarians-they were becoming at least partly carnivorous."

At the time of the discovery, Rogers was part of an international research team, the Gona Paleoanthropological Research Project, led by Sileshi Semaw, Ph.D., an Ethiopian anthropologist working at CRAFT Research Center, Indiana University. Gona is in Ethiopia's Awash Valley, nearly at sea level. This area was already known to have the earliest stone tools, and is adjacent to Hadar, where "Lucy," probably the most famous hominid fossil yet to be discovered, was found in 1974.

Researchers on the Gona Project have found cutmarked bones before, says Rogers, but not in a controlled setting. The setting where he and his group made their discovery is an excavation area that is four meters wide by one meter deep. Several hundred artifacts were found in this area. "If this was the earliest site in the world, we expected things to be crude, but the tools appear to have been well made," says Rogers. The tools they found "are incredibly fresh for their age," he adds. "The condition of the site, for its age, is shocking."

Rogers says the site is on the bank of a river and at one time was probably covered over when the river flooded and hasn't been touched since. "This site is in pristine condition," he says. "We know it hasn't been moved." The materials the researchers found are being kept at the National Museum of Ethiopia in Addis Ababa.

Rogers and his colleagues found at the site diverse types of stone, indicating that the toolmakers were discriminating about the materials they chose to use. "Our ancestors had to know what kind of rock flakes the best," says Rogers. "They chose only the rarest kinds of cobbles from the ancient stream bed nearby for their 'flake-ability.' They were being very selective."

Rogers says that the group's find shows the start of something that hasn't yet stopped: human beings' use of technology. "You can trace our technology use way back," he says. "These stone tools show that our human ancestors were capable of creating something completely new and that they had an insight about what they were creating."

In his anthropology classes, Rogers shows his students how flaking works, and then has them give it a try. To do it, one holds the core stone in one

hand and a smaller stone in the other, and then hits the smaller stone against the core, with the goal of flaking pieces off. It's not easy to do well, Rogers points out, so the earliest toolmakers must have had some kind of skill. "You have to make a glancing blow, at the right angle and with the right force. It requires good eye-hand coordination. And you have to choose the right kind of stone. All of this was abundantly evident at the site."

In the field of the earliest archaeology, Rogers says, "everything is in Africa--there is nothing older anywhere else. People say it all the time: Africa is the cradle of humankind."

Editor's Note: The original news release can be found here.

This story has been adapted from a news release issued by Southern Connecticut State University.

<http://www.sciencedaily.com/releases/2003/11/031105065322.htm>

Did early humans use toothpicks?

Wednesday, November 5, 2003 Posted: 1803 GMT ( 2:03 AM HKT)

LONDON, England (Reuters) -- A U.S. scientist may have settled a conundrum that could have widespread implications about the customs, diet and oral health of early humans -- did they use toothpicks?

Curved grooves on the roots of teeth from ancient hominids suggest they were indeed concerned about dental hygiene and used implements to pick their teeth.

But critics of the hypothesis have pointed out that modern humans who regularly use toothpicks do not have similar grooves.

Leslea Hlusko, a palaeontologist at the University of Illinois at Urbana-Champaign, believes grass stalks were used as toothpicks by early humans and made the distinctive dental grooves.

"Unlike wood, grass contains large numbers of hard, abrasive silica particles. This may explain the grooves seen on ancient teeth," New Scientist magazine said on Wednesday.

To prove the point, Hlusko ground a piece of grass along a tooth from a baboon and also on a human tooth.

"In both, the grass left marks almost identical to those seen in scanning electron microscopic images of early hominid teeth," the magazine said. Dental grooves have been found on fossil teeth dating back 1.8 million years. If it was made by toothpicks it could qualify as the oldest human custom yet recorded, according to New Scientist.

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<http://edition.cnn.com/2003/TECH/science/11/05/toothpicks.prehistoric.reut/index>.

| 10228|2003-11-05 13:48:45|Alex van Deelen|Re: The Changing Face Of Saidi Women|  
Message: 2  
Date: Wed, 05 Nov 2003 03:43:58 -0000  
From: "saidis\_aswan\_egy" <[saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com)>  
Subject: (unknown)

> The changing face of Saidi women Awad Al Adawy Special to  
> Middle East Times A helpless woman who cannot fight for her rights?  
> Or a heartless, strong woman who makes the real decisions in her  
> household?

Sounds rather familiar. But then, the dominant culture always finds it easier to examine it's own faults when projected on the non-dominant culture.

You could almost replace "Saidi" with "hip-hop".

Alex

| 10229|2003-11-05 17:40:14|duron chavis|Reminder for Nubian Soul|





Hi ta\_seti@yahoogroups.com,

This is your reminder for **Nubian Soul** on **Fri. Nov. 7.**

Your current reply is **Not Yet Responded.**

[View the invite](#) to change your RSVP, print maps & driving directions and access event details.

Cheers,  
The Evite Team



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| 10230|2003-11-06 02:49:28|loic\_e\_bertrand|Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient |

Hi Marc and sorry for the delay,

First I would like to point out that I am not an archaeologist myself, being more on the biophysical side. I then rely on discussions with colleagues and publications.

These persons, maybe reading messages on this newsgroup, could give you a different answer.

As far as I know, works on mummy hairs are quite scarce. You can find an (unsorted)

bibliographic list on my webpage:

<http://loicbertrand.free.fr/bibliographie.html>

The list is long, but just a few deal with the analysis of ancient samples.

Within this

list, you will not find reference to the analysis of predynastic samples.

Lots of references can also be found in books like:

A. Cockburn, R. A. Barraco, W. H. Peck, and T. A. Reyman. Mummies, diseases and

ancient cultures, Cambridge University Press, 1998.

Moreover, I would like to add 2 points:

- I must say that I am very cautious about any analysis on ancient hairs. In our case, I

think we were lucky in finding interesting information. Degradation, contamination...

are real threat for the interpretation of element contents and modification on the

long-run.

- Most of the analyses we performed use very recent X-ray techniques that enabled

us to describe precisely the samples we add. The work of previous researchers was

made far more difficult without access to these tools.

Hope it answers your question,

Loïc

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Comment here on letter below. Hi Loïc As your interest is in hair types, I'

> m curious. Are there any well-researched, unbiased books on specimen of hair

> from the predynastic period? I've heard, for instance, that a number of t=

he

> predynastic grave sites preserved strands of hair. Is that true to your

> understanding? What can be objectively said about such hair if it indeed

> exists?

>

>

> Thanks,

>

>

> Marc Washington

>

>

>

> -----Original Message-----

> From: loic\_e\_bertrand [mailto:loic\_e\_bertrand@y...]

> Sent: Friday, October 24, 2003 10:10 AM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Abstract:: Microbeam synchrotron imaging of hairs

> from Ancient Egyptia

>

> Hi,

>

> Thank you for your interest about the work we have been doing in the Cent=

re=

> de

> recherche et de restauration des muséums de France (Louvre museum, Paris).=

>

> The work related in this article deals with hairs coming from two late pe=

ri=

> od

> mummies. We have been using synchrotron methods (i.e. very powerful X-ray=

a=

> nd

> infrared techniques) to analyze them. One of the great advantage of these=

t=

> echniques

> is that you can work with a very fine beam (around 1/100 of the hair diam=

et=

> er).

>

> You can then observe:

> - where are the different chemical elements located

> - how well the hair is structured

> - how hair surface differs from the bulk part (cortex)

> - ...

>

> These techniques are fairly recent and it was one of the very first times=

i=

> t could be

> performed on ancient hairs.

>

> Coming back to our samples. We came to several interesting conclusions:

>

> 1 - The overall structure of these samples (i.e. the organization of the =

ke=

> ratin

> molecules which makes the fiber) is very well preserved. In my opinion, t=

hi=

> s is very

> interesting because it gives some insight on the way protein materials ar=

e =

> preserved

> on the long run. To say it differently, if conserved in an appropriate en=

vi=

> ronment,

> biological tissues can be preserved to its finer details (from the atomic=

d=

> istance to the

> millimeter).

>

> 2 - We could nevertheless observe some degradation of the keratin structu=

re=

> on the

> near surface. This is the point you raise. Note that we do not discuss ab=

ou=

> t melanin.

> We tend to think that it could be the very start of a slow decay process,=

i=

> nitiated by

> some changes in the organization of surface keratin.

>

> 3 - We looked at the element content and found that there repartition is =

no=

> t

> homogenous at all in the hair section. Of course it is very difficult to =

be=

> sure where

> these elements come from, but until now it was even worse because you cou=

ld=

> not

> say where they were in the hair: dust at the surface, in the external layer=  
> s, right in the  
> middle... Now we can try to understand how and when these elements  
> penetrated the hair fiber. Actually, we found a great similarity between =  
th=  
> e elements  
> we found and those we could expect from mummification or cosmetic treatment=  
nt=  
> s.  
>  
> Do not hesitate to ask for more details,  
>  
> Loïc BERTRAND  
>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:  
>>>  
>>> Hey Paul,  
>>>  
>>> I need a translation on this article. Is this piece trying to say  
>> that  
>>> the outward appearance of mummy hair has a lot to do with the  
>> chemicals  
>>> used in the cosmetics and mummification process?  
>>  
>> Yes, there was damage to the keratin bonds near the surface of the  
>> hair which they seem to blame on the mummification process.  
>>  
>> This would have compromised the melanin to oxidation and possibly  
>> also could have resulted in straightening of the hair, although I  
>> don't know if the authors have any comments in this regard.  
>>  
>> Note that this study involved only two late period mummies.  
>>  
>> Regards,  
>> Paul Kekai Manansala  
>>  
>>  
>>  
>>  
>>  
>>

> > > -----  
> > >  
> > >  
> > > << Subject:  
> > > Abstract:: Microbeam synchrotron imaging of hairs from Ancient  
> > Egyptian  
> > > mummies  
> > > J Synchrotron Radiat. 2003 Sep 1;10(Pt 5):387-92. Microbeam  
> > synchrotron  
> > > imaging of hairs from Ancient Egyptian mummies. Bertrand L, Doucet  
> > J,  
> > > Dumas P, Simionovici A, Tsoucaris G, Walter P. Centre de Recherche  
> > et de  
> > > Restauration des Musees de France, UMR 171 du CNRS, 6 Rue des  
> > Pyramides,  
> > > Paris, France. Developments in microfocus synchrotron techniques  
> > have  
> > > led to new results regarding the long-term alteration of  
> > archaeological  
> > > samples of biological origin. Here, ancient hair samples from two  
> > > Egyptian mummies have been analyzed using a conjunction of  
> > structural  
> > > and elemental synchrotron methods. In this favored context of  
> > > conservation, structural analysis revealed a remarkable  
> > preservation of  
> > > keratin supramolecular organization at any observed length scale.  
> > Bulk  
> > > keratin structure has therefore not been modified significantly  
> > over  
> > > 2000 years. However, infrared spectroscopy indicated a partial  
> > > disorganization of keratins close to the hair surface through  
> > > polypeptide bond breakage. Elemental mapping showed a strongly  
> > > heterogeneous distribution which can be related to mummification  
> > and  
> > > cosmetic treatments.  
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> 06:HM/A=1706996/R=0/SIG=11p5b9ris/\*[http://www.ediets.com/](http://www.ediets.com/start.cfm?code=3050)  
start.cfm?code=3050

> 9&media=atkins>

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> <<http://docs.yahoo.com/info/terms/>> .

| 10231|2003-11-06 04:38:48|M. Washington|Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient |

Hello Loic. As they say, better late than never, and you do bring up some interesting things that help a lay person understand a few more of the issues involved. You mention degradation and interpretation, for instance. For me, those two things ring a bell as obstacles to getting at what an organic thing was that's been studied. Hope to be posted about this and other related things you're doing.

Thanks,

Marc

-----Original Message-----

**From:** loic\_e\_bertrand [mailto:loic\_e\_bertrand@yahoo.fr]

**Sent:** Thursday, November 06, 2003 4:49 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient Egyptia

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> m curious. Are there any well-researched, unbiased books on specimen of h=

air

> from the predynastic period? I've heard, for instance, that a number of t=

he

> predynastic grave sites preserved strands of hair. Is that true to your

> understanding? What can be objectively said about such hair if it indeed

> exists?

>

>

> Thanks,

>

>

> Marc Washington

>

>



```

>
> -----Original Message-----
> From: loic_e_bertrand [mailto:loic_e_bertrand@y...]
> Sent: Friday, October 24, 2003 10:10 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Abstract:: Microbeam synchrotron imaging of
hairs
> from Ancient Egyptia
>
> Hi,
>
> Thank you for your interest about the work we have been doing in the
Cent=
re=
> de
> recherche et de restauration des musées de France (Louvre museum,
Paris).=

>
> The work related in this article deals with hairs coming from two late
pe=
ri=
> od
> mummies. We have been using synchrotron methods (i.e. very powerful
X-ray=
a=
> nd
> infrared techniques) to analyze them. One of the great advantage of
these=
t=
> echniques
> is that you can work with a very fine beam (around 1/100 of the hair
diam=
et=
> er).
>
> You can then observe:
> - where are the different chemical elements located
> - how well the hair is structured
> - how hair surface differs from the bulk part (cortex)
> - ...
>
> These techniques are fairly recent and it was one of the very first
times=
i=
> t could be
> performed on ancient hairs.
>
> Coming back to our samples. We came to several interesting
conclusions:
>
> 1 - The overall structure of these samples (i.e. the organization of
the =
ke=
> ratin
> molecules which makes the fiber) is very well preserved. In my

```

```

opinion, t=
hi=
> s is very
> interesting because it gives some insight on the way protein materials
ar=
e =
> preserved
> on the long run. To say it differently, if conserved in an appropriate
en=
vi=
> ronment,
> biological tissues can be preserved to its finer details (from the
atomic=
d=
> instance to the
> millimeter).
>
> 2 - We could nevertheless observe some degradation of the keratin
structu=
re=
> on the
> near surface. This is the point you raise. Note that we do not discuss
ab=
ou=
> t melanin.
> We tend to think that it could be the very start of a slow decay
process,=
i=
> nitiated by
> some changes in the organization of surface keratin.
>
> 3 - We looked at the element content and found that there repartition
is =
no=
> t
> homogenous at all in the hair section. Of course it is very difficult
to =
be=
> sure where
> these elements come from, but until now it was even worse because you
cou=
ld=
> not
> say where they were in the hair: dust at the surface, in the external
lay=
er=
> s, right in the
> middle... Now we can try to understand how and when these elements
> penetrated the hair fiber. Actually, we found a great similarity
between =
th=
> e elements
> we found and those we could expect from mummification or cosmetic
treatme=
nt=
> s.
>

```

```

> Do not hesitate to ask for more details,
>
> Loïc BERTRAND
>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
> > --- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:
> > >
> > > Hey Paul,
> > >
> > > I need a translation on this article. Is this piece trying
to say
> > that
> > > the outward appearance of mummy hair has allot to do with
the
> > chemicals
> > > used in the cosmetics and mummification process?
> >
> > Yes, there was damage to the keratin bonds near the surface of
the
> > hair which they seem to blame on the mummification process.
> >
> > This would have compromised the melanin to oxidation and possibly
> > also could have resulted in straightening of the hair, although I
> > don't know if the authors have any comments in this regard.
> >
> > Note that this study involved only two late period mummies.
> >
> > Regards,
> > Paul Kekai Manansala
> >
> >
> >
> >
> > > -----
> > >
> > >
> > > <<
Subject:
> > > Abstract:: Microbeam synchrotron imaging of hairs from
Ancient
> > Egyptian
> > > mummies
> > > J Synchrotron Radiat. 2003 Sep 1;10(Pt 5):387-92. Microbeam
> > synchrotron
> > > imaging of hairs from Ancient Egyptian mummies. Bertrand L,
Doucet
> > J,
> > > Dumas P, Simionovici A, Tsoucaris G, Walter P. Centre de
Recherche
> > et de
> > > Restauration des Musees de France, UMR 171 du CNRS, 6 Rue

```

des  
> > Pyramides,  
> > > Paris, France. Developments in microfocus synchrotron  
techniques  
> > have  
> > > led to new results regarding the long-term alteration of  
> > archaeological  
> > > samples of biological origin. Here, ancient hair samples  
from two  
> > > Egyptian mummies have been analyzed using a conjunction of  
> > structural  
> > > and elemental synchrotron methods. In this favored context  
of  
> > > conservation, structural analysis revealed a remarkable  
> > preservation of  
> > > keratin supramolecular organization at any observed length  
scale.  
> > Bulk  
> > > keratin structure has therefore not been modified  
significantly  
> > over  
> > > 2000 years. However, infrared spectroscopy indicated a  
partial  
> > > disorganization of keratins close to the hair surface  
through  
> > > polypeptide bond breakage. Elemental mapping showed a  
strongly  
> > > heterogeneous distribution which can be related to  
mummification  
> > and  
> > > cosmetic treatments.  
>  
>  
>  
>  
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> 06:HM/A=1706996/R=0/SIG=11p5b9ris/\*<http://www.ediets.com/>  
  
start.cfm?code=3050  
> 9&media=atkins>  
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| 10232|2003-11-06 06:38:16|bella\_mechante|Re: The Changing Face Of Saidi Women|  
What saidis\_aswan\_egypt mentioned about the women who portray  
the "Strong Saidi Woman" in Egyptian films made me smile. So much for  
the integration of a specific group into the national consciousness.  
Apparently, it's a gradual process. Acceptance of the general idea  
(that Saidi women exist) comes first. They'll probably get to using  
actual Saidi actresses eventually. We hope.

I shake my head and laugh in recognition of the fact that we all do  
the same thing at one time or another (whether or not we're willing  
to admit it).  
| 10233|2003-11-06 10:42:11|loic\_e\_bertrand|Re: Abstract:: Microbeam synchrotron imaging of  
hairs from Ancient |  
Hi again Marc,

I find that this part of my work, dealing with long-term alteration, degrad=  
ation,  
"contamination"... of biological remains is truly interesting. Actually, yo=  
u have a whole  
scientific domain (often related to as "taphonomy") that deals with these i=  
ssues.

My main interest is currently to (try to) address questions related to pres=  
ervation  
mechanisms, such as:  
- how biological materials such as hair, skin, bone, teeth are evolving on =  
a period of  
time of several thousand years in a definite environment?  
- is there a relationship between structure (at the level of the molecule) =  
and  
preservation?  
- what kind of additional information can new technologies (new X-ray, ion =  
beam...  
techniques) give us?  
- I am also starting to work on another preservation process, called minera=  
lization, and  
which enable us to study Gallo-Roman and Celt textiles, preserved in enviro=  
nment far

more humid and "agressive" than the dry Egyptian atmosphere.

What is very striking at first sight when you work on mummies is "how well"= they are preserved. I must say that I try to look at things from another point of view and to say "OK, these bodies are \*visually\* fantastically well preserved, but what happens at lower length scales?"

Lo □br>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Hello Loic. As they say, better late than never, and you do bring up some=

> interesting things that help a lay person understand a few more of the  
> issues involved. You mention degradation and interpretation, for instance=

.

> For me, those two things ring a bell as obstacles to getting at what an  
> organic thing was that's being studied. Hope to be posted about this and  
> other related things you're doing.

>

> Thanks,

>

> Marc

| 10234|2003-11-06 13:14:22|D. McIntyre|Job: African/African American Director Sought|

I received this in a forwarded email. Please do not contact me.

Contact the University of Massachusetts referenced below. I'm just reposting this information.

--> Deidra

Director, African & African American Studies Program

The University of Massachusetts Dartmouth invites applications for the position of Director of African & African American Studies program. The program offers an interdisciplinary minor that draws courses from the social sciences, humanities and the arts. The starting date is September 1, 2004. Interested candidates must be at the rank of Senior Assistant to Associate professor. This is a tenure track position; the candidate's tenure home will be determined by his or her academic background. She or he will be expected to teach, produce scholarly research, provide service to the University and to region, and provide

leadership to a growing interdisciplinary program. The University of Massachusetts Dartmouth is located one hour south of Boston and midway between Cape Cod and Providence, Rhode Island.

The position is contingent on funding. The review of applications will begin December 1 2003 and continue until the position is filled. Candidates are invited to submit a letter of interest describing their teaching and research interests and experiences, cv, names and contact information for 3 references. Please, address applications to: African & African American Studies Search, University of Massachusetts Dartmouth, c/o Lew Kamm, Associate Dean, College of Arts & Sciences Dean's Office, 285 Old Westport Road, North Dartmouth, MA 02747-2300.

#### Other Outlets Besides the Chronicle

H-Net  
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American Political Science Personnel Newsletter  
475 Riverside Drive, Suite 1274 New York, NY 10115-0012  
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(212) 870-2500 American Political Science Association  
[academic.uofs.edu/departments/ocs/nl-polisci.html](http://academic.uofs.edu/departments/ocs/nl-polisci.html)

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Beginning with the June 2003 issue, Job Openings for Economists will be hosted by AEAweb at the URL below:  
<http://www.aeaweb.org/joe/> (free)  
###

| 10235|2003-11-07 00:57:37|M. Washington|Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient |

Well, this certainly isn't related to really relevant issues but it is interesting how the same kinds of things often happen to biological organisms in the same situations. Like fish have flat fins to propel through water but when fish became terrestrial, developed flattened bottoms as feet until a hippopotamus-type creature returned to the water becoming a whale also with flattish fins again. Going from mammals to reptiles, same thing happened with the long-necked aquatic dinosaur. It began flattish footed going from amphibian to reptile but once back in water, developed such limbs as the fish again. Seems external pressure modifies the genetic structures forming them as in bats starting out, likely, as some kind of jumping rat whose outstretched legs caught the wind as the armpit area and from there spread wider to collect more wind and enough to support flying. That was a mammal. But, the same thing evidently happened with reptiles as dinosaurs running up slopes flapping their arms for propulsion eventually became airborne and are now birds. But, it happened with insect as well. Frogs don't have flattish fins, but two million years from now, will they? Their feet are webbed as a bat's wings whose radial elements are extended fingers. And for swimming birds it's the same: webbed feet an extra stretch of skin between the toes. The principle seems to be, as mentioned, that external pressure interacts with the genes making organs and over eons gradually produces changes as many families of plants and animals (and even some protests) have thorns, horns, or teeth hard, sharp, organs that puncture or hold to defend or attack. Darwin said that his idea of natural selection (which the turkey stole from Aristotle) was a term chosen to display nature's character of thinking like man. Which is saying quite a lot as nature doesn't really make mistakes. Things decay, but it's not a mistake. Meaning, if nature is an organic whole and acts as a oneness, then it has a brain, will, and desire. On the smallest level, matter is only empty space and energy that coheres enough to maintain that which to the human eye is three-dimensional form (as even particles in bubble chambers are spherical). And as three-dimensional forms, they are images of things just like what we have in our mind when we think in images. No difference. Our images and the so-called material things of nature are of the same nature immaterial energy interacting with self and other intelligently. So to get to my point. Darwin's theory of natural selection is a cop-out. He never dealt with the real cause of change attributing it to random actions of molecules on a molecular level but that does not say how in the world a molecular change which he says is not related to the external environment goes through a trajectory of billions of cellular divisions to participate in the making of an organ suited to the environment. This is a wonderful example of the stupidity, in a sense, of the scientific world which gobbled up Darwin's nonsense and doesn't have the common sense to see that it is garbage: wonderful details and an inane theory. But, you yourself are approaching this from a different angle and it is not at all related to my diatribe against stupid Darwin. You are interested in the mechanisms by which biological organisms change by increments over time. I'd like to know as well. Though I suspect there are higher order principles behind things which science has yet to discern.

-----Original Message-----

**From:** loic\_e\_bertrand [mailto:loic\_e\_bertrand@yahoo.fr]

**Sent:** Thursday, November 06, 2003 12:42 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient Egyptia

Hi again Marc,

I find that this part of my work, dealing with long-term alteration, degradation, "contamination"... of biological remains is truly interesting. Actually, you have a whole scientific domain (often related to as "taphonomy") that deals with these issues.

My main interest is currently to (try to) address questions related to preservation



ervation  
mechanisms, such as:  
- how biological materials such as hair, skin, bone, teeth are evolving  
on =  
a period of  
time of several thousand years in a definite environment?  
- is there a relationship between structure (at the level of the  
molecule) =  
and  
preservation?  
- what kind of additional information can new technologies (new X-ray,  
ion =  
beam...  
techniques) give us?  
- I am also starting to work on another preservation process, called  
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lization, and  
which enable us to study Gallo-Roman and Celt textiles, preserved in  
enviro=  
nment far  
more humid and "agressive" than the dry Egyptian atmosphere.

What is very striking at first sight when you work on mummies is "how  
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of vi=  
ew and to say  
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hap=  
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Lo□/tt>

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Hello Loic. As they say, better late than never, and you do  
bring up

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instance=

.  
> For me, those two things ring a bell as obstacles to getting at what  
an  
> organic thing was that's being studied. Hope to be posted about this  
and  
> other related things you're doing.

>  
> Thanks,

>  
> Marc

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| 10236|2003-11-07 08:02:41|carmendeespana2002|Egypt|

We are a community of women crazy about Egypt who have met through the internet and have developed a good friendship. Some of us have met in real life, some others just felt as if they had. If you are a woman interested in Egypt and would like to join, do not be shy.

Cross the bridge and knock on the door at

<http://pub163.ezboard.com/bthenewtreehouse>

| 10237|2003-11-08 02:29:32|Alex van Deelen|Re: The Changing Face Of Saidi Women|

Message: 1

Date: Thu, 06 Nov 2003 14:38:12 -0000

From: "bella\_mechante" <[bella\\_mechante@yahoo.co.uk](mailto:bella_mechante@yahoo.co.uk)>

Subject: Re: The Changing Face Of Saidi Women

> What saidis\_aswan\_egypt mentioned about the women who portray  
> the "Strong Saidi Woman" in Egyptian films made me smile. So much for  
> the integration of a specific group into the national consciousness.

This "specific group" happens to be the oldest and true descendants of the Ancient Egyptians. That they have been usurped by northerners changes that not one dot.

Alex

| 10238|2003-11-08 08:12:18|Paul Kekai Manansala|Re: Abstract:: Microbeam synchrotron imaging of hairs from Ancient |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

He never dealt with the

> real cause of change attributing it to random actions of molecules  
on a

> molecular level but that does not say how in the world a molecular  
change

> which he says is not related to the external environment goes  
through a

> trajectory of billions of cellular divisions to participate in the  
making of

> an organ suited to the environment.

What is your theory on the real cause of change?

Regards,  
Paul Kekai Manansala

| 10239|2003-11-08 12:04:46|IMJs@webtv.net|Still Out of Africa - Debating the Implications of An Anti-Afrocent|

This page is from '96, so it may have been already posted before. But I like to it to Ms. Lefkowitz & Co. every chance I get!

[http://www.africanbynature.com/eyes/openeyes\\_stilloutofafrica.html](http://www.africanbynature.com/eyes/openeyes_stilloutofafrica.html)

| 10240|2003-11-09 12:39:33|M. Washington|Abstract:: Microbeam synchrotron imaging of hairs from Ancient Egypt|

Marc's comment here (MW2)

From: "Paul Kekai Manansala"

(MW1) He never dealt with the

> real cause of change attributing it to random actions of molecules

on a

> molecular level but that does not say how in the world a molecular

change

> which he says is not related to the external environment goes

through a

> trajectory of billions of cellular divisions to participate in the

making of

> an organ suited to the environment.

(PKM) What is your theory on the real cause of change?

(MW2) They do say that people in glass houses shouldn't throw stones. And, I got on Darwin's case (and think I should have) but don't have theory to replace it despite seeing one reason why his theory is untenable. Most artists begin producing art suitable only for the trash can; with the same being true of any designer. They leave a trail of discarded, failed awkward works behind them. But, in the case of nature, I don't consider there to be awkward works. Looking back over the fossil record, one rarely sees the equivalent of Elephant men being grotesque inorganic or organic forms. Ugly as it is, a spider has its own symmetry, beauty, and perfection. The same being true for the line of any life form stretching from each living thing today tracing backwards along its line to the first living cell we all came from some 4.2 billion years ago. Then, we don't find imperfect elements, the building block of living and nonliving things. The difference between one element and the next being (over simplistically) the addition of 1+1+1 (one

proton, one neutron, one electron) making an orderly staircase from the proton lowest (well, no neutron usually) to highest. And while we virtually cant travel from one end of the universe to the next in all eternity, a proton in any region of the universe is the same as any other as is the case with any oxygen atom, iron, and rest. So, while the lineage of any living thing from it back to the first living thing has no grotesque aberration, neither is there imperfection in any physical thing made at the big bang where horrendous temperature, pressures, and speeds should have been so intense that there was only permanent destruction of all things but instead, there was the creation of everything perfect. Then, while we have a proton, we may use a super computer to take a half of a half the length of the proton for all eternity and never reach the center. Creating the paradox, then, that there is an infinite universe of sorts in each proton and dot of space and matter; and also creating the paradox that matter is an infinite extension starting nowhere. For instance, if the proton is figuratively considered to be solid and we defined a ray and took half a half of the ray for all eternity, wed never reach the center of the proton which, metaphorically, should be the foundation upon which the column (that radial) of matter is built. So, scientists are really daffy in speaking about matter as if it is comprised of particles they understand when they, in fact, are involved in writing great fiction with hardly a word of truth. Shame on them. Shame. Shame, I say. Then the flunk you if you dont believe their metaphors. Shame. Shame. Shame. Parading like masters of truth when they are, instead, masters of sham and ignorance. And even get paid for it.

If we make a list of everything in our house, every plant and animal we ever saw, and everything in the universe which had a hydrogen atom. If we had a substitution and replace machine where we could select a particular hydrogen atom (called A) and one-after-one, remove the original hydrogen atom and place A then each unique form and behavior of each thing in our list would be understood by A and each thing would be exactly it was before A and while A was within it. Meaning to say that all knowledge of all things is in each tiniest part of space (as the Egyptians said and the Greeks, with nous, said copying from them). Yet, it is really true. So, your question to me was what is my theory of evolution.

Im working on it and one day, I hope I get a lot closer than I am now. I do understand that somehow the environment and organism (in all its levels and other elements, tissues, and organs are part of environments) and its environment (as in a squirrel living within an environment it physically resides in with its countless aspects: its leaf-house, on a branch, on a trunk, on a tree, in a hole, in the ground) have a relationship. The relationship is between its genetic machinery and its environment. Somehow, there is an understanding in the genetic machinery of the environment and the gonads have the apparatus to make cells that fit into the environment hand-in-glove. (Extinctions of life forms out-competed by others) seem to me not to be natures failures but nature having fun. Keeping in mind that there is no death in nature. No inferior. No better. As a deer is killed and eaten by the lion and in the process becomes a part of the lion which upon its death becomes soil, that becomes plant eaten by a bug, eaten by a bird, that upon digestion partly creates water that passes through the animal and becomes a part of the hydrologic cycle and travels around the world as rain, river, ice, snow. It lives and has an exciting varied life for all eternity. So, this is why the idea of the Selfish Gene by Dawkins is so stupid to me. He doesnt have the foggiest idea what the hell is talking about. You can tell him I said so.

Going back, though. You asked me my opinion about the nature of evolution and I have indicated that I see some of the things that are going on but cant consolidate all of what I see into a theory. Ive indicated that I hope that one day I will get closer to having a theory but that I have noticed that the gonads producing the male and female gametes must sense quite perfectly the environment of the life form and make the appropriate changes. And it does not make grotesque things. The gonads make living things that work. And no human will ever be able to start out with a bunch of elements and (using a different plan all together than nature) make a different plan for life that self-assembles material it metabolizes from the environment to develop, be born whole, interact successfully with its environment, feed and cleanse itself, reproduce making progeny. Scientists, as much as they secretly fancy themselves as gods, will never accomplish what nature has done. They are too dumb. They think they are so smart and they are dumb. But, we live in the system they made and if you dont go along, they can flunk you so you cant get a job or not employ you if they dont like you. So, they dont have truth (okay. They can make 500 pound bombs and kill people under the suspicion that there is a chance that someone shot a rocket that downed a black hawk helicopter but they dont know if it was a missile or mechanical failure due to a sloppy mechanic.

But, they can run Rambo through towns shooting up homes like real he-men where mothers, girls, children, and babies live that might, just might, but they dont know, harbor a Paul Revere terrorist. They have insanity and madness) but power. But, I would not say they understand truth. I can say that as I dont need them.

The gonads are part of the key here, though. And there is reason to assume that they do receive information from the environment. But, I will stop here as it is no doubt too long and boring.

All the best,

Marc W

| 10241|2003-11-10 09:29:37|Paul Kekai Manansala|Egyptian Busted for Trying to Sell Mummy  
|  
Egyptian Busted for Trying to Sell Mummy

October 31, 2003 03:05 PM EST

CAIRO, Egypt - A senior Egyptian official and six other government employees have been arrested for trying to sell a mummy to an undercover officer, police said Friday.

The seven, all employed at the Agriculture Ministry, were arrested Thursday while negotiating with an officer posing as an antiquities dealer. They are believed to have excavated the mummy recently in an illegal dig in Beni Suef, 60 miles south of Cairo, and had hidden it in a government-owned truck, police said.

Most sales of Egyptian antiquities are illegal under a 1983 Egyptian law declaring all antiquities not in private collections to be public property.

Police said the mummy dated to Egypt's Greco-Roman period, was less than six feet tall and in a good condition. It has been handed over to government archaeologists.

The suspects were expected to be charged with antiquities smuggling, which carries of maximum sentence of five years. Egyptian antiquities officials are pressing for the maximum sentence for smuggling to be increased from five to 25 years.

It was the third smuggling case this year in Egypt allegedly involving government officials. One previous case involved a senior official charged with safeguarding Egyptian antiquities. Another involved the former top antiquities official in Luxor - home to several Pharaonic temples and the tombs of the Valley of the Kings. Both those cases are expected to come to trial later this year.

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| 10242|2003-11-10 12:22:40|Paul Kekai Manansala|Thebes revisited |  
<http://weekly.ahram.org.eg/2003/661/tr1.htm>

## Thebes revisited

Since the ancient Greeks made their first journey to Thebes, Luxor  
has always been an unforgettable experience. Rehab Saad and  
photographer Ayman Ibrahim walk you through their own three-day  
venture

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-----

I met a traveler from an antique land  
Who said: Two vast and trunkless legs of stone  
Stand in the desert. Near them, on the sand,  
Half sunk, a shattered visage lies, whose frown,  
And wrinkled lip, and sneer of cold command,  
Tell that its sculptor well those passions read,  
Which yet survive, stamped on these lifeless things,  
The hand that mocked them, and the heart that fed,  
And on the pedestal these words appear:  
"My name is Ozymandias, King of Kings:  
Look upon my works, ye Mighty, and despair!"

Nothing beside remains. Round the decay  
Of that colossal wreck, boundless and bare  
The lone and level sands stretch far away.

-- Percy Bysshe Shelley

My last trip to Luxor was in October 1997, when I attended the final  
performance of Verdi's opera Aida at Hatshepsut's Temple in Deir Al-  
Bahari -- the year before it was moved to the Giza Plateau. Much has  
changed since then. Streets have become wider, the Corniche has  
acquired a new, reformed facade, and an assortment of five-star  
hotels have sprouted throughout the city. There is one other  
noticeable change -- the number of tourists.

While booking my ticket, I was informed by the EgyptAir ticketing clerk that I would be placed on the waiting list, a fact I assumed was the result of an influx of travellers. The reality, I soon discovered, was a cutback in the number of flights -- from almost-hourly departures from Cairo to just three or four per day. October marks the start of Luxor's peak season, a six-month period that ends in April. This month it appeared to be May. But despite the emptier streets and toned-down hustle and bustle, Luxor still possesses an unmatched, captivating charm.

The visit, for me, begins in the sky -- my heart literally pounding as the plane approaches Luxor International Airport. I spot Homer's hundred-gated Thebes, its gigantic temples appearing like matchboxes from the air, surrounded by a blanket of yellow and green stripes -- the collage of the desert and its neighbouring agricultural land. Nearby, a sliver of blue marks the Nile, dividing the city into its two characteristic entities. The east bank houses the city and its main state temples, and the west holds the mortuary temples and tombs.

I have been to the ancient city over 20 times. This time, I opted for something special, treating myself to one of Luxor's most exclusive resorts, the Jolie Ville M□□pick on Crocodile Island. The island earned its name many years ago, when it became the favoured domicile for the river's reptilian giants before the building of the Aswan High Dam hemmed them in to the new Lake Nasser.

The trip from the airport takes 45 minutes. We check in and are guided to our rooms -- an excursion in itself, allowing us to take in an array of Southern Egypt's rich flora and fauna. We pass through the resort's tropical garden and dozens of surrounding bungalows. The low-lying buildings and unobtrusive landscaping allowed me to do some amateur bird-watching, first on the walk and later from my room. I spot a panoply of colourful species flying from one tree to another. The resort is in fact known as one of Egypt's best bird-watching locations. The only obstruction to the skies are palm trees which shed dates with abandon. The surrounding tropical garden hosts over 100 species of plants -- ornamental, tropical and aquatic, both Egyptian and from around the world.

"We have a special vegetable garden where we grow many of the summer and winter vegetables and herbs which we use in our kitchen," explained guest service director Emad Tawfik as he guided us through a stand of plants covering the entire colour spectrum. "There is

also a part of the garden dedicated to flowers that we use in decorating the rooms and the public areas of the hotel. Each bungalow features a special plant. In fact, the alphabet letter by which the bungalow is marked is the first letter of the generic name of the plant, which is grown as a hedge around the bungalow's perimeter."

As we tour, we bump into many guests strolling the grounds -- all taking a minute to share a few intimate words with Tawfik.

"It is true!" he laughs. "It is as if I've known the guests for a long time. We have the highest percentage of regular guests in Luxor -- or what you call 'repeat guests'. At the resort you get a unique combination of culture and nature. You can do your sightseeing and then return to the serenity and pollution-free environment of our resort. You can't help but come back!"

Our path also takes us by the mini zoo, to the north of the swimming pool, where I spot an orchard of trees with name tags attached.

"These are the names of our regular guests," Tawfik explains. "We had a tradition that any guest who comes to us 10 times has the honour of planting a tree bearing his name -- a kind of a promotional technique." The tradition, however, ended when guests complained that the increasing number of plaques gave the area the feel of a graveyard!

After settling into our rooms and eating a lavish breakfast, we waited for Ibrahim, driver for the Supreme Council of Luxor, who arrived at noon to take us to the temples of Luxor and Karnak.

Click to view caption

The colossi of Memnon, the guardians of the Theban necropolis, are all that remains of the mortuary temple of Amenhotep III 1500 BC; Amm Abdou Taha has spent 40 years of his life guarding the Karnak Temples

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THE TEMPLE OF AMUN: Our first stop was Luxor Temple. The absence of tourists within its foreboding walls is, however, seemingly unpleasant to Ayman's eye, and so we move on to the Karnak Temples -- a spectacular complex of sanctuaries, kiosks, pylons and obelisks, all dedicated to the Theban gods. Everything at Karnak is on a



gigantic scale. The site measures 1.5 kilometres by 800 metres and the first pylon is advertised as double the size of the one at Luxor Temple.

Built, renovated, dismantled, restored, enlarged and decorated over a period of nearly 1,500 years, Karnak was the most important place of worship in all Egypt during the height of Theban power. It was known as Ipet-Isut, meaning "the most perfect of places".

At the centre of this remarkable space is the vast Amun Temple enclosure (sometimes referred to as the Precinct of Amun), complete with a large sacred lake. This was the main place of worship of the Theban triad of Amun, Mut and Khons, and is the site of the famous Hypostyle Hall, a spectacular forest of giant papyrus-shaped columns.

"It is a place that has been much written about and often painted; but of which no writing and no art can convey more than a dwarfed and pallid impression ... the scale is too vast; the effect too tremendous; the sense of one's own dumbness, and littleness, and incapability, too complete and crushing," wrote Amelia Edwards, a 19th-century writer and artist who journeyed the Nile and visited the temples.

As I conjure Edward's words in my head, and envisioned her writing amidst the ancient structures, I heard an echo from one of the shaded corners of the temple.

"This is the Holy of the Holies, the place where Amun was worshipped and where offerings were made," the voice said. "And this is Tuthmosis III's Hall of Festivities; a few parts of it were turned into a church in the Roman period."

The voice is that of Amm Sayed, one of the temple's seasoned guards, narrating the history of the site and deciphering its walls in return for a touch of baqsheesh (tips).

"In the past, travellers coming to Luxor were different," he explains. "They were more wealthy, more cultured and more elegant. Luxor itself was different. There were no cars, only hantours (horse-drawn carriages), there were also only two hotels, the Winter Palace on the Corniche and Luxor Wena Hotel, in front of Luxor Temple. The only boats cruising up the Nile to Aswan were Sudan, Isis, Osiris, and King Farouk's Qased Kheir."

Even the nationality of visitors has changed.

"And you know, we used to have lots of British. Now they are few. We have Italians, Spanish, Czechs and Russians instead. Russians used to come to Egypt in the days of President Gamal Abdel-Nasser. Today the Russians are different. They are wealthier," he reminisces. "Those were the good old days. However, I must admit, my status as a guard now is better than it was in those days. Now I have a fixed salary and the city itself has improved. Now we have clean drinking water, a sound sewage system and better roads. You can't have it all."

Unlike Luxor Temple, Karnak is crawling with travellers. They gaze up at the structures, snapping away with their cameras, or stroll mindlessly through the columns. Amidst the individual gatherings of Italians, Spaniards, Germans and Japanese, the voice of a guide would filter out -- each one trying to project his voice louder than the next. It appears, to the outsider, to be an especially good season for tourism.

But suddenly, with seemingly no forewarning, the crowds vanish and the temple sits nearly empty.

I later learn that many divers take the day off from their Hurghada schedule to visit Luxor for a day, arriving at 11am and leaving by 6pm.

"This is a 'false' crowdedness," one of the hoteliers who spoke on condition of anonymity explains. "It gives the impression that we have plenty of tourists whereas we don't. We don't benefit from them. Luxor gains only LE12 from each as a lunch charge in addition to the entry fees of ancient sites."

We departed the site at 2pm with all the good intentions of returning to Luxor Temple.

"It's hot," our weary driver moans. "You won't find anybody there now. It is better to come at night. Now most travellers return to their hotels."

We succumb, returning to the serenity of our island where we dine in the cool interior and walk through the gardens listening to the hotel's soothing background music as the sun seemingly sinks into the Nile.

**THE TEMPLE OF ALL ERAS:** There is nothing more spectacular than Luxor Temple at night. The architecture lit with pastel lights bounces off

the carved relief to form a show of shadows on the temple walls, pillars and floor.

Entrance to the temple is from the Corniche gate. No buses are allowed beyond this point.

The temple life span is of a mind-boggling length. First built by Amenhotep III in 1500 BC, it was enlarged by Ramsis II in 1300 BC, and partly restored by Alexander the Great in 332 BC. One part of it was reused as a church by fifth-century AD Christians. The northeast side is composed of the still-used 13th century Mosque of Abul-Haggag.

The temple sits on the site of an older sanctuary built by Hatshepsut and dedicated to the Theban triad of Amun, Mut and Khons. Amenhotep greatly enlarged Hatshepsut's shrine and rededicated the massive temple as Amun's southern Ipet or sanctuary -- the private quarters of the god.

That night there are a handful of tourists in the temple; the serenity of the surroundings broken only by their light chatter and the hypnotic preaching of a sheikh at the Mosque of Abul-Haggag.

Within the mosque, inviting entrance with external green lamps and tea-light decorations, crowds of people gather, some of the children peering from the mashrabiya windows and waving to passers-by.

"These decorations are for the moulid (religious festival) of Abul-Haggag and tomorrow is al-leila al-kebira," explains Seifeddin Gado, a 50-year-old guard of the Luxor Temple. "It is always held in mid-Sha'ban (the Islamic calendar month preceding the holy month of Ramadan), and thousands of people from Luxor and neighbouring villages celebrate the event. People usually open their houses to guests to eat rice, vegetables and kebab." The kebab Gado spoke of, I later discover, is not the usual kebab found in Cairene eateries, but rather, a golf ball-sized concoction of minced meat and wheat (similar to Cairo's kofta).

The moulid is held in honour of Youssef Abul-Haggag, Luxor's patron saint, a 13th-century Iraqi who settled in Luxor. Many of his descendants still live in the area. This is not the only moulid in Luxor, but it is by far the largest. There are the moulids of Sheikh Ali Moussa and Abul-Goud on the east bank, and Sheikh Ahmed El-Adasi, and Abul-Gomsan in Gurna on the west bank. Most of these moulids take place during Ragab and Sha'ban, the two months preceding Ramadan.

AN INDIAN NIGHT: We leave Luxor Temple at 8pm, considering, momentarily, dining at a local Luxor restaurant, which had treated me to tasty fare in the past. Instead, however, we pampered ourselves once again, opting for the cuisine of one of the city's five-star hotels.

The plan was to go to the Italian La Mama at the Sheraton Luxor Resort -- a personal all-time favourite. But Dalal El- Tobgy, Sheraton Luxor's PR manager, who we happened to bump into, lures us elsewhere.

"And don't worry," she assures me. "I will make sure the food is not too fiery for your sensitive stomach!"

We ended up at the hotel's Indian restaurant, Agra.

Travellers coming from Hurghada visit the Karnak Temples before they flock to the west bank, have lunch and return to Hurghada at night; guests by the pool after a long day of sightseeing; thousands of celebrants during the annual moulid of Abul-Haggag in a parade that tours all of Luxor city; Luxor Temple is a spectacular attraction to travellers of the ancient city

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Agra is welcoming, a cozy atmosphere complimented by Indian architecture and motifs. Sitting at a table facing a miniature replica of the Taj Mahal, we survey the portraits of elephants, Indian dancers and temples covering the walls. Indian music plays in the background, and the aroma of Indian spices fills the air.

Given my ignorance of Indian specialties, I asked Dalal to choose for me. Tandoori, I learn that night, is not a kind of food, but rather a method of cooking. All tandoori items are baked in a clay oven and then served in a cast iron plate with mint sauce. It is decided that Ayman and I will have the tandoori bahaar, a dish of mixed grills cooked "□a Tandoori". Dalal orders tandoori jhinga, a dish of jumbo prawns marinated in Indian spices.

Our "mild" appetisers came first, accompanied by two kinds of bread; mint paratha, a baladi- like bread made of whole wheat flour with fresh mint, and tandoori roti, a crispy dry whole wheat bread.

We dip the mint paratha in dal makhani (a dish of black lentils simmered with tomato and cream sauce). It overflows with flavour. The palak mushroom, a spinach and mushroom dish, is a bit too spicy for my tongue, but nonetheless tasty.

The roti crispy bread smells tantalising. It tastes equally good -- except for one small problem for those with taste buds like mine. When you first bite in it comes across as tasty and mild, but once you down the first mouthful the intense spice begins to burn!

The pickled mango evokes a similar response, tasting somewhat like apricot with more than a dash of salt blended in.

Our main course is also up to expectations, with mouth-watering grilled meat, shrimp, chicken and kofta. Ayman delighted in the cuisine as did I, except for my inability to deal with the Indian definition of "mild"!

CHAT ON THE NILE: Dinner leads into tea overlooking the Nile. We are joined by Mohamed Sami, the hotel's deputy general manager, who speaks about business in Luxor declining in comparison to Egypt's other tourist destinations.

"The bulk of tourists are now directed towards the Red Sea. All the hotels from Taba in the north, to Ras Banas in the south, are over-booked. I believe that those who seek culture and history have become extinct. Who wants to wake up as early as 5am and go from one place to another, and hike up a temple or descend to a tomb?" he exclaims.

"People now want a relaxing vacation and the Red Sea seems to be the solution. Now, Luxor is sold as a day-trip option to Red Sea travellers. It is no longer a holiday destination in itself."

Nile cruises are the second reason behind the drop in the hotel occupancy rates in Luxor, Sami believes.

"They are sold cheap and travellers are given the opportunity to go to Luxor and Aswan, and the sites in-between, and have full-board accommodation and a guide. So they have more advantages than staying in a land hotel," he said. "Even the government is ignoring Luxor. In Egypt's promotional campaigns abroad, like the Egypt advertisement on CNN, there is no mention of Luxor. Instead, it's all about the 'Red Sea Riviera'. Most other advertisements, when they refer to Upper Egypt, stress the Nile cruises. Luxor has become

only a station on the Nile cruise course. Even the major events like Opera Aida and the International Rowing Contest have been moved from Luxor. During those periods you wouldn't have found a single vacant room in the city. Today, our occupancy does not exceed 60 per cent -- and that's for the lucky hotels."

Having long bid our driver goodnight, we depart to the hotel on foot. We had been assured by him that the walk from the Sheraton to our hotel was just one kilometre. The first portion of our walk took us to Khaled Ibn Al-Walid Street, after which a right turn takes us to the road leading home, a two-way green-lined street. We walk and walk and walk. A good 15 minutes later lights appear ahead.

"This must be the hotel," Ayman says, relieved.

We should be so lucky. The walk went on, at least an hour passing since our departure from the Sheraton. When we finally arrive home, we are pleasantly informed that our wanderings had been in the four kilometre range.

"I think Ibrahim had to tell us that because he was tired and wanted to go home," Ayman laughs.

THE WEST BANK: The following morning is our designated west bank day -- starting with the Valley of the Kings and then moving on to Hatshepsut's Temple in Deir Al-Bahari. On our way back we stop at an alabaster factory called Hatshepsut, where we observed local workers mould replicas of Pharaonic statues out of rock quarried from the mountains of the valley. The people of Gurna are known to be the only ones in Egypt to have mastered this kind of art -- a talent passed down from their ancestors. There are many alabaster shops, displays and workshops in the area. Watch out for machine-made items that are less expensive but of lesser quality.

SUNSET FELUCCA: A late (5pm) lunch by the Nile is followed by a felucca to nearby Birds Island. The weather is unfortunately and unseasonably hot. Without much of a breeze, rayyes (captain) Mukhtar has to row most of the journey. Half an hour later, though, the wind died completely, and every sailor on the Nile got to work connecting each boat to the next by rope. A motor boat then came and pulled us all, in one long line.

The obscurity of the scene, coupled with the lush surroundings, a sunset-coloured sky, and the tales of our rayyes made it a most memorable ride.

"Tonight is al-leila al-kebira of Abul-Haggag," he tells us. "This is something that you should not miss. I am going there right now. This is our feast."

**MOULID ABUL-HAGGAG:** The moulid was unlike any I have attended in Cairo. During al-leila al-kebira, the area surrounding the Mosque of Abul-Haggag and all the roads leading to it are eccentrically decorated with lights that reflect the spirit of the festivities. Vendors from Luxor and neighbouring villages peddle their local halaweyyat al-moulid (the sweets of the celebration), tarateer (party hats), zamameer (whistles), balloons, fake golden bracelets, earrings and rings, food and soft drinks. Thousands of Upper Egyptians flock to the mosque to visit the sanctuary of Sheikh Abul-Haggag. A large area attached to the mosque is enclosed with a tent where munshids (cantors) perform religious songs, and Sufis partake in the zikr (remembrance).

The night may be raucous, but the actual peak of the moulid comes the following morning, on the final day of celebration (al-dora). A camel with a tag bearing Abul-Haggag's name kneels at the door of the mosque with a cord hobbling its feet. After Friday prayers, according to tradition, the imam, the highest religious authority of the mosque, cuts the cord binding the camel's feet, allowing the majestic desert beast to rise, to the cheers of locals. It then starts to run through the densely-packed streets followed by a parade of thousands of celebrants singing and dancing, accompanied by camels adorned with colourful silk scarves. People cheer, laugh and chant with unwavering enthusiasm. All of this symbolising the beginning of Abul-Haggag's journey to Luxor.

The parade also had a nautical motif. A large boat -- and sometimes three boats -- are carried by donkey-driven carts resembling the solar barque processions of Pharaonic times where one of the gods was taken from his/her own temple to that of another in a boat. In Islamic symbolism the boat is often considered a vehicle for spiritual knowledge and thus the procession may well focus the attention of the populace upon the search for this. As the boats paraded by, crowds revelled in traditional entertainment. There are tahteeb (stick fights) to rhythmic music and horse races in which the horses are adorned with saddles knit of gold and silver threads.

For Ayman and myself, however, 2pm struck and we returned to our hotel.

**STUCK AT THE AIRPORT:** Our final day is slow and peaceful -- lunch, shopping, a stroll and dinner.

We arrive at the airport at 10.30pm, in plenty of time for our 11.45pm flight.

But the check-in counter holds a surprise.

"You should have travelled on the 11.45am flight and not the 11.45pm flight," the EgyptAir official informs us. "You will be on a waiting list."

Luckily, we got the last two seats. But not without a fuss.

"You can't board until you pay the fine," we are told. "You didn't show up in the morning, so you must pay LE77 each."

The clerk is insistent and we are too tired to argue. We pay, board and arrive home exhausted at 1am. Not quite the perfect ending to an otherwise spectacular trip, but certainly not enough to take away the joy of three days of bliss.

| 10243|2003-11-10 12:28:54|Paul Kekai Manansala|Archaeology of Africa (from Germany)|  
Check out the interactive atlas under "Research Areas" on the bottom menu bar.

<http://www.archaeoafrika.de/Body.html>

Regards,

Paul Kekai Manansala

| 10244|2003-11-10 13:54:50|omari maulana|Re: Archaeology of Africa (from Germany)|  
Awesome images. I especially enjoyed the oasis images from Ennedi. One can just imagine such sahel type flora further north during the predynastic.

>From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Archaeology of Africa (from Germany)

>Date: Mon, 10 Nov 2003 20:28:01 -0000

>

>Check out the interactive atlas under "Research Areas" on the bottom  
>menu bar.

>

><http://www.archaeoafrika.de/Body.html>

>

>Regards,

>Paul Kekai Manansala

>

>



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| 10245|2003-11-10 18:33:30|duron chavis|Nubian Soul - 11/14/03|

Peace,

Thanks to everyone who attended last week. Due to unforeseen circumstances we canceled.

However its on and popping for next week. On the 21st we will be bringing in Bro. Eric Ture Muhammad as our special guest. Spread the word!!!

Solidarity,

Manifest

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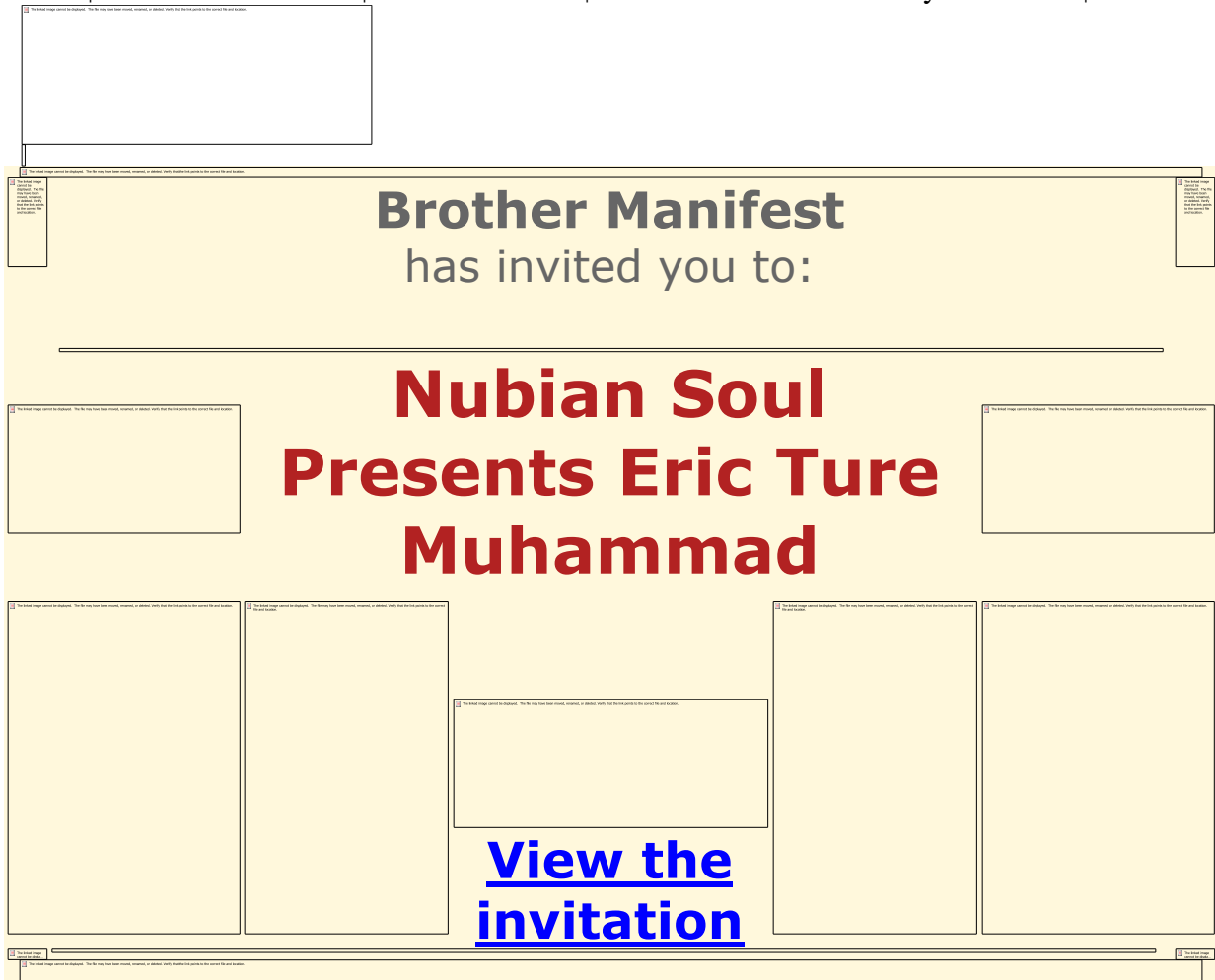
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entire URL below and paste it into your browser:

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| 10248|2003-11-11 08:18:50|Paul Kekai Manansala|Ethiopian Obelisk Finally To Be returned|  
Ethiopian Obelisk Finally To Be returned  
Cathy Majtenyi  
10 Nov 2003, 14:31 UTC

The Ethiopian government says it is happy with plans to return an obelisk that Italian troops took from Ethiopia 66-years ago. Italian workers are in the process of dismantling the obelisk, estimated to be two-thousand years old, which now sits in Rome. Italian troops stole the landmark from the northern city of Axum in 1937, when dictator Benito Mussolini ordered an invasion of Ethiopia.

The obelisk's return has been the subject of a bitter feud between Ethiopia and Italy for at least 50 years. Agreements to return the obelisk were made, and not honored, several times.

But now the obelisk, which was originally carved from one stone, is being taken apart in the same sections as it was transported in 66-years ago, in preparation for its journey back to Axum.

A spokesman for Ethiopia's Ministry of Foreign Affairs, Kinfe Nidaro, says the obelisk's return is deeply significant.

"It means just gaining back its (Ethiopia's) heritage, its history, its culture. It is just finding back what is lost, what is taken from it unjustly."

Mr. Nidaro says it was a long struggle for Ethiopians to get the obelisk back. He says he does not know the exact date the obelisk will arrive in Axum.

The return of antiquities is a big issue in many countries, as conquerors and former colonial powers are coming under pressure to return items to several countries in Africa and elsew

| 10249|2003-11-11 10:54:37|alberto34482@yahoo.com|New Egyptian party----Embraces ancient Pharoanic past !!!!!!!!!!!|

group of Egyptian intellectuals and members of free professions have formed a party called "Egypt the Motherland" (Misr al-Um) that will represent those Egyptians who see their culture as distinct from the Arabic culture, reports Arabicnews.com.

According to Mohsen Lutfi, one of the founding members of Misr al-Um, "We are Egyptians and not Arabs.... The Arabs are our friends and neighbors and we have common destiny, but we are not Arabs." The party, to be registered at the end of the Moslem month of Ramadan, will be unique in calling for the abrogation of Egypt's Arab identity, forged by Moslem conquest under the early successors of Mohammed.

Lutfi sees the Arabization of Egypt as similar to the colonization of certain countries of Africa by France, which led to the colonized people adopting the French language. "But no one [of those French-speakers] says he is French," Lutfi said. In that spirit, Lutfi calls for reviving the Hieroglyphic and Coptic languages. Another one of the party's founders, Talaat Radwan, said they are in favor of dropping the word "Arab" from the state's formal name, the Arab Republic of Egypt. Radwan explained that "our call is separate from what has been... years of failure of the Arab nationalism project...."

As for relations with Israel and Iraq, Radwan said that Egypt "will be on equal footing [with Israel]. Our principle is to have pride in the Egyptian nationality.... We support the rights of the Palestinian people to liberate their homeland and establish their own state and also the right of the Iraqi people to liberate their soil."

The Egyptian daily al-Wafd on Tuesday carried an article by Egyptian writer Jamal Badawi, who wrote against "those of the Pharaonic trend", who "are not brave enough to show hostility to Islam, and therefore they concentrate their arrows on Arabization, and bunch the Arabs together with the foreign forces which occupied Egypt."

| 10250|2003-11-11 14:37:38|goraddy|AfrikaResurrected: Setting the Record Straight|  
he GOD COLLECTIVE PRESENTS

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Location: York University, Curtis Lecture Hall "I"

Time: Doors Open @ 4, Presentations begins at 5:15 PM

Cost: \$10 in Advance, \$15 at Door

#### Contact Info

Internet: [rad@godcollective.com](mailto:rad@godcollective.com)

WWW: <http://www.godcollective.com>

| 10251|2003-11-12 04:08:48|duron chavis|duron chavis has sent you an Evite|



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LDHJJOHXSPVDYURZSQV&src=email

| 10252|2003-11-12 07:14:42|Paul Kekai Manansala|Re: New Egyptian party----Embraces ancient Pharoanic past !!!!!!!!!!!|

Alberto,

Do you know if Lufti is a Saidi, Copt, etc.?

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- > group of Egyptian intellectuals and members of free professions
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- > Arabs together with the foreign forces which occupied Egypt."

| 10253|2003-11-12 08:04:01|omari maulana|A Legacy of GeniusCheikh Anta Diop|

A Legacy of Genius?Cheikh Anta Diop

(11 November 2003 11:40) Written by Herb Boyd

During a recent gathering of African and Diasporan intellectuals at the Schomburg Center, Senegal's minister of foreign affairs, Cheikh Tidiane Gadio invoked the name and legacy of his countrymen, Cheikh Anta Diop several times.

By Herb Boyd

Managing Editor, The Black World Today

New York City--During a recent gathering of African and Diasporan intellectuals at the Schomburg Center, Senegal's minister of foreign affairs, Cheikh Tidiane Gadio invoked the name and legacy of his countrymen, Cheikh Anta Diop several times. For Gadio, Diop was the embodiment of the conference's purpose and mission: the organization a world conference of African and African Diaspora scholars and leaders to discuss the "Contributions of Intellectuals to the Edification of the African Union and the New Partnership for Africa's Development" (NEPAD).

Two words--union and intellectual--were integral to Professor Diop and his dream to create a united Africa and his singular pursuit of knowledge that made him one of the most versatile thinkers the world has ever seen.

Diop, whose greatest strength lay in linguistics, according to Dr. Ivan Van Sertima, was born in Diourbel, Senegal, December 23, 1923. He left his village for Paris in 1946, where he continued his studies in advanced physics. But the enterprising young scholar was soon deeply immersed in the issue of race origins and the seminal significance of African civilization.

He had started out in pure science and then concentrated on physics, but as he grew more aware of how profoundly bias European and Euro-American



scholarship was when dealing with Africa, he decided to study Egyptology,<sup>2</sup> said esteemed griot Jan Carew, recalling Diop's evolving social consciousness and cultural awareness. "...His professors at the University of Paris did everything possible to discourage him, but he persisted."

Of this transformation, Diop said: "I began my research in September, 1946 because of our colonial situation at that time. The political problem dominated all others." As noted Africanist James Spady observed, Diop's first known publications appeared in *Presence Africaine* in 1948 and was entitled "Origins of the Wolof Language and Race." "This two-part essay," Spady explained, "included extracts from an Etymological Dictionary compiled by Diop." Following this article was one "When Do We Speak of An African Renaissance?" Clearly, at the very beginning of academic research, he was exploring topics that within a few years he would master and expand like few scholars before or after him.

During an interview with Dr. Charles Finch, Diop recounted some of the early motivations that influenced his quest for knowledge and identity. "My desire to know my history, my culture, my personal problem (that is, my desire to become fulfilled as a person) led me to history."

Along with his scholarly pursuits, Diop was keeping one foot fully planted in the burgeoning African student movements in Paris. "With his African consciousness fully awake," Professor Asa Hilliard asserted, "it was not possible for (Diop) to sit as a passive recipient of the culture bound teachings of his professors in graduate school at the Sorbonne in Paris." Soon, given his passionate activism and political savvy, he was a prominent leader in the African Democratic Assembly. From this position he was instrumental in helping to organize the first Pan-African Student Congress of English and French Students. "His scholarship led him to activism in the political arena," Hilliard concluded.

Diop experienced his first serious slap of academic rejection when he proposed the topic of his doctoral dissertation. What he sought to prove was the centrality of Egypt to Africa's main cultural strands, that the ancient Egyptians were black, and that Egypt was the mother of world civilization, preceding Greece. There was nothing profoundly unique about this proposal, as Van Sertima has pointed out, "What was new was the formidable competency in many disciplines that he brought to bear to establish this thesis on solid, scientific foundations."

When this door was slammed in his face, another one opened for him and his dissertation was published in 1955 by *Presence Africaine* under the title "Black Nations and Culture," which brought him universal acclaim and recognition. This publication, Diop explained in an interview with Carlos

Moore, was a departure from the philosophy of Negritude, which held sway over militant African intellectuals of the previous generation. As he conceived it, the poetry of Aime Cesaire and the other proponents of Negritude, had sufficiently broached the psychic realm of black subjugation. 'My efforts were geared towards the restoration of the linguistic and historical personality of black Africans,' Diop declared.

The success of 'Black Nations and Culture' earned him other publishing opportunities; it also made Diop an attractive guest lecturer and panelist at a number of significant assemblies of scholars. In 1956, he was a participant in the First World Congress of Black Writers and Artists held in Paris. Three years later he was a speaker at the second Congress held in Rome. It was Diop's presentation at this conference that caught the all-seeing eyes of Dr. John Henrik Clarke. 'My curiosity grew concerning this new voice in the African wilderness of historiography,' Clarke enthused. From this introduction to Diop's scholarship, Clarke set out to get his work published for wider distribution. And when he later visited Dakar, he made it his business to meet with him at Diop's radiocarbon laboratory that he had established in 1960.

Meanwhile, as he did in his student days, Diop found a way to pursue his research and continue his political activism, which took a dramatic turn in 1964 when he established his second political party the Senegalese National Front. The party was deemed illegal and he was promptly arrested. Undaunted, he would persist and throughout his lifetime he would be involved in opposition parties.

In 1966, the First World Black Festival of Arts and Culture held in Dakar, Senegal honored Dr. Diop and Dr. W.E.B. DuBois as the scholars who exerted the greatest influence on African thought in twentieth century. For many aspiring black thinkers, they represented the twin towers of African achievement.

Another important milestone in Diop's career occurred in 1974 when he and Congolese Egyptologist and linguist Theophile Obenga upset participants at the UNESCO conference with their paper 'The Peopling of Ancient Egypt' that contended the Egyptian language was African and that it was related genetically to a family of African languages. In effect, Diop had resurrected his doctoral dissertation, giving it new luster in a different venue. But like his appearance two years earlier in Addis Abba, Ethiopia, the reception to his ideas was mixed, though his genius was never in doubt.

The culmination of Diop's multidisciplinary endeavors, the pinnacle of his accomplishments came in 1980 with the publication of 'Civilization or Barbarism.' It was, said Dr. Leonard Jeffries, 'the final contribution to

the reconstruction of African and world history from an Afrocentric perspective.? The book's subtitle was ?An Authentic Anthropology,? and it exemplified the full range of Diop's interests, delving substantially into antiquity, Egyptology, paleontology, archeology, linguistics, history, physics, mathematics, politics, and philosophy, to mention only the most prominent topics.

Among his objectives in this magnum opus was African unity and the insertion of Africa in the primacy of world history. Also, ?Today each group of people, armed with its rediscovered or reinforced cultural identity, has arrived at the threshold of the post-industrial era,? he wrote at the close of the book's Introduction. ?An atavistic, but vigilant, African optimism inclines us to wish that all nations would join hands in order to build a planetary civilization instead of sinking down to barbarism.?

It was also in this impressive volume that Diop elaborated on one of his main and most controversial thesis??...that the first inhabitant of Europe was a migrating Black: the Grimaldi Man. Diop stressed that Grimaldi had evolved to near human status before venturing from Africa to populate the globe. ?There is no other variety of homo sapiens that precedes the Grimaldi Negroid in Europe or in Asia,? he concluded.

When Diop received an honorary doctorate from Morehouse College in 1985, his speech contained advice that President Wade would do well to utilize as he galvanizes the upcoming conference of scholars in Senegal in December. ?We must reconstruct a new Afro-American cultural personality within the framework of our respective nations,? Diop offered. ?Our history from the beginning of mankind, rediscovered and relived as such, will be the foundation of this new personality.?

In the autumn of his days, Diop continued to work diligently in his laboratory, always seeking innovative ways to interpret reality, continuously devising fresh questions with the hope of finding intriguingly new answers. His tirelessly inquiring mind and energetic optimism finally ran its course one night in Senegal. On February 7, 1986, the incomparable Diop expired.

Diop's legacy not only resonates in proposed conferences designed by a current crop of intellectuals, it also abounds in scholarly works like one authored by Aaron Kamugisha in a recent edition of *Race & Class*, a publication of the London-based Institute of Race Relations. Kamugisha goes to great length to show the impact Diop had on the controversy of whether or not the ancient Egyptians were Africans. ?A historical survey of thought on Egypt and African that minimizes or distorts Diop's contribution is refuted by the very ?objective? evidence claimed in the past to discredit him.?

Only Diop's words can be the last: "The African who has understood us is the one who, after the reading of our works, would have felt a birth in himself, of another person, impelled by an historical conscience, a true creator, a Promethean carrier of a new civilization and perfectly aware of what the whole Earth owes to his ancestral genius in all the domains of science, culture and religion."

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| 10254|2003-11-12 12:04:54|A. Derrick|24th Annual Black Consciousness Conference.|



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| 10255|2003-11-12 13:53:23|omari maulana|The Seventy Great Mysteries of Ancient Egypt|  
ARCHAEOLOGY

## The Seventy Great Mysteries of Ancient Egypt

Edited by Bill Manley

Contributors Manfred Bietak

John J. Bimson

Mark Collier

Aidan Dodson

Elizabeth Goring

Dominic Montserrat

Ludwig D. Morenz

Robert G. Morkot

Paul Nicholson

David O'Connor

Jos?-Ram?n P?rez-Accino

? Where did the Egyptians come from?

? Where is the body of Akhenaten?

? Why use hieroglyphic writing?

? The Israelite Exodus: myth or reality?

Ancient Egypt ? so familiar and yet so distant. What were the pyramids actually for? How old is the Great Sphinx? Did Moses learn his beliefs at the court of Akhenaten? Why did the beautiful queen Nefertiti suddenly disappear? And are there more royal tombs still waiting to be discovered?

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Even today Egyptologists continue to unearth tantalizing mysteries: evidence that Tutankhamun was murdered, boats buried intact deep in the desert beside the tombs of the earliest kings, unexplained shafts inside the Great Pyramid apparently aligned with the stars and a massive mausoleum built for the many sons of Ramesses II.

Packed with evocative photographs and illuminating new diagrams, maps and

plans, The Seventy Great Mysteries of Ancient Egypt is a unique exploration of this most romantic and inspiring of all ancient civilizations.

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| 10256|2003-11-12 22:24:35|Paul Kekai Manansala|REVEALED BUT UNDISCOVERED: A NEW LETTER TO THE DEAD|

REVEALED BUT UNDISCOVERED: A NEW LETTER TO THE DEAD

Journal of Near Eastern Studies

<http://www.journals.uchicago.edu/JNES/journal/contents/v62n4.html>

| 10257|2003-11-13 05:18:41|alberto34482@yahoo.com|Ancient Bones Found in Honduras Said to Be Olmec|

Ancient Bones Found in Honduras Said to Be Olmec

TEGUCIGALPA, Honduras (Reuters) - Human bones believed to date from the ancient Olmec civilization have been found in southeastern Honduras, suggesting the influential culture extended farther than previously thought, Honduran authorities said on Tuesday.

Carmen Fajardo, at the Honduran Institute of Anthropology and History, said it appeared to be the first time Olmec remains have been found outside the so-called Mesoamerican corridor that stretches from Mexico to central Honduras.

"For the first time various bones have been found in Honduras with a deformity to the skull ... characteristic of the Olmec culture which considered this a sign of beauty," Fajardo told Reuters.

Olmec culture originated in Mexico and extended to Belize, Guatemala, El Salvador (news

<[http://us.rd.yahoo.com/DailyNews/manual/\\*http://search.news.yahoo.com](http://us.rd.yahoo.com/DailyNews/manual/*http://search.news.yahoo.com)

/search/news?p=%22El%20Salvador%22&c=&n=20&yn=c&c=news&cs=nw> - web sites

<[http://us.rd.yahoo.com/DailyNews/manual/\\*http://search.yahoo.com/bin/](http://us.rd.yahoo.com/DailyNews/manual/*http://search.yahoo.com/bin/)

search?p=el+salvador+news>) and parts of Honduras. Many cultural and religious elements of ancient civilizations including the Aztecs and Mayans have Olmec roots.

Olmec pottery has been discovered in northern Honduras dating back to 1600 B.C. within the Mesoamerican zone but not human remains, Fajardo said.

Four skulls, various bones and 10 plates dating back to 1500 B.C. were found on a mountain called Cerro de las Cuevas de las Campanas, 90 miles east of the capital Tegucigalpa, near the border with Nicaragua.

"These remains ... were found outside the Mesoamerican zone where the Olmec culture, known as the mother culture of Mesoamerica, exerted

its influence," Fajardo said.

Southeastern Honduras, Nicaragua, Costa Rica and Panama are considered part of an intermediate area influenced by the culture of the Andes.

"Our conclusions so far are preliminary ... but we still have to do carbon and DNA tests," she said.

"It could be that there is a third cultural area we haven't identified where the Mesoamerican area and intermediate meet," said Fajardo.

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&cid=570&ncid=753&e=1&u=/nm/20031112/sc_nm/honduras_olmecs_dc)

[tmpl=story&cid=570&ncid=753&e=1&u=/nm/20031112/sc\\_nm/honduras\\_olmecs\\_dc](http://story.news.yahoo.com/news?tmpl=story&cid=570&ncid=753&e=1&u=/nm/20031112/sc_nm/honduras_olmecs_dc)

| 10258|2003-11-13 06:35:43|Deus ex Machina|Is War Our Biological Destiny?|  
November 11, 2003

Is War Our Biological Destiny?

By NATALIE ANGIER

<http://www.nytimes.com/2003/11/11/science/11WAR.html>

In these days of hidebound militarism and round-robin carnage, when even that beloved ambassador of peace, the Dalai Lama, says it may be necessary to counter terrorism with violence, it's fair to ask: Is humanity doomed? Are we born for the battlefield? congenitally, hormonally incapable of putting war behind us? Is there no alternative to the bullet-riddled trapdoor, short of mass sedation or a Marshall Plan for our DNA?

Was Plato right that "Only the dead have seen the end of war"?

In the heartening if admittedly provisional opinion of a number of researchers who study warfare, aggression, and the evolutionary roots of conflict, the great philosopher was, for once, whistling in a cave. As they see it, blood lust and the desire to wage war are by no means innate. To the contrary, recent studies in the field of game theory show just how readily human beings establish cooperative networks with one another, and how quickly a cooperative strategy reaches a point of so-called fixation. Researchers argue that one need not be a Pollyanna, or even an aging hippie, to imagine a human future in which war is rare and universally condemned.

They point out that slavery was long an accepted fact of life; if your side lost the battle, tough break, the wife and kids were shipped off as slaves to the victors. Now, when cases of slavery arise in the news, they are considered perverse and unseemly.



The incentive to make war similarly anachronistic is enormous, say the researchers, though they worry that it may take the dropping of another nuclear bomb in the middle of a battlefield before everybody gets the message. "I know not with what weapons World War III will be fought," Albert Einstein said, "but World War IV will be fought with sticks and stones."

Admittedly, war making will be a hard habit to shake. "There have been very few times in the history of civilization when there hasn't been a war going on somewhere," said Victor Davis Hanson, a military historian and classicist at California State University in Fresno. He cites a brief period between A.D. 100 and A.D. 200 as perhaps the only time of world peace, the result of the Roman Empire's having everyone, fleetingly, in its thrall.

Archaeologists and anthropologists have found evidence of militarism in perhaps 95 percent of the cultures they have examined or unearthed. Time and again groups initially lauded as gentle and peace-loving — the Mayas, the !Kung of the Kalahari, Margaret Mead's Samoans, — eventually were outed as being no less bestial than the rest of us. A few isolated cultures have managed to avoid war for long stretches. The ancient Minoans, for example, who populated Crete and the surrounding Aegean Islands, went 1,500 years battle-free; it didn't hurt that they had a strong navy to deter would-be conquerors.

Warriors have often been the most esteemed of their group, the most coveted mates. And if they weren't loved for themselves, their spears were good courtship accessories. This year, geneticists found evidence that Genghis Khan, the 13th century Mongol emperor, fathered so many offspring as he slashed through Asia that 16 million men, or half a percent of the world's male population, could be his descendants.

Wars are romanticized, subjects of an endless, cross-temporal, transcultural spool of poems, songs, plays, paintings, novels, films. The battlefield is mythologized as the furnace in which character and nobility are forged; and, oh, what a thrill it can be. "The rush of battle is a potent and often lethal addiction," writes Chris Hedges, a reporter for The New York Times who has covered wars, in "War Is a Force That Gives Us Meaning." Even with its destruction and carnage, he adds, war "can give us what we long for in life."

"It can give us purpose, meaning, a reason for living," he continues.

Nor are humans the only great apes to indulge in the elixir. Common chimpanzees, which share about 98 percent of their genes with humans, also wage war: gangs of neighboring males meet at the borderline of

their territories with the express purpose of exterminating their opponents. So many males are lost to battle that the sex ratio among adult chimpanzees is two females for every male.

And yet there are other drugs on the market, other behaviors to sate the savage beast. Dr. Frans de Waal, a primatologist and professor of psychology at Emory University, points out that a different species of chimpanzee, the bonobo, chooses love over war, using a tantric array of sexual acts to resolve any social problems that arise. Serious bonobo combat is rare, and the male-to-female ratio is, accordingly, 1:1. Bonobos are as closely related to humans as are common chimpanzees, so take your pick of which might offer deeper insight into the primal "roots" of human behavior.

Or how about hamadryas baboons? They're surly, but not silly. If you throw a peanut in front of a male, Dr. de Waal said, it will pick it up happily and eat it. Throw the same peanut in front of two male baboons, and they'll ignore it. "They'll act as if it doesn't exist," he said. "It's not worth a fight between two fully grown males."

Even the ubiquitousness of warfare in human history doesn't impress researchers. "When you consider it was only about 13,000 years ago that we discovered agriculture, and that most of what we're calling human history occurred since then," said Dr. David Sloan Wilson, a biology and anthropology professor at Binghamton University in New York, "you see what a short amount of time we've had to work toward global peace."

In that brief time span, the size of cooperative groups has grown steadily, and by many measures more pacific. Maybe 100 million people died in the world wars of the 20th century. Yet Dr. Lawrence H. Keeley, a professor of anthropology at the University of Illinois at Chicago, has estimated that if the proportion of casualties in the modern era were to equal that seen in many conflicts among preindustrial groups, then perhaps two billion people would have died.

Indeed, national temperaments seem capable of rapid, radical change. The Vikings slaughtered and plundered; their descendants in Sweden haven't fought a war in nearly 200 years, while the Danes reserve their fighting spirit for negotiating better vacation packages. The tribes of highland New Guinea were famous for small-scale warfare, said Dr. Peter J. Richerson, an expert in cultural evolution at the University of California at Davis. "But when, after World War II, the Australian police patrols went around and told people they couldn't fight anymore, the New Guineans thought that was wonderful," Dr. Richerson said. "They were glad to have an excuse."

Dr. Wilson cites the results of game theory experiments: participants can adopt a cheating strategy to try to earn more for themselves, but at the risk of everybody's losing, or a cooperative strategy with all earning a smaller but more reliable reward. In laboratories around the world, researchers have found that participants implement the mutually beneficial strategy, in which cooperators are rewarded and noncooperators are punished. "It shows in a very simple and powerful way that it's easy to get cooperation to evolve to fixation, for it to be the successful strategy," he said. There is no such quantifiable evidence or theoretical underpinning in favor of Man the Warrior, he added.

As Dr. de Waal and many others see it, the way to foment peace is to encourage interdependency among nations, as in the European Union. "Imagine if France were to invade Germany now," he said. "That would upset every aspect of their economic world," not the least one being France's reliance on the influx of German tourists. "It's not as if Europeans all love each other," Dr. de Waal said. "But you're not promoting love, you're promoting economic calculations."

It's not just the money. Who can put a price tag on the pleasures to be had from that wholesome, venerable sport ? making fun of the tourists?  
| 10259|2003-11-13 06:40:04|Deus ex Machina|Will We Ever Find Atlantis?|  
As a person who finds the tales of Atlantis more fiction than fact, I thought this article was fitting...

DG

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Will We Ever Find Atlantis?  
By JOHN NOBLE WILFORD

Published: November 11, 2003

<http://www.nytimes.com/2003/11/11/science/11ATLA.html>

Somewhere in the imagination, at an intersection of the idealized Golden Age and mankind's descent into manifest imperfection, existed the island civilization of Atlantis. This realm of divine origin was ruled from a splendid metropolis in the distant ocean. Its empire, described by a philosopher as "larger than Libya and Asia combined," enjoyed prosperity and great power.

In time, driven by overweening ambition, a common theme in antiquity and not unheard of today, Atlantis set out to conquer lands of the Mediterranean. But in a terrible day and night of floods and earthquakes, Atlantis was swallowed by the sea, sinking into legend.

The story endures as a classic in the genre of lost worlds long vanished, the ruins and treasures of which are surely somewhere out there yet to be found. Legends, though, are often mirages, forever shimmering out of reach, yet exerting an attractive power beyond reason.

Sometimes the pursuit of legends leads to unforeseen knowledge.

In the 12th century A.D., the legend of Prester John, a rich and powerful Christian monarch somewhere in Asia, drew intrepid seekers, eventually including Marco Polo, who opened Western eyes to the wonders of the East. When no one found Prester John in Asia, the legend did not go away; its locale shifted to Africa.

The golden city of El Dorado eluded hellbent adventurers, whose frustrated quest nonetheless put much of South America on the map.

The fabled Seven Cities of Cibola, castles in the air that proved to be nothing more than humble Indian pueblos, drew Europeans across tortured miles and years of discovery in what is now the Southwestern United States.

The tale of the lost continent has sent respected classical scholars to their texts for corroboration that Atlantis was more than fantasy. Archaeologists, geologists and divers have plumbed ocean depths where the island supposedly sank out of sight thousands of years ago. Not a scrap of compelling evidence supporting the legend has ever turned up.

Such a negative discovery might be conclusive enough for most legends to pass from rock-hard belief to literary artifacts of prescientific cultures living in a world of limited horizons and boundless mystery. But true believers, complaining that scientists have got it all wrong, continue the search.

Generations of adventurers, writers, mystics and cranks have satisfied themselves of the legend's reality. Their "solutions" fill more than 2,000 books and countless articles. The lost continent also inspired works by authors as diverse as Francis Bacon and Arthur Conan Doyle, and Hollywood has weighed in with any number of forgettable movies.

Richard Ellis, author of "Imagining Atlantis," thinks the legend is fantasy. "Atlantis lives on in people's minds largely because you cannot

prove it doesn't exist," he said recently. "You can't search every inch of the ocean bottom, and so the hope remains alive and the promise of finding treasures in sunken palaces."

The sole source of the Atlantis story is by no means obscure. In two dialogues, the "Critias" and the "Timaeus," Plato in the fourth century B.C. described a resplendent island empire in the Atlantic Ocean beyond the Pillars of Hercules (the Strait of Gibraltar). "This dynasty, gathering its whole power together," Plato wrote, "attempted to enslave, at a single stroke, your country and ours."

Even after disbelief in ancient gods undercut literal acceptance of the legend, medieval maps were sprinkled with imaginary islands in the Atlantic, including Antillia. Some experts suspect this preserves in garbled form the name of Atlantis and a lingering belief that its remnants may still exist. The maps encouraged navigators in their quests, among them Columbus.

The 20th century was hard on Atlantis dreams. Detailed mapping of the sea floor and the new theory of plate tectonics made it clear, geophysicists say, that land masses resembling Atlantis never existed in the Atlantic.

Undeterred, ardent believers went looking elsewhere: in Scandinavia, the Bahamas and the Aegean Sea. Huge blocks of stone submerged off Cuba were recently proclaimed possible ruins of the lost empire.

A more plausible hypothesis, some scholars think, places Atlantis at Crete. The accomplished Minoan civilization there collapsed in the middle of the second millennium B.C., presumably destroyed by a volcanic eruption on nearby Thera, modern Santorini.

Was this in Plato's mind? Or he might have been inspired by an event in his own time, the earthquake in 373 B.C. that brought the Greek city of Helike, as ancient writers said, crashing into the sea.

The unknown fires the imagination. Whether the starry night or extraterrestrial beings, the mystery of life itself or life after death or any of the uncertain boundaries between reality and resolute yearning, it is unknowns that populate history with gods and heroes, monsters of the deep and chimeric islands, lost paradises and the elusive El Dorado at the end of greed's rainbow, not to mention Martians.

Some mysteries will be solved, but never all of them. As for Atlantis, another Greek philosopher delivered the verdict that has yet to be

contradicted.

As noted by the British classicist J. V. Luce, Aristotle considered Atlantis a poetic fiction invented by Plato as a warning of the fate that befalls the arrogant and decadent. Plato placed Atlantis beyond the then known world and sank it to the ocean floor to preserve the power of the mystery.

"The man who dreamed it up made it vanish" was Aristotle's solution to the mystery of Atlantis.

| 10260|2003-11-13 10:03:08|duron chavis|Reminder for Nubian Soul - 11/14/03|



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| 10261|2003-11-13 10:11:44|Paul Kekai Manansala|Re: A Legacy of Genius?Cheikh Anta Diop|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
wrote:

> A Legacy of Genius?Cheikh Anta Diop  
> (11 November 2003 11:40) Written by Herb Boyd  
> During a recent gathering of African and Diasporan intellectuals

at the

> Schomburg Center, Senegal's minister of foreign affairs, Cheikh

Tidiane

> Gadio invoked the name and legacy of his countrymen, Cheikh Anta

Diop

> several times.

>

Great news. Bernard Ortiz de Montellano and others of the same ilk would argue that the African-centered school was a fringe element among African Americans.

The reality is that scholars like Dr. Diop are revered throughout much of Africa and throughout the African Diaspora by a broad segment of the people who are interested in these matters.

Regards,

Paul Kekai Manansala

| 10262|2003-11-13 15:34:16|omari maulana|Island of the Blessed: The Secrets of Egypt's  
Everlasting Oasis|

Island of the Blessed: The Secrets of Egypt's Everlasting Oasis

By Harry Thurston

Doubleday Canada,

388 pages, \$39.95

When the desert bloomed

By ROBERTA SHAW

New books extolling the glories of ancient Nile Valley culture, most of which retell more or less the same story, appear on shelves with regularity. And now for something completely different.

Island of the Blessed, by Canadian science journalist Harry Thurston, tells us a story of "the other Egypt," of a desert oasis situated half-way between the River Nile and the Libyan border. This "desert island," the Dakhleh Oasis, has been the study of an international, multi-disciplinary team that has worked there since 1977. The purpose of the Dakhleh Oasis Project is to piece together the entire history of the region in order to determine how the environment has shaped human activities and how humans have altered the environment. This is a story of "the drying up of the Sahara, the birth of our own species, the invention of agriculture, and the rise and fall of ancient civilizations," and it makes for a jolly good read.

The Dakhleh Oasis Project was hatched in Toronto through collaboration between the Royal Ontario Museum and the Society for the Study of Egyptian Antiquities. A. J. Mills, who has remained director of the project since his retirement from the museum, has expanded the original Canadian team to include scholars from around the globe -- specialists in archeology, anthropology, ethnology, natural history, geology, paleontology, paleobotany and papyrology.

Thurston, who visited the group in 1987 and again in 2000, describes the timeless charm and tranquillity of the oasis in elegant prose: "The sun's last rays created deep wine-red shadows along the folded and eroded facade of the Plateau and lit up the desert with a vivid blood-red hue." He has organized his work chronologically, guiding us through some 400,000 years of human evolution and adaptation in the face of drastic changes in the surrounding environment wrought first by dramatic climate changes, then by human intervention. Short historical overviews place each era in a larger context, and his anecdotes about the principal investigators acquaint us with the research group.

Evidence of pre-human and early human activity in Dakhleh abounds. The desert surrounding the oasis is far from barren. It has yielded a plethora of definitive material that has shaped a picture of a much wetter environment during the Pleistocene Era, something akin to the East African savannah of today -- "very Garden of Edenish," says anthropologist Maxine Kleindeinst of the University of Toronto. Stone Age tools attest to the appearance of our ancestors as early as 400,000 years ago and "truly moderns" at about 100,000 years ago -- some 60,000 years before our appearance in Europe. One ethnic group, the Aterians, seems to have arisen and declined in the area between 90,000 and 40,000 years ago, never even



making it to the Nile Valley. Climate changes -- essentially periods of wet and dry conditions -- added to the vicissitudes of our early development, but, by about 12,000 years ago, the end of the Ice Age brought forth a new greening of the area resulting in a resurgence of human activity.

The team led by Mary MacDonald of the University of Calgary has discovered and analyzed the oldest architectural remains in Africa. The remains of stone-hut circles reveal settled communities dating to some 8,800 years ago. Together with paleontologist Rufus Churcher (University of Toronto) and archeobotanist Ursula Thanheiser (Vienna Institute of Archeological Science), they present a fascinating picture of early pastoral communities with domesticated animals, exploitation of wild wheat and all the attendant cultural material -- hearths, storage bins, decorative beads, tools. Even the corral of one of these settlements is preserved (for protection from lions and hyenas). The life of these people is further illustrated by lively rock art depicting hunting and early attempts at domestication of giraffe and antelope (unsuccessful) and cattle (successful). Pregnant women and fertility goddesses grace these rock walls as well. Evidence suggests that the Nile Valley civilization was born here, including the idea of pyramid and sphinx.

The project's "bone team" of physical anthropologists has examined three large cemeteries dating from 800 BC to 300 AD. Of the 3,000 burials, 450 have been analyzed. Eldon Molto of Lakehead University believes that every dead person has a story to tell, and through physiological, pathological and DNA analysis, they tell of leprosy, leukemia, a naturally occurring tetracycline and injuries.

The Roman sites are numerous and impressive. After the defeat of Cleopatra, Augustus turned Egypt into the "bread basket of Rome," not without some effort. Major agricultural expansion in Dakhleh involved tapping deeper into the artesian system by the introduction of the saqia water wheel. From a 15-room villa to a splendid stone temple, Roman culture certainly made its mark throughout, but it is at the town site of Kellis that it shines. In this fascinating story, Thurston describes the work of Colin Hope of Monash University, Melbourne. For 20 years, Hope and his team have unearthed temples, tombs, houses, churches and cemeteries. Thousands of papyrus fragments, carefully conserved and translated, provide a window into this desert Pompeii. Religious tolerance, or mixed beliefs, is attested in an oath: "I acknowledge . . . because of my exceptional Christianity under Zeus, Earth and Sun." The crowning glory, however, was the 1988 discovery of the world's oldest true books, which sparked a press frenzy throughout the world.

The rapid decline and abandonment of Kellis at the end of the 4th century, and the subsequent lack of prosperity in the oasis until the 15th century, serves as bellwether for a closing discussion of the past and future ecology for the region. Recent studies show a finite supply of water in the aquifers. This, coupled with several huge new irrigation projects underway, prompts consideration of long-term problems echoed by past natural droughts

and Roman over-exploitation.

And so this story ends on a cautionary note, "an environmental parable for our times." Thurston reminds us that Earth itself is an "island of the blessed" and the long natural and human history of Dakhleh, documented by the project scholars, provides pertinent information to be considered for wise resource management.

Roberta L. Shaw is assistant curator (Egyptology) at the Royal Ontario Museum. She has worked in Egypt at the Temple of Karnak, Theban Tomb #89 and the Dakhleh Oasis Project.

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| 10263|2003-11-13 17:55:14|moorisham|Re: Clyde Ahmad Winters|

Assalam aliekum,

There will be a multi-ethnic post-eid dinner at the Downtown Islamic Center in Chicago sponsored by Sound Vision on the Saturday after Eid. Brother Malik Mujahid would like Brother Ahmad to attend as an honored guest and possible speaker. Contact me at [MoorishAm@aol.com](mailto:MoorishAm@aol.com) or call 773-763-5799 if he can come.

Muhammed Abdullah al-Ahari

| 10265|2003-11-14 08:51:57|Paul Kekai Manansala|Study: Ancients Manipulated Corn Genes | Science - AP

Study: Ancients Manipulated Corn Genes

Thu Nov 13, 2:06 PM ET

By PAUL RECER, AP Science Writer

WASHINGTON - Ancient Americans were changing corn genes through selective breeding more than 4,000 years ago, according to researchers who say the modifications produced the large cobs and fat kernels that make corn one of humanity's most important foods.

In a study that compared the genes of corn cobs recovered in Mexico and the southwestern United States, researchers found that three key genetic variants were systematically enhanced, probably through selective cultivation, over thousands of years.

The technique was not as sophisticated as the methods used for modern genetically modified crops, but experts said in a study released Thursday that the general effect was the same: genetic

traits were amplified or introduced to create plants with improved traits and greater yield.

"Civilization has been built on genetically modified plants," said Nina V. Fedoroff of Pennsylvania State University.

The ancestral plant of corn, teosinte, was first domesticated some 6,000 to 9,000 years ago in the Balsas River Valley of southern Mexico, the researchers said in this week's issue of Science magazine. At first, teosinte was a grassy-like plant with many stems bearing small cobs with kernels sheathed in hard shells.

By cultivating plants with desirable characteristics, farmers caused teosinte to morph into an increasingly useful crop. The researchers said by 5,500 years ago the size of the kernels was larger. By 4,400 years ago, all of the gene variants found in modern corn were present in crops grown in Mexico.

The plant and its grain were so changed by the directed cultivation that it evolved into a form that could not grow in the wild and was dependent on farmers to survive from generation to generation, the study found.

The study was conducted by researchers at the Max Planck-Institute for Evolutionary Anthropology in Leipzig, Germany; the U.S. Department of Agriculture (news - web sites) at North Carolina State University, Raleigh, N.C.; the Smithsonian Institution (news - web sites) in Washington; the University of Oxford in the United Kingdom; and the University of Wisconsin. It was financed by the Wellcome Trust, the U.S. National Science Foundation (news - web sites), the German Ministry for Education and Research, and by the Max Planck Society.

Fedoroff, a plant geneticist who was not part of the research team, said the study shows that it is unlikely the changes in corn were by chance.

The early farmers, she said, "might have been more sophisticated than we think."

"The differences between maize (corn) and teosinte come down to just a few genes, but with big effect," said Fedoroff. She said ancient farmers probably spotted these differences and then planted seeds from those cobs to encourage the improvements to continue.

"They might have collected the seeds and may have known that if they grew them close together then they could catch (the beneficial changes) in the next generation," she said. "It was like someone found the right combination and it was so much better that people shared it with their friends and relatives and then it got widely propagated."

Three genes that dramatically improved corn came together within a short time and the farmers were sophisticated enough to propagate seeds from those plants in following seasons, it's believed.

One gene changed the architecture of corn from a plant with many branches to one with a single stalk with a male tassel at the top and female cobs growing along the side.

Another genetic change softened the outer hull on the kernel. Before the change, the plant depended on animals to spread its seeds. After animals ate the corn, the tough outer shells would allow the kernels to pass unharmed through the gut.

With a softer hull, the kernels would not survive passage through the gut of an animal. As a result, the plant became dependent on farmers to spread its seeds.

Another genetic change caused the kernels to stick more tightly to the cob. And still another change modified the starch of the grain.

This final change, the authors wrote, made the corn more suitable for making tortillas, and, thus, may have been an early variant

encouraged by the farmers.

Scientists now change plants by transferring specific, identified genes from species to species in sophisticated labs. Some advocacy groups have claimed this technique is dangerous. As a result, some European and African countries forbid the import of "GM crops."

But Fedoroff said that, actually, the whole world eats genetically modified foods. She said that over thousands of years, rice in China, wheat in the Middle East and corn in Mexico were all genetically altered through selective cultivation. The effect, she said, was like "a prehistoric Green Revolution."

The same process is under way now, she said, but with modern scientific techniques.

"People are fearful of the food they eat," said Fedoroff, "but civilization has been built on genetically modified plants. We wouldn't have civilization without it."

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| 10266|2003-11-14 11:37:52|Deus ex Machina|New research suggests that we like music that sounds just like us|  
Songs of ourselves

New research suggests that we like music that sounds just like us

By Christine Kenneally, 11/9/2003

[http://www.boston.com/news/globe/ideas/articles/2003/11/09/songs\\_of\\_ourselves?mode=PF](http://www.boston.com/news/globe/ideas/articles/2003/11/09/songs_of_ourselves?mode=PF)

MUSIC IS ONE OF THE human species's relatively few universal abilities. Without formal training, any individual, from Stone Age tribesman to suburban teenager, has the ability to recognize music and, in some fashion, to make it.

Why this should be so is a mystery. After all, music isn't necessary for getting through the day, and if it aids in reproduction, it does so only in highly indirect ways. Language, by contrast, is also everywhere -- but for reasons that are more obvious. With language, you and the members of your tribe can organize a migration across Africa, build reed boats and cross the seas, and communicate at night even when you can't see each other. Modern culture, in all its technological extravagance, springs directly from the human talent for manipulating symbols and syntax.

Scientists have always been intrigued by the connection between music and language. Yet over the years, words and melody have acquired a vastly different status in the lab and the seminar room. While language has long been considered essential to unlocking the mechanisms of human intelligence, music is generally treated as an evolutionary frippery -- mere "auditory cheesecake," as the Harvard cognitive scientist Steven Pinker puts it.

But thanks to a decade-long wave of neuroscience research, that tune is changing. A flurry of recent publications suggests that language and music may equally be able to tell us who we are and where we're from -- not just emotionally, but biologically. In July, the journal *Nature Neuroscience* devoted a special issue to the topic. And in an article in the August 6 issue of the *Journal of Neuroscience*, David Schwartz, Catherine Howe, and Dale Purves of Duke University argued that the sounds of music and the sounds of language are intricately connected.

...

To grasp the originality of this idea, it's necessary to realize two things about how music has traditionally been understood. First, musicologists have long emphasized that while each culture stamps a special identity onto its music, music itself has some universal qualities. For example, in virtually all cultures sound is divided into some or all of the 12 intervals that make up the chromatic scale -- that is, the scale represented by the keys on a piano. For centuries, observers have attributed this preference for certain combinations of tones to the mathematical properties of sound itself.

Some 2,500 years ago, Pythagoras was the first to note a direct relationship between the harmoniousness of a tone combination and the physical dimensions of the object that produced it. For example, a plucked string will always play an octave lower than a similar string half its size, and a fifth lower than a similar string two-thirds its length. This link between simple ratios and harmony has influenced music theory ever since.

This music-is-math idea is often accompanied by the notion that music, formally speaking at least, exists apart from the world in which it was created. Writing recently in *The New York Review of Books*, pianist and critic Charles Rosen discussed the long-standing notion that while painting and sculpture reproduce at least some aspects of the natural world, and writing describes thoughts and feelings we are all familiar with, music is entirely abstracted from the world in which we live.

Neither idea is right, according to David Schwartz and colleagues. Human

musical preferences are fundamentally shaped not by elegant algorithms or ratios but by the messy sounds of real life, and of speech in particular -- which in turn is shaped by our evolutionary heritage. Says Schwartz, "The explanation of music, like the explanation of any product of the mind, must be rooted in biology, not in numbers per se."

Schwartz, Howe, and Purves analyzed a vast selection of speech sounds from a variety of languages to reveal the underlying patterns common to all utterances. In order to focus only on the raw sound, they discarded all theories about speech and meaning and sliced sentences into random bites. Using a database of over 100,000 brief segments of speech, they noted which frequency had the greatest emphasis in each sound. The resulting set of frequencies, they discovered, corresponded closely to the chromatic scale. In short, the building blocks of music are to be found in speech.

Far from being abstract, music presents a strange analog to the patterns created by the sounds of speech. "Music, like the visual arts, is rooted in our experience of the natural world," says Schwartz. "It emulates our sound environment in the way that visual arts emulate the visual environment." In music we hear the echo of our basic sound-making instrument -- the vocal tract. The explanation for human music is simpler still than Pythagoras's mathematical equations: We like the sounds that are familiar to us -- specifically, we like sounds that remind us of us.

...

This brings up some chicken-or-egg evolutionary questions. It may be that music imitates speech directly, the researchers say, in which case it would seem that language evolved first. It's also conceivable that music came first and language is in effect an imitation of song -- that in everyday speech we hit the musical notes we especially like. Alternately, it may be that music imitates the general products of the human sound-making system, which just happens to be mostly speech. "We can't know this," says Schwartz. "What we do know is that they both come from the same system, and it is this that shapes our preferences."

...

Schwartz's study also casts light on the long-running question of whether animals understand or appreciate music. Despite the apparent abundance of "music" in the natural world -- birdsong, whalesong, wolf howls, synchronized chimpanzee hooting -- previous studies have found that many laboratory animals don't show a great affinity for the human variety of music making.

Marc Hauser and Josh McDermott of Harvard argued in the July issue of Nature Neuroscience that animals don't create or perceive music the way we do. The fact that laboratory monkeys can show recognition of human tunes is evidence, they say, of shared general features of the auditory system, not any specific chimpanzee musical ability. As for birds, those most musical beasts, they generally recognize their own tunes -- a narrow repertoire -- but don't generate novel melodies like we do. There are no avian Mozarts.

But what's been played to the animals, Schwartz notes, is human music. If animals evolve preferences for sound as we do -- based upon the soundscape in which they live -- then their "music" would be fundamentally different from ours. In the same way our scales derive from human utterances, a cat's idea of a good tune would derive from yowls and meows. To demonstrate that animals don't appreciate sounds the way we do, we'd need evidence that they don't respond to "music" constructed from their own sound environment.

No matter how the connection between language and music is parsed, what is apparent is that our sense of music, even our love for it, is as deeply rooted in our biology and in our brains as language is. This is most obvious with babies, says Sandra Trehub at the University of Toronto, who also published a paper in the Nature Neuroscience special issue.

For babies, music and speech are on a continuum. Mothers use musical speech to "regulate infants' emotional states," Trehub says. Regardless of what language they speak, the voice all mothers use with babies is the same: "something between speech and song." This kind of communication "puts the baby in a trance-like state, which may proceed to sleep or extended periods of rapture." So if the babies of the world could understand the latest research on language and music, they probably wouldn't be very surprised. The upshot, says Trehub, is that music may be even more of a necessity than we realize.

Christine Kenneally is writing "From Screech to Sonnet," a book about the evolution of language, for Viking.

| 10267|2003-11-14 12:05:18|Paul Kekai Manansala|Re: New research suggests that we like music that sounds just like |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Deus ex Machina wrote:

> Songs of ourselves

>

As for birds, those



> most musical beasts, they generally recognize their own tunes -- a  
> narrow repertoire -- but don't generate novel melodies like we do.

There

> are no avian Mozarts.

>

That may be a good thing (no avian Mozarts).

After you've been in the rainforest awhile you start hearing  
melodies ;).

Regards,

Paul Kekai Manansala

| 10268|2003-11-14 13:52:04|Paul Kekai Manansala|Ancient Play to Be Shown After Text Found  
in Mummy|

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&cid=573&ncid=757&e=10&u=/nm/20031113/od_nm/aeschylus_dc)

tmpl=story&cid=573&ncid=757&e=10&u=/nm/20031113/od\_nm/aeschylus\_dc

Ancient Play to Be Shown After Text Found in Mummy

Thu Nov 13, 9:16 AM ET

By Michele Kambas

NICOSIA (Reuters) - A ancient play is to be staged for the first  
time in more than 2,050 years after fragments of the text were found  
stuffed in an Egyptian mummy.

Cyprus's national theater company, Thoc, plans a modern-day world  
premiere of Aeschylus's Trojan War story Achilles in Cyprus next  
summer. The play will then be performed in Cyprus and Greece.

Scholars had believed the trilogy to be lost forever when the  
Library of Alexandria burned to ashes in 48 BC.

"But in the last decades archaeologists found mummies in Egypt which  
were stuffed with papyrus, containing excerpts of the original plays  
of Aeschylus," Thoc director Andy Bargilly told Reuters.

Drawing on references to the trilogy by other ancient playwrights

and the recently discovered papyrus texts, Thoc and researchers believe they have the closest possible adaptation of Aeschylus's masterpiece.

"This is a new production, based on a very ancient text," Bargilly said.

The play revolves around Achilles, the supposedly invincible Trojan warrior who was killed by Paris with a poisoned arrow at his only vulnerable spot, the heel.

Achilles recounts the warrior's many brushes with death and the slaying of Hector, son of Priam, the King of Troy.

"People working on ancient texts knew that the trilogy existed because it was mentioned in Aristophanes and other writers of ancient Greece," Bargilly said.

A Greek author, Elias Malandris, worked on the project for a decade, using the ancient texts, excerpts of Homer's Iliad and references to Achilles found in other Greek plays.

"We do think it is a faithful adaptation to a large extent, but nobody can say 100 percent," Bargilly said.

Stuffing mummies with papyrus scrolls, or creating a papier mache mixture to encase a corpse was a common practice in ancient Egypt dating from at least the third century BC.

"Papyrus was a good material for stuffing mummies, fortunately for us," said Bargilly.

Described as the Father of Tragedy, Aeschylus is said to have written some 90 plays but only a handful survive.

| 10269|2003-11-14 15:54:33|D. McIntyre|Re: Study: Ancients Manipulated Corn Genes|

There's a book called "Indian Givers: How The Indians of the Americas Transformed the World" by Jack Weatherford that

chronicles the contributions of Native Americans/American Indians, etc. to agriculture, food, fishing, hunting, politics, medicine, etc.

My copy was published in 1988 and has at least two chapters that deal with agricultural products and farming techniques throughout the Americas. Other chapters deal with the foundations for democratic government (i.e. Iroquois League), rebellion, medical practices, illegal drugs, mining (silver, gold), architecture and roadways, etc. Essentially, this one book is a composite of more than 150 other resources and reports.

This survey would not be new to anyone who specializes in Native American history, especially since corn is the one food that requires human cultivation since it can't pollinate itself. Also, I only read one book on Native American history - so I'm only a novice and still the study didn't present any new information. Yet, tragically, one person in the who wasn't part of the survey states:

"The early farmers, she said, "might have been more sophisticated than we think."

Wow. All that speculation really insinuates that native people are idiots who do things by chance or accident.

By the way, also from Weathford's book...aside from corn, native Americans were the first to cultivate the potato, sweet potato, beans (all types from string beans to lima beans), squashes, peanuts, sunflower seeds, cassava, chocolate (which is actually the pit of a fruit), bell/other fruit peppers, tomatoes, avocado, berries, and a bunch of other products. Not to mention they knew which shellfish to eat, barbeque is a Taino (Puerto Rican native American) word, how to obtain maple syrup, honey, etc.

It seems to me that the purpose of the study is really to promote genetically manipulated foods -in a modern sense by stating that it has been done in antiquity. Yet, I think the question remains as to whether the original corn geneticists would alter modern day corn in the same way for the same results. That will probably remained unanswered.

My 2 cents,  
Deidra McIntyre

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> Science - AP

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> Study: Ancients Manipulated Corn Genes

> Thu Nov 13, 2:06 PM ET

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> By PAUL RECER, AP Science Writer

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> University, Raleigh, N.C.; the Smithsonian Institution (news -

web

> sites) in Washington; the University of Oxford in the United

> Kingdom; and the University of Wisconsin. It was financed by

the

> Wellcome Trust, the U.S. National Science Foundation (news -

web

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> "People are fearful of the food they eat," said Fedoroff, "but

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> \_\_\_\_



| 10270|2003-11-15 02:36:30|Brother Manifest|Reminder for Nubian Soul Presents Eric Ture Muhammad|



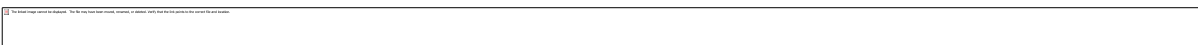
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Cheers,  
The Evite Team



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| 10271|2003-11-15 04:38:10|duron chavis|duron chavis has sent you an Evite|



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| 10272|2003-11-15 08:13:28|saidis\_aswan\_egy|The 40 days' nightmare |  
Mention of the Darb Al-Arba'in conjures visions of vast camel caravans, sometimes stretching for miles -- of chained and wretched slaves and of cargoes of ivory and fragrant spices. Forty days' march

from Kobbarn Darfur to Assiut in the Nile Valley: 40 days, at best, of discomfort, and at worst of agony. The caravan -- the most romantic of all desert scenes, and the most terrible.

The road was in use long before the Arabs gave it its best-known name, and the northern part is still much in use today. Now paved, it is the Assiut-Kharga highway and runs from the Nile Valley and through the length of Kharga to the southern tip of the oasis. The ancient Egyptians, Persians, Greeks and Romans used the road to administer their own provinces, as well as to trade with Africa. The Arabs instituted the great caravans which travelled up from Darfur with slaves, spices and ivory.

The organisation and supervision of the Darb Al-Arba'in resembles almost a microcosm of the character of the successive rulers of Egypt. The Pharaohs built temples for worship along it. The Romans built fortresses to guard it. The Ottomans levied heavy duties on cargoes carried on it. And the British administration tried to close it as part of its crackdown on smuggling.

While the theatre of the caravan changed its actors over the centuries, the setting remained much the same. Yet the Darb Al-Arba'in should not be thought of as a singular, straight track. The road was the most, or roughly the most, direct route to Cairo from Darfur in the Sudan, avoiding the wide, eastward swing of the Nile between the Third Cataract and Assiut. It came up through the desert, crossing into Egypt over a border that shifted back and forth over the years. However, it veered many miles from side to side to reach certain stations or forks in the road. Forks led this way and that: east to Dakhla Oasis and on to Kufra in Libya; west through various passes to the Nile Valley, and so on.

The ancient Egyptians, who possessed only donkeys for transport, skirted the west side of the Nile Valley during the three or four months of the flood, and thus found themselves in the desert where they, too, travelled the "Darb Al-Arba'in". Merely heading in the general north/south direction seems to have conveyed the message that one was on the famous road. Most scholars agree that the dispute as to the exact track to follow if one wants to trace the old steps all the way to Sennar in Darfur -- as some adventurers have done -- is thus somewhat irrelevant.

Although the route was used in the Old, Middle and New Kingdom Dynasties to carry cargoes of wheat to Africa in return for spices, gold and ivory, exotic plants and animals, there are few remains from this period in the desert and oases along what it loosely understood to be the Darb Al-Arba'in. Most of these early relics -- such as two scarabs inscribed with the name of Tuthmosis III, which were popular lucky charms -- were apparently brought from elsewhere. In the Late Period, however, the Persian Dynasties changed the fortune of the road in two ways. First, they introduced the camel to Egypt, and

this, in time, led to the opening of the southern part of the route over the hot, arid desert. Second, they brought a new method of irrigation to Kharga Oasis -- the manafi or aqueduct system -- thus securing a stable water supply which in turn led to the establishment of thriving communities and temple building. The Persians built temples to Amun-Re and the Theban triad at Hibis and Al-Gweita (see box), while the Ptolemies built one to a local god at Al-Zayyan. The new communities were strategically placed to serve the trade routes. From the Late Period onwards, the northern part of the route was used by officials carrying out administrative duties in Kharga and Dakhla. Carts conveyed essentials that the largely self-sufficient oasis residents could not provide for themselves, and returned with dates and cereals. With their camels, the Persians, Greeks and Romans could negotiate the route to Africa over the desert without skirting the Nile Valley as their forefathers had done.

The northern part of the road must have been especially well-trodden under the feet of the Roman legionaries, as well as by the convoys of ox-drawn carts transporting their supplies. The Romans modified the Persian and Ptolemaic settlements, adding mud-brick ramparts to the sandstone temples and turning them into fortress complexes. The Romans, who diverted Egypt's surplus wheat to Rome, added wild animals destined for the circus to their list of imports.

Arab merchants began trading along the Darb Al-Arba'in soon after the invasion of Egypt in the seventh century, seeing it as a path to milk the human and other natural resources of Africa. They intensified the slave and spice trades, and initiated the mass movement of camels. To pay for their goods they carried luxuries from Europe, the Levant and Cairo.

The heyday of trading began in the Middle Ages, and in the 1830s and 40s the caravans were still travelling in full swing. The profits they reaped made the 1,000-mile journey worthwhile in spite of the hardship and losses involved. The annual Darfur caravans were huge, numbering thousands of slaves and camels. They travelled in winter when the desert was more hospitable by day, though less at night when freezing temperatures claimed the lives of thousands of the scantily-clad and malnourished slaves. With long treks between watering holes the camels fared little better, and in certain locations the sand was white with their bones.

Black slaves were destined for households in Egypt or the Levant, or even for shipment to America. They were purchased directly from kidnappers or from the Dongola slave market, and were assembled at Kobbār in Darfur and force-marched over the desert, only pausing to rest when the caravan reached an oasis town. In *Civilisation in the Sands* (Könnemann, 2000) Pauline and Philippe de Flers quote the description by Eugène Daumas of the departure of a slave caravan: "We were about 2,100 men and 2,600 camels and other animals ... The

constant surveillance we needed to exercise over our slaves left us no repose, even though they were chained together like beads on a rosary, the women in two pairs attached by the feet, the men eight or ten together, their necks pushed into iron collars, to which were attached smaller double chains to keep their hands at chest height... The signal for departure was given, and the first caravan moved off. At this moment, a confusion of cries and groans broke out that, passed from one slave to the next, reached ours: all were weeping and lamenting, calling to one another, saying their farewells."

By the mid-18th century a typical slave caravan was said to be valued at 115,000 British pounds, a great sum at the time. Taxes had to be paid on all goods crossing the border. As the caravans approached the Egyptian customs posts in Kharga Oasis, the traders hid small boys in empty water skins to evade tax, but officials would beat the skins to thwart this ploy. The most valuable slaves were girls and young women, who were prized as concubines. According to E W Lane, who wrote about slaves in *Manners and Customs of the Modern Egyptians*, which first appeared in 1836, slave-girls could be taken on a few days' trial. They were already "abominably corrupted" by the traders. Lane says: " ... there are very few of the age of eight or nine years who have not suffered brutal violence."

On the long journey from Kobbarn Darfur, the first permanent water source they reached was Bir Natrun, 530 kilometres away. From there they continued for 260 kilometres across the sand, vulnerable to attack by local tribes. The next stop, Laqiya Al-Arba'in, had water but scant grazing for camels, while the next stage, the 280 kilometres to Selima Oasis, was one of the worst stretches of the journey, proving fatal for large numbers of slaves and animals.

The last stage for those coming up from the south was the long (116 kilometres) but relatively comfortable march through Kharga Oasis. The green trees and fields of wheat and vegetables must have been a welcome sight for sore, sand-dusted eyes. Here they could obtain fresh water, food and rest. Feeding and sheltering thousands of men and camels provided a livelihood for many communities in the oasis as the caravans prepared for the last and one of the worst parts of the journey -- the barren desert crossing from Kharga to Assiut. In Assiut most of the traders sold their goods and bought fabrics, weapons, semi-precious stones and other luxuries for the return journey. The slaves and goods continued along the Nile Valley to Kerdassa, near Cairo, to await a final purchaser.

Trade on the Darb Al-Arba'in was banned in 1884 after the Mahdist uprising. It reopened after some time, but never recovered and by the end of the 19th century it had ceased to exist as a trade route. Slavery in America had been abolished, and in Egypt the British were now in firm control.

For long the route was used by smugglers, the bane of the British

administration. At the northern end, Kerdassa retained the weaving and carpet home industries which supplied the caravans with camel saddles and blankets, and is now a centre for tourists buying galabiyas (traditional gowns). The New Valley scheme has brought fertile new riches to Kharga Oasis. But the memory lingers on. Today, every one of the indigenous residents of the oasis has heard of the Darb Al-Arba'in, and remembers the tales his grandfather told him of his grandfather who saw the caravans pass through.

The 40 days' nightmare

It spelled lucrative trade for some and despair for others. Jenny Jobbins traces the steps of those who trod the Darb Al-Arba'in

<http://weekly.ahram.org.eg/2003/664/he1.htm>

| 10273|2003-11-15 14:19:04|Djehuti Sundaka|Re: New research suggests that we like music that sounds just like |

"The fact that laboratory monkeys can show recognition of human tunes is evidence, they say, of shared general features of the auditory system, not any specific chimpanzee musical ability."

Since monkeys aren't chimpanzees, it's rather self-evident that they wouldn't have any "chimpanzee" musical ability either way.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Deus ex Machina wrote:

> Songs of ourselves

>

> New research suggests that we like music that sounds just like us

>

> By Christine Kenneally, 11/9/2003

>

> [http://www.boston.com/news/globe/ideas/articles/2003/11/09/songs\\_of\\_ourselves?mode=PF](http://www.boston.com/news/globe/ideas/articles/2003/11/09/songs_of_ourselves?mode=PF)

>

> MUSIC IS ONE OF THE human species's relatively few universal abilities.

> Without formal training, any individual, from Stone Age tribesman to

> suburban teenager, has the ability to recognize music and, in some

> fashion, to make it.

>

> Why this should be so is a mystery. After all, music isn't necessary for

> getting through the day, and if it aids in reproduction, it does so only

> in highly indirect ways. Language, by contrast, is also everywhere --

> but for reasons that are more obvious. With language, you and the

> members of your tribe can organize a migration across Africa, build reed

> boats and cross the seas, and communicate at night even when you can't

> see each other. Modern culture, in all its technological extravagance,

> springs directly from the human talent for manipulating symbols and

> syntax.

>  
> Scientists have always been intrigued by the connection between music  
> and language. Yet over the years, words and melody have acquired a  
> vastly different status in the lab and the seminar room. While language  
> has long been considered essential to unlocking the mechanisms of human  
> intelligence, music is generally treated as an evolutionary frippery --  
> mere "auditory cheesecake," as the Harvard cognitive scientist Steven  
> Pinker puts it.  
>  
> But thanks to a decade-long wave of neuroscience research, that tune is  
> changing. A flurry of recent publications suggests that language and  
> music may equally be able to tell us who we are and where we're from --  
> not just emotionally, but biologically. In July, the journal *Nature*  
> Neuroscience devoted a special issue to the topic. And in an article in  
> the August 6 issue of the *Journal of Neuroscience*, David Schwartz,  
> Catherine Howe, and Dale Purves of Duke University argued that the  
> sounds of music and the sounds of language are intricately connected.  
>  
> . . .  
>  
> To grasp the originality of this idea, it's necessary to realize two  
> things about how music has traditionally been understood. First,  
> musicologists have long emphasized that while each culture stamps a  
> special identity onto its music, music itself has some universal  
> qualities. For example, in virtually all cultures sound is divided into  
> some or all of the 12 intervals that make up the chromatic scale -- that  
> is, the scale represented by the keys on a piano. For centuries,  
> observers have attributed this preference for certain combinations of  
> tones to the mathematical properties of sound itself.  
>  
> Some 2,500 years ago, Pythagoras was the first to note a direct  
> relationship between the harmoniousness of a tone combination and the  
> physical dimensions of the object that produced it. For example, a  
> plucked string will always play an octave lower than a similar string  
> half its size, and a fifth lower than a similar string two-thirds its  
> length. This link between simple ratios and harmony has influenced music  
> theory ever since.  
>  
> This music-is-math idea is often accompanied by the notion that music,  
> formally speaking at least, exists apart from the world in which it was  
> created. Writing recently in *The New York Review of Books*, pianist and  
> critic Charles Rosen discussed the long-standing notion that while  
> painting and sculpture reproduce at least some aspects of the natural  
> world, and writing describes thoughts and feelings we are all familiar  
> with, music is entirely abstracted from the world in which we live.  
>

> Neither idea is right, according to David Schwartz and colleagues. Human  
> musical preferences are fundamentally shaped not by elegant algorithms  
> or ratios but by the messy sounds of real life, and of speech in  
> particular -- which in turn is shaped by our evolutionary heritage. Says  
> Schwartz, "The explanation of music, like the explanation of any product  
> of the mind, must be rooted in biology, not in numbers per se."  
>  
> Schwartz, Howe, and Purves analyzed a vast selection of speech sounds  
> from a variety of languages to reveal the underlying patterns common to  
> all utterances. In order to focus only on the raw sound, they discarded  
> all theories about speech and meaning and sliced sentences into random  
> bites. Using a database of over 100,000 brief segments of speech, they  
> noted which frequency had the greatest emphasis in each sound. The  
> resulting set of frequencies, they discovered, corresponded closely to  
> the chromatic scale. In short, the building blocks of music are to be  
> found in speech.  
>  
> Far from being abstract, music presents a strange analog to the patterns  
> created by the sounds of speech. "Music, like the visual arts, is rooted  
> in our experience of the natural world," says Schwartz. "It emulates our  
> sound environment in the way that visual arts emulate the visual  
> environment." In music we hear the echo of our basic sound-making  
> instrument -- the vocal tract. The explanation for human music is  
> simpler still than Pythagoras's mathematical equations: We like the  
> sounds that are familiar to us -- specifically, we like sounds that  
> remind us of us.  
>  
> ...  
>  
> This brings up some chicken-or-egg evolutionary questions. It may be  
> that music imitates speech directly, the researchers say, in which case  
> it would seem that language evolved first. It's also conceivable that  
> music came first and language is in effect an imitation of song -- that  
> in everyday speech we hit the musical notes we especially like.  
> Alternately, it may be that music imitates the general products of the  
> human sound-making system, which just happens to be mostly speech. "We  
> can't know this," says Schwartz. "What we do know is that they both come  
> from the same system, and it is this that shapes our preferences."  
>  
> ...  
>  
> Schwartz's study also casts light on the long-running question of  
> whether animals understand or appreciate music. Despite the apparent  
> abundance of "music" in the natural world -- birdsong, whalesong, wolf  
> howls, synchronized chimpanzee hooting -- previous studies have found  
> that many laboratory animals don't show a great affinity for the human



> variety of music making.

>

> Marc Hauser and Josh McDermott of Harvard argued in the July issue of

> Nature Neuroscience that animals don't create or perceive music the way

> we do. The fact that laboratory monkeys can show recognition of human

> tunes is evidence, they say, of shared general features of the auditory

> system, not any specific chimpanzee musical ability. As for birds, those

> most musical beasts, they generally recognize their own tunes -- a

> narrow repertoire -- but don't generate novel melodies like we do. There

> are no avian Mozarts.

>

> But what's been played to the animals, Schwartz notes, is human music.

> If animals evolve preferences for sound as we do -- based upon the

> soundscape in which they live -- then their "music" would be

> fundamentally different from ours. In the same way our scales derive

> from human utterances, a cat's idea of a good tune would derive from

> yowls and meows. To demonstrate that animals don't appreciate sounds the

> way we do, we'd need evidence that they don't respond to "music"

> constructed from their own sound environment.

>

> No matter how the connection between language and music is parsed, what

> is apparent is that our sense of music, even our love for it, is as

> deeply rooted in our biology and in our brains as language is. This is

> most obvious with babies, says Sandra Trehub at the University of

> Toronto, who also published a paper in the Nature Neuroscience special

> issue.

>

> For babies, music and speech are on a continuum. Mothers use musical

> speech to "regulate infants' emotional states," Trehub says. Regardless

> of what language they speak, the voice all mothers use with babies is

> the same: "something between speech and song." This kind of

> communication "puts the baby in a trance-like state, which may proceed

> to sleep or extended periods of rapture." So if the babies of the world

> could understand the latest research on language and music, they

> probably wouldn't be very surprised. The upshot, says Trehub, is that

> music may be even more of a necessity than we realize.

>

> Christine Kenneally is writing "From Screech to Sonnet," a book about

> the evolution of language, for Viking.

| 10274|2003-11-15 20:44:48|M. Washington|Badarian then / African now: two peas in a pod|

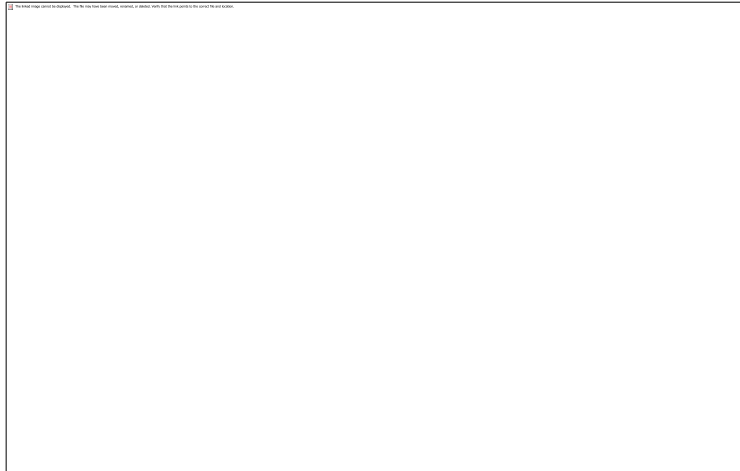
Attachments :

## BADARIAN-4500-3800/AFRICAN PHENOTYPIC SIMILARITY

From 12,000 BC to 8,000 BC, Egypt laid under upwards of 15 meters of water during the African aqualithic during and immediately after the end of the ice age. The cause

being the melting of ice caps in nearby countries. Africans dwelt on the hills and gerza above the flood line. And if they did not boat, they would be prisoners to often tiny mounds of land scarcely sometimes wide enough to walk around. And surrounded by water with not one single chance to otherwise travel for thousands of years unless boats were invented: necessity being the mother of invention reed boats were invented. In any event, as the waters subsided (and could this be the real Noahs Flood?. I have no information to decide one way or the other), the peoples moved slowly South.

IMAGE BELOW (for those whose html whatamadabit is activated):



The author noted that the Badarian woman of 4300 or so BC had, to use his words, almond eyes and pendulous breasts. The statuette is scarified, baldish, pug-nosed, nearly no eyelashes. In each of those features mentioned, she resembles the phenotype of the African mother with slit-like eyes of the San whose range covers the Badarian as well.

[http://www.mightymall.com/TheSecondBookImages/01-14-000-00-01\\_Badarian--4500-3800.BC--.African.Phenotypic.Similarity--a.Composite.Poster.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-000-00-01_Badarian--4500-3800.BC--.African.Phenotypic.Similarity--a.Composite.Poster.jpg)

The fluff-fluff that Egypt was first settled from the north is wretched, stunning nonsense in the light of the aqua-geological history of late Pleistocene Africa. Not saying anything new, a succession of cultures and they in various stages lay the foundation for the late-named Egypt that was to come. And, one of those cultures was the Badarian a people who made pottery in which a similar style was found in prehistoric England which researchers say was populated by a short, wiry, dark-skinned hunting and farming people (In: Richard Cavendish, ***Prehistoric England***, (British Heritage Press, New York, 1983), p. 9. That they had farming and pottery clearly identifies them with the African neolithic as pottery and farming was then invented by those who used it. If feeling less refined and academic, theyd call them Ni well Negroes. Not news, the Badarian culture spanned the years 4500 3800 BC. And in the comparative images seen above, we find the phenotype still exists in sub Saharan Africa. The poster is called Badarian-African .Phenotypic Similarity. But, it is a contradiction in terms since Badarian is African. Please excuse me.

Marc Washington

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- | 10275|2003-11-15 20:58:28|M. Washington|Correction ... Badarian then / African now: two  
peas in a pod|

In saying that Egypt was under water, I meant to draw attention to the fact is that people could only reside to the south of Egypt in Ethiopia and surrounding lands. Id also said the opposite of what I meant when writing: as the waters subsided, people moved slowly south. I meant slowly north. From the Ethiopia-Sudan region into Egypt.

MW

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| 10277|2003-11-16 05:59:28|M. Washington|SPIT-N'-SPROUT: a new theory as to why agricultural tools became ne|

Pity I forget where I read the thing, but it was said somewhere that I might still remember that barley and other grains and that vegetables as well grew to monstrous proportions on the slopes of the hills and gerza of the African aqualithic in Ethiopia, Somali, and the Sudan. Here is the scenario. Ethiopia and the lands to the south were farther above sea level than Egypt and provided the tippy, tippy tops of hills and gerza (well, those that were high enough to remain above water) to remain above water. But, in many cases, there must have been a horrendous lack of both dry land as well as enough land to stretch de legs and de arms and get around. Them there tiny patches of hilltops and gerza tops must have been mighty small in many cases. And in many cases, only large enough to sport a hut or two on soggy, spongy, land. Hence, the invention of stilt houses was a first order of necessity and houses on stilts to be high enough to stay above the fast growing, tall swamp weeds I mean reeds: and papyrus and lotus.

And boats. People must have gotten in boats for recreation, when the work was done, just to get away from the spongy, soggy land that sank up to you thighs with each dreaded step. So, land to walk around in was at a premium and boats became necessary to invent. They noticed that swamp reeds floated on water and the proverbial light popped on. And boats were the result; boats were invented. It may have begun with someone nearly drowning and grabbing onto a pile of floating reeds who paddled her or himself over to dry(er) land. And they imagined something they could sit in.

Then was the situation where people had to eat the things they liked. And spit the seeds away. This probably created the first beginnings of agriculture in what might be called SPIT-NSPROUT agriculture as seeds sprouted where you spit em. And, Wala. The light goes on and someone says: Why. I think Ill name this thing farming and become, well, a farmer. And, everybody copying the Joneses, or the Bada, or whatever, everybody

becomes a farmer and in their boats over the millennium, eventually ride all the way over to Palestine, Jericho, the Near East and stuff, where, there being dry land, start to build and stay in places with a vengeance. Something the aquatic lifestyle farther south didnt allow with the periodic floods. In Palestine and the Tigris-Euphrates and Catal Huyuk and such, periodic annual flooding was not on the menu. So, they could sit and stay and settle permanently in one place. They took the skills and memories and farming and began civilization transported from the south and modified. And when the Noahitic floods subsided after the aqualithic, and dryer conditions prevailed in the southern lands, pastoralism materialized and also traveled to the Near East. And, ever wonder where the Vikings got their arouch-horned helmets? Could it have been when Germanic tribes (aka Indo-European speakers) made a boomerang coming into the Near East, picking up farming (as they became farmers) on the modified Hat Hor motifs, modifying them, and hatting back to Europe (where from, sadly, they never should have left).

But, in the, in a sense, horribly fertile south (speaking about the horribly part), things grew too well on too little land. Including the things people liked to eat. There became a fierce, unending war between plants and people fighting for the same land. The plants said: Hey. I put my roots down here. This Nile soil is rich in vitamins, minerals, carbohydrates, and protein (or the plant equivalents) and makes me strong and healthy. Im going to flourish like crazy all over this land. And the proto-Neolithic Africans who became the Nubians, Egyptians, Jerichoians, Urbaidians, Elamites, and such said: But, if you do that, I wont have any place to walk. No place to lay my head. No place to even cook. So, to get rid of the weeds and to cut the plants they needed to eat (as they couldnt walk to the date and fig trees, that kind of food was scarce. They had to live off of swamp plants that had food hard to procure as the grains needed to be schulfed of husks and the grains ground and baked and we are still eating bread in a tradition they began 14,000 years ago). To get rid of weeds and get the plants they needed to eat, they invented scythes. Known because of the shiny silicon on the cutting edge. Obtainable only from plants. And this, I propose, is why during 12,500 BC we begin to find the beginning of agriculture, agricultural tools, and the grinding of grains and the other related things spoken on in this post.

This is the Marc Washington ***Spit-n-Sprout theory of African catalytic events for the invention of agriculture and settlements in the aqualithic age***. As Ive said before, these things backfired as when others learned of these things, they surpassed and suppressed Africans.

In an odd way, it might have been better not to invent agriculture, pastoralism, and permanent settlements. One can do nothing about spilt milk.

Marc Washington

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| 10278|2003-11-16 08:27:49|saidis\_aswan\_egy|Re: SPIT-N'-SPROUT: a new theory as to why agricultural tools becam|

Marc,there is one problem with your observation,and that is that Vikings wore horned helmets. Vikings never wore horned helments. This is simply a legend with not historical basis. However, Arabs know Moses as "The horned one",which may symbolize a connection to the deity of Amun.

| 10279|2003-11-16 08:34:07|saidis\_aswan\_egy|Re: Badarian then / African now: two peas in a pod|

Marc,do you know where you found that Badarian artifact of a woman. Where could I possibly find this figure,and if possible,could you scan it for me from the book you got it from,or just simply tell me where I can find it.

One more question,Marc. What about the Nabta Playa culture that spans from 10,000-4000. Do you see any connection between the two?

| 10280|2003-11-16 09:06:00|Alex van Deelen|Re: The roots of white hatred of blacks - Upper Paleolithic competi|

Message: 5

Date: Sun, 16 Nov 2003 00:40:34 -0600

From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>

Subject: The roots of white hatred of blacks - Upper Paleolithic competition?

> History shows whites hate blacks, Africans. From the very beginning of

> incursions out of Europe into the Near East which was at the time

populated

> by overflow from Africa, whites took arms against blacks with a passion.

No it doesn't. The origin of white hatred? The transatlantic slavetrade.

You can find wars on every continent, at any time, between and inside any ethnic group you want to find.

None of the wars were more hateful than the wars inside Europe between catholics and protestants, which the germans call the 100 year war, the english call the 30 year war, and the dutch call the 80 year war.

No war was more hateful than the english civil war. Oliver Cromwell has become legendary in irish history for his massacres.

Of course, you can find an ethic component to any of these,



but that in no way explains why they were fought.

Alex

| 10281|2003-11-16 11:59:13|IMJs@webtv.net|Articles From MarcusGarvey.com |  
The African Origin Of Civilization - Articles

I don't know exactly how dated these articles are, some of it is clearly on the old side. And allot of it's already been proven to be right or wrong many times over, but it still might be worth a look.... Btw there are no articles for chapters 8,9, or 10.

1. What Were the Egyptians?

<http://www.marcusgarvey.com/ch1.htm>

2. Birth of the Negro Myth

<http://www.marcusgarvey.com/ch2.htm>

3. Modern History of Falsification

<http://www.marcusgarvey.com/ch3.htm>

4. Could Egyptian Civilization Have Originated in the Delta?

<http://www.marcusgarvey.com/ch4.htm>

5. Could Egyptian Civilization Be of Asian Origin

<http://www.marcusgarvey.com/ch5.htm>

6. The Egyptian Race as Seen and Treated by Anthropologists

<http://www.marcusgarvey.com/ch6.htm>

7. Arguments Supporting a Negro Origin of Totemism

<http://www.marcusgarvey.com/ch7.htm>

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11. Contribution of Ethiopia-Nubia and Egypt

<http://www.marcusgarvey.com/ch11.htm>

12. Reply to a Critic

<http://www.marcusgarvey.com/ch12.htm>

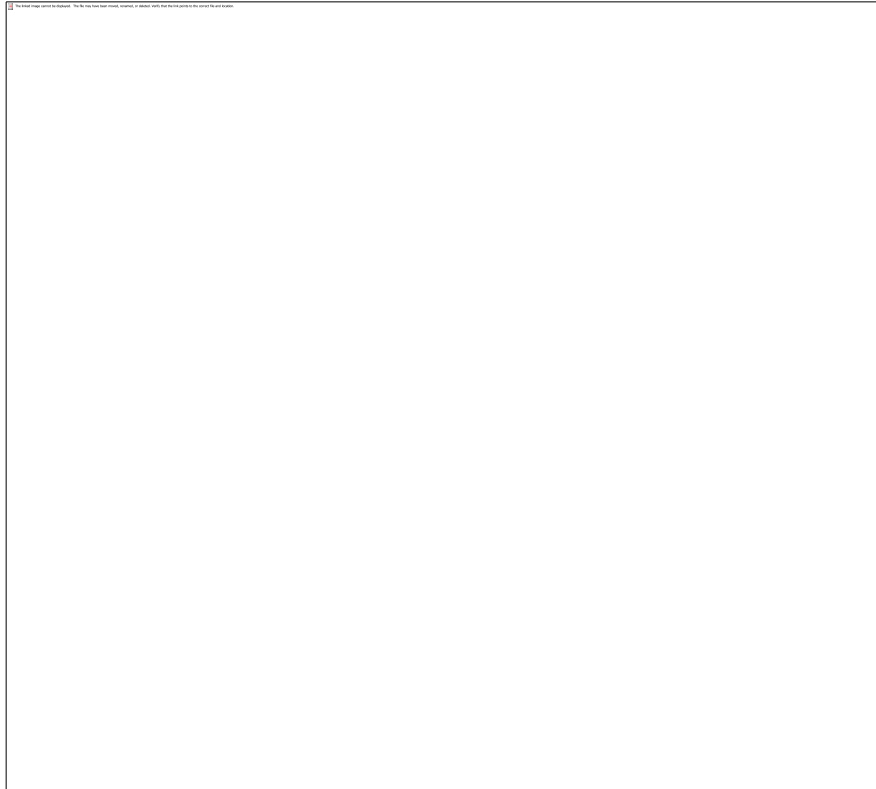
13. Earl History of Humanity

<http://www.marcusgarvey.com/ch13.htm>

| 10282|2003-11-16 15:38:56|M. Washington|SPIT-N'-SPROUT: a new theory as to why agricultural tools became ne|

Attachments :

Thanks for pointing out that they did not wear such gear. Can you tell me several authoritative books that prove the point? That Moses, historical or mythical, is identified with a rouch horns isnt surprising as nearly every ancient culture in Africa, and later, the Near East prior to the coming of the Kurgan culture did. And, the Kurgan took up the fair as in the Assyrian relief below entitled the Winged Bull.



Why did the Arabs identify Moses as the horned one?

Marc

-----Original Message-----

**From:** saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@yahoo.com]

**Sent:** Sunday, November 16, 2003 10:28 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: SPIT-N'-SPROUT: a new theory as to why agricultural tools became necessity in African Aqualithic

Marc, there is one problem with your observation, and that is that Vikings wore horned helmets. Vikings never wore horned helmets. This is simply a legend with no historical basis. However, Arabs know Moses as 'The horned one', which may symbolize a connection to the deity of Amun.

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| 10283|2003-11-16 17:57:30|Paul Kekai Manansala|The drought that destroyed Egypt's Old  
Kingdom|  
<http://www.theherald.co.uk/news/4262.html>

Drought that destroyed a civilisation

MARTIN WILLIAMS November 11 2003

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IT is one of history's biggest mysteries and has confounded experts  
for hundreds of years.

But a team of scientists believe they have discovered why the  
world's first great civilisation, established in Egypt nearly 5000  
years ago, crumbled and plunged into a dark age that lasted for more  
than 1000 years.

The researchers, including one academic from St Andrews University,  
have produced new evidence linking the demise of the Egyptian Old  
Kingdom with decades of drought after a study of layers of sediment  
at the source of the Blue Nile at Lake Tana in northern Ethiopia.

The Sphinx and the pyramids at Giza are among the only remaining  
legacies of the Old Kingdom, which lasted from 2575 to 2150 BC,  
before the time of Tutankhamen, Ramses, and Queen Nefertiti.

The destruction of the pharaohs' power and the collapse of central  
government had followed 1000 years of cultural advancement, with its  
characteristic architecture, literature, and art.

The famine that followed the drought was so severe that there is  
evidence people violated the royal dead and that some were forced to  
eat their own children.

Some of the theories for the collapse of the world's greatest  
dynasties have included political conflict and an invasion from  
Asia.

But most historians believe the initial breakdown was prompted by  
significant drops, over two or three decades, in the level of the  
Nile, whose annual floods were crucial for the irrigation of crops.  
Texts from the period say that the famine was brought about by the

failure of the floods, but there has been little scientific proof of this.

Other scientific studies have shown a short-lived but pronounced decline in rainfall and reduced water-flow around 2150 BC over an area that extended from Tibet to Italy.

Researchers now believe they have proof that the downfall of the kingdom was triggered by a drought caused by a shift in climate and resulting in a decrease in the Nile floods.

One of the team, Dr Richard Bates, of St Andrews University's school of geography and geosciences, said sediment samples from the lake bed during the three-week climate-change study showed that drought conditions existed in the lake at the relevant time.

After making 12-metre bore holes in the lake bed, the team discovered that lake sediments had given way to drier soils 4.5 metres down, showing that the lake, usually around 14 metres deep, was at best shallow and at worst completely dried out.

As sediment is estimated to fill lakes at an average of 1mm a year, the team said the drought conditions discovered coincided with the end of the Old Kingdom era, approximately 4500 years ago.

Dr Bates, who carried out the research with Dr Henry Lamb, a scientist from the Institute of Geography and Earth Sciences at the University of Wales in Aberystwyth, said yesterday: "The indications are that we have found drought periods and a significant change in climate and lake levels at about the right time frame.

"It tells us that the lake has certainly been a heck of a lot shallower than it is today and potentially it has dried out, or parts of it have dried out.

"What we did was log the sediment through the base of the lake, which is the ground truth in terms of telling what the environmental conditions were like.

"As you go deeper into the sediment you go back in time into the age of the lake and one of the primary goals for this first trip was to see if we can get back sediments as far back as 4500 years ago which marked the end of the Old Kingdom."

The group also hopes to use the data to establish whether the same ? or worse ? could happen today, by uncovering the secrets of climatic change. They believe it will help governments to prepare for future extreme weather conditions.

The team is now preparing to radiocarbon date the samples at a laboratory in Florida for final confirmation of their age and plans to carry out further seismic studies next year.

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| 10284|2003-11-16 22:40:03|M. Washington|Badarian then / African now: two peas in a pod|

Attachments :  
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Marc's reply here (MW)

From: "saidis\_aswan\_egy"

Date: Sun Nov 16, 2003 4:33 pm

Subject: Re: Badarian then / African now: two peas in a pod

(SAE) Marc, do you know where you found that Badarian artifact of a woman. Where could I possibly find this figure, and if possible, could you scan it for me from the book you got it from, or just simply tell me where I can find it.

(MW) You can find the image here:

Tom Phillips, <i>Africa the art of a continent</i> , (Prestel Publishers, Munich, 1996), p. 52.	Tom Phillips, <i>Africa the art of a continent</i> , (Prestel Publishers, Munich, 1996), p. 54.- also Badarian. Delicate and unsurpassed, isn't it? The ancients were often more refined and sensitive than us.
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<div data-bbox="191 195 203 201" data-label="Text"><p>1</p></div> <div data-bbox="203 195 422 201" data-label="Text"><p>The first stage of the process is to identify the key areas of the business that are most likely to be affected by the proposed changes.</p></div>	<div data-bbox="771 195 782 201" data-label="Text"><p>2</p></div> <div data-bbox="782 195 1003 201" data-label="Text"><p>The second stage of the process is to identify the key areas of the business that are most likely to be affected by the proposed changes.</p></div> <div data-bbox="771 1440 1455 1444" data-label="Text"><p></p></div>
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You should check the book out. Pound-for-pound, it has more excellent, relevant pictures than any other book I've picked up.

(SAE) One more question, Marc. What about the Nabta Playa culture that

spans from 10,000-4000. Do you see any connection between the two?

(MW) My take on the situation is that these semi-nomadic peoples were all from one big family and they knew it, revered it, and maintained connections. I was floored the other day when I came across the multiple-beaded headdress found worn as grave goods in Upper Paleolithic Ukraine in Sungir, near Moscow. It was exactly the same headwear seen in Mt. Carmel of the Natufian culture of 10,000 BC in a perfectly preserved site with the skeleton remaining intact. Identical to the same headwear found in Neolithic Sudan of 4000 BC. The same headwear found even in Neolithic Switzerland and Susa in Iran. In each case, skeletal remains and multiple beaded headwear often with both the thick circular bracelets, armlets, and anklets worn in Africa today. I am beginning to think that those ancient peoples kept very tight relationships with each other. And it seems to be becoming clearer and clearer with each passing month that the Ural-Altaic language identified with North African languages and Sumerian (no one in Ta-Seti questions that it was solely African in the Ubaid period of 6000 BC and earlier) ; it's clearer that the language and culture are the same in Northeast Africa and in Transylvania and the Ukraine (to choose recognizable cultures with laying on a single geographical line, as it were, from NE Africa up to the Ukraine. And this seems to tie in with the Egyptians honoring their ancestors from Punt. Seemingly being the place where the riverine culture was born and Neolithic culture was born with Osiris as the teacher of agriculture. I mean that the utter reverence the Egyptians had of their ancestors from Punt, and the mecca, as it were, that the righteous among them were in the early days allowed to take to Punt, all seems to point to the early ancestors being loved like gods. And this ties into the Nabta Playa culture as since it is geographically close, and as all those early cultures were mirror reflections of each other, I think it is almost inevitable that there is a connection between the two. I think it is unavoidable that they were. One day I will post the picture of the intact Ukrainian skeleton from 25,000 years ago with a crown of intact beads, arm and leg bands of intact multiple-stringed beads. And you will begin to get that eerie sense that all these cultures were related and kept ties with each other. It is easy to laugh and pooh pooh such an idea. But, I believe enough archeological digging will eventually either prove or disprove (I could be wrong in saying connections were maintained) the point. But, to answer your question directly, I think that the two were connected.

Marc

| 10285|2003-11-17 05:23:28|M. Washington|Root of Greek hypostyle in African aqualithic age?|  
Attachments :  
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Hypostyle hall: A Greek term for a room or a chamber that has many columns. This architectural innovation developed gradually in Egypt, starting with the first outlined pillars placed by Imhotep in the courtyard of the Step Pyramid at Saqqara (~2611 BC). These halls became a feature of Egyptian architecture, a reference to the reeds of the primordial marsh in which Isis raised Horus." In: Margaret Bunson, ***A dictionary of Ancient Egypt***, (Oxford University Press, Oxford, 1991), p. 121.

Stealae in mortuary temple of Queen Hatshepsut. The beehive, stilted huts of (the suburbs?) of Punt.	
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Then we read in Midant-Reynes: ...the Group A is marked out by rich graves (comparable with those of Egypt) and several types of settlement, established on eroded stilts or platforms at the edge of the river. B. M-R, *The prehistory of Egypt*, p. 220.

And, she goes on to talk about a gradual movement of Group A from N to S. This is another ex-ample of scholars hiding facts, I think. As during the height of the Aqualithic, Egypt was covered with water and as it subsided, movement was from south to north. It would have inevitably been this way. Unless these people were fish. Im waiting for someone to claim they were.

Imhotep created the hypostyle as: a reference to the reeds of the primordial marsh in which Isis raised Horus." What is really precious is that in the folk stories of South African San, as late as the 19<sup>th</sup> century, you could hear stories of mothers secluded in reed marshes to give birth and to remain great parts of the day there nursing and caring for their new born children. So, in my view, the Isis-Horus myth was picked out of daily life. Going now more to the point of this post. Both the earlier stilt houses of Punt, and the millenniums later stilt houses established by Africans migrating from Punt (it can be reasonably established with archeological material without too much trouble). They established them. Then, the Kurgans came and by a mixture of killing Africans off and mixing with them through miscegenation, the Arab world emerged and took over the life-style of the earlier Africans. In any case, the material used to build the stilts were bundles of reeds. So, just as todays manufacturers take thigns of nature as marble and pine wood and make artificial marble and pine wood, what Imhotep did started the archetype of mimicking nature in industrial design.

He took the bundled reeds supporting houses (the above picture looks like these might have been tree trunks but pictures exist of marsh homes showing bundles of reeds and in environments where there were no trees, they could only have used bundled reeds.) he took these bundled reeds supporting houses and fusing it with the Horus-Isis dwelling place in the reeds came up with the style now seen in the White House with the fluted-reed columns. A style which we can probably safely trace back to the African

Aqualithic age of 12,500 BC. Scholars and academics would squeal like stuck pigs at the suggestion: But cha aint got no architectural drawings dated to 12,500 BC so your sissy argument, I stick my tongue out to it. So there.). The academic world would sooner strip themselves and run naked and screaming jumping off a cliff at a blood-red full-moon like lemmings than to recognize African origins for sacred Western cows. But, we need reasonable arguments (and reasonable counter arguments!) in the absence of architectural plans saved on papyrus dated back to 12,500 BC. And I feel the above is reasonable. And likely.

SUMMARY: This post has suggested that the hypostyle does not only go back to Imhotep portraying the circumstances of Isis and Horus in the reeds marshes but that the pillar is taken from the support given to stilt homes in the early African Aqualithic age of 12,500 BC. Or perhaps a millennium or so later.

Marc Washington

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| 10286|2003-11-17 05:52:40|M. Washington|A clarification ... Root of Greek hypostyle in African aqualithic|

I wrote: Both the earlier stilt houses of Punt, and the millenniums later stilt houses established by Africans migrating from Punt.

I meant to add that these migrations were also to Ur and then built by Africans. Now, modern marsh Arabs build these homes. The original text of the previous letter goes on to explain the transition from African builders to Arab builders.

MW

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| 10287|2003-11-17 05:57:15|clyde winters|Re: A clarification ... Root of Greek hypostyle in  
African aquali|

Hi Marc  
I agree with the idea that these structures probably originated in Punt. It is my belief that the  
Punties probably spoke a Semitic language similar to Akkadian. This would explain the close  
relationship between Akkadian and Ge'ez.

C.A. Winters

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| 10288|2003-11-17 09:20:45|saidis\_aswan\_egy|Egyptian Like Me |  
<<http://www.nytimes.com/2003/11/16/magazine/16LIVES.html?ex=1069563600&en=232add9e386546bf&ei=5062&partner=GOOGLE>> Egyptian Like Me By MURAD KALAM Last fall, with the war in Iraq looming, I traveled to Egypt. Ever since I converted to Islam nearly a decade ago, when I was 21, I have wanted to study in Cairo. One day in March, I went out to the dusty balcony of my downtown apartment to find, beneath the cinnamon-colored smog, thousands of Egyptian men in buttoned shirts and village robes, marching with fists raised and chanting anti-American slogans. Veiled mothers on the balconies opposite mine watched, clutching their veiled daughters. I'd been locked up in my apartment since the war began, an American lying low, dreading this very riot. Had the protesters known that an American was watching, I imagined, they would have run up the stairwell of my tenement -- the pulley elevator worked sporadically -- and hanged me from the balcony. I could see only a small swath of the protest from this angle. In a moment of foolish curiosity, I took my camera and hurried down the stairwell, past the stray, starving cats, to get a better look. I had lived on this street for six months. Each day, I bought my Arabic newspapers from Ahmed's closet-size newsstand, my lunch from Felfela, the shawarma restaurant in my building. This was my neighborhood. Like my neighbors, I wanted to know what was happening on my street. Rounding the corner, I saw the men filing down the road. They were flanked by tanks, water cannons, iron convoy trucks and grimacing Egyptian soldiers with plastic shields and worn clubs. The owner of a nearby shoe store recognized me and noticed my camera. In Arabic, he told me that the protesters might be angered if

they saw me taking pictures. I pocketed my camera and stood beside him, watching the endless line of shouting men. Suddenly, we heard a howl down the street, and everyone around us started running away from the tanks and soldiers. I rushed home and up to my balcony in time to see a water cannon racing after protesters. Glass shattered in the distance. Shouts. Young boys hurled stones at soldiers. Sirens. Ten days later, I cut short my stay and left the country -- not for fear of riots, but because in Cairo I had been living a lie. A light-skinned black man, I looked perfectly Egyptian, so Egyptian that I'd been passing for the past six months. When I first walked the overcrowded streets of Cairo, the hustlers who preyed on tourists rarely noticed me; they chased after Swedes and Italians in the papyrus shops instead. At first I thought the hustlers assumed a black tourist had less money to be schemed from his pockets. But twice in my first week, native Egyptians asked me for directions. For a few months, I enjoyed the privilege of resembling everyone else. A family of devout Muslims who worked in a tourist shop nearby adopted me, wanting to shield a new believer from those cynical Muslims who prey on wide-eyed converts. During Ramadan, I broke my fast with them daily. We talked of the coming war, of Islam and of America, about which they held many misconceptions. But we never talked of race. I often wondered if they knew I was black at all. They arranged lessons for me with their village sheik. I told myself it was not because I looked so Egyptian that they embraced me, but only because I was a Muslim. Hadn't I embraced Islam to find the racial utopia Malcolm X discovered in Mecca? One night during Ramadan, a skinny hustler in knockoff American clothes joined us for dinner. He was one of those 20-something lotharios who haunt downtown Cairo, seducing tourists. After dinner, we sat alone in front of the shop. "Do you know the story of Tupac Shakur?" he asked me. I nodded and smiled; I was intrigued that he knew anything about rap and proud that he did. "They killed him in the ghetto," he continued. "I love all the rap, all the niggers." My face went hot. I told him he shouldn't use that word. "Why not?" he asked. "All the blacks use it. All the blacks have sex and sell drugs like Tupac and Jay-Z." Not since grade school had such talk so upset me. "Look at me," I said. "I'm black. I don't sell drugs." "Please, don't be upset," the young man said, offering me his hand. "I'm a nigger. I'm a hustler like Tupac." I never told my adopted family of the incident. Their English was only slightly better than my Arabic. How could I explain it? Yet I couldn't stop worrying that the young hustler represented the real attitude of Arab Muslims, who'd been fed a steady diet of black stereotypes in imported American movies. My adopted family had seen the same films. Why would they feel differently? Because they prayed five times a day, because they didn't drink? I didn't want to admit that they might have treated me differently if my skin were

darker. I wished I didn't look so Egyptian so that I could know for sure. Looking back, I knew why some part of me was thrilled by the riot. Seeing it, I knew I would go back home. I couldn't wait to be myself again.

| 10289|2003-11-17 11:20:53|Paul Kekai Manansala|Re: Egyptian Like Me|  
Great article.

Yes, light-skinned black Americans can easily pass for Egyptians in Cairo, or even Bedouin in the Sinai and Negev.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

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| 10290|2003-11-17 11:38:48|M. Washington|A clarification ... Root of Greek hypostyle in African aqualithi|

[Marcs comment here \(MW2\)](#)

**From:** clyde winters [mailto:cwinters@enc.k12.il.us]

Hi Marc

I agree with the idea that these structures probably originated in Punt. It is my belief that the Punties probably spoke a Semitic language similar to Akkadian. This would explain the close relationship between Akkadian and Ge'ez.

(MW2) I cant discuss the nuts and bolts of this on linguistic elements. My position is based on a little knowledge of historical population movements. Youre saying the Puntites spoke a Semitic language and I agree that, yes, theirs was the original such language and the Kurgan population that would later come to be known as the Semites adopted such language from them. The opportunity for this to happen occurred when the Kurgans first entered the Near East in trickles near 4500 BC at the time inhabited by migrants from far earlier migrations from Northeast Africa. And, I have seen your great contribution in this area and concur. The Kurgan learned the language of myth, religion, agriculture, pastoralism, and building from the

indigenous inhabitants from Africa. And what they learned came to be known as the Semitic language but was spoken earlier by Africans and adopted by those northern Europeans who came to be known as the Semites. Until then, theirs was a language of only hunting and gathering. I do agree with you. No question.

Marc

C.A. Winters

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| 10291|2003-11-17 11:54:09|M. Washington|Re: Egyptian Like Me|

[Marcs comment here \(MW\)](#)

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

Great article.

Yes, light-skinned black Americans can easily pass for Egyptians in Cairo, or even Bedouin in the Sinai and Negev.

Regards,  
Paul Kekai Manansala

(MW) No one opposed the argument so I am not arguing. Im talking about the fact that I have frequently said that the Arabs are the result of miscegenation between incoming Kurgans millenniums back, and indigenous Africans. I think this is a good example of how someone (the author of the article) perhaps with one dark parent and one light, could loose the African look in a single generation. I have two friends. One black the other Jewish. They both married their skin tone opposites and both have children without an African look. And one of the kids married a white person and their kids will surely look white. My Jewish friend married a dark skinned black man but their children married Caucasians and the grandchildren range from Spanish-looking to white-looking. So, within two generations, what begins as an African can produce descendents who look white. And this, Ive been suggesting (using the singer Sade as the best example) is how the original indigenous African population in Iran and Iraq from 2000 BC and back could participate in a process producing the Semitic race. Which is wholly phenotypically different

from the northern European race their ancestors were. Again. Im not defending a position because no one argued with me about it. Im only making an additional comment about it.

MW

--- In Ta\_Seti@yahoogroups.com, "saidis\_aswan\_egy"  
wrote:

> <[http://www.nytimes.com/2003/11/16/magazine/16LIVES.html?](http://www.nytimes.com/2003/11/16/magazine/16LIVES.html?ex=1069563600&en=232add9e386546bf&ei=5062&partner=GOOGLE)  
>

ex=1069563600&en=232add9e386546bf&ei=5062&partner=GOOGLE> Egyptian  
> Like Me By MURAD KALAM Last fall, with the war in Iraq looming, I  
> traveled to Egypt. Ever since I converted to Islam nearly a decade  
> ago, when I was 21, I have wanted to study in Cairo. One day in  
> March, I went out to the dusty balcony of my downtown apartment to  
> find, beneath the cinnamon-colored smog, thousands of Egyptian men

in  
> buttoned shirts and village robes, marching with fists raised and  
> chanting anti-American slogans. Veiled mothers on the balconies  
> opposite mine watched, clutching their veiled daughters. I'd been  
> locked up in my apartment since the war began, an American lying

low,  
> dreading this very riot. Had the protesters known that an American  
> was watching, I imagined, they would have run up the stairwell of

my  
> tenement -- the pulley elevator worked sporadically -- and hanged

me  
> from the balcony. I could see only a small swath of the protest

from  
> this angle. In a moment of foolish curiosity, I took my camera and  
> hurried down the stairwell, past the stray, starving cats, to get

a  
> better look. I had lived on this street for six months. Each day,

I  
> bought my Arabic newspapers from Ahmed's closet-size newsstand, my  
> lunch from Felfela, the shawarma restaurant in my building. This

was  
> my neighborhood. Like my neighbors, I wanted to know what was  
> happening on my street. Rounding the corner, I saw the men filing  
> down the road. They were flanked by tanks, water cannons, iron

convoy  
> trucks and grimacing Egyptian soldiers with plastic shields and

worn

> clubs. The owner of a nearby shoe store recognized me and noticed  
my  
> camera. In Arabic, he told me that the protesters might be angered  
if  
> they saw me taking pictures. I pocketed my camera and stood beside  
> him, watching the endless line of shouting men. Suddenly, we heard  
a  
> howl down the street, and everyone around us started running away  
> from the tanks and soldiers. I rushed home and up to my balcony in  
> time to see a water cannon racing after protesters. Glass  
shattered  
> in the distance. Shouts. Young boys hurled stones at soldiers.  
> Sirens. Ten days later, I cut short my stay and left the country --  
  
> not for fear of riots, but because in Cairo I had been living a  
lie.  
> A light-skinned black man, I looked perfectly Egyptian, so  
Egyptian  
> that I'd been passing for the past six months. When I first walked  
> the overcrowded streets of Cairo, the hustlers who preyed on  
tourists  
> rarely noticed me; they chased after Swedes and Italians in the  
> papyrus shops instead. At first I thought the hustlers assumed a  
> black tourist had less money to be schemed from his pockets. But  
> twice in my first week, native Egyptians asked me for directions.  
For  
> a few months, I enjoyed the privilege of resembling everyone else.  
A  
> family of devout Muslims who worked in a tourist shop nearby  
adopted  
> me, wanting to shield a new believer from those cynical Muslims  
who  
> prey on wide-eyed converts. During Ramadan, I broke my fast with  
them  
> daily. We talked of the coming war, of Islam and of America, about  
> which they held many misconceptions. But we never talked of race.  
I  
> often wondered if they knew I was black at all. They arranged  
lessons  
> for me with their village sheik. I told myself it was not because  
I

> looked so Egyptian that they embraced me, but only because I was a  
> Muslim. Hadn't I embraced Islam to find the racial utopia Malcolm

X

> discovered in Mecca? One night during Ramadan, a skinny hustler in  
> knockoff American clothes joined us for dinner. He was one of

those

> 20-something lotharios who haunt downtown Cairo, seducing

tourists.

> After dinner, we sat alone in front of the shop. ''Do you know the  
> story of Tupac Shakur?'' he asked me. I nodded and smiled; I was  
> intrigued that he knew anything about rap and proud that he  
> did. ''They killed him in the ghetto,'' he continued. ''I love all  
> the rap, all the niggers.'' My face went hot. I told him he

shouldn't

> use that word. ''Why not?'' he asked. ''All the blacks use it. All  
> the blacks have sex and sell drugs like Tupac and Jay-Z.'' Not

since

> grade school had such talk so upset me. ''Look at me,'' I

said. ''I'm

> black. I don't sell drugs.'' ''Please, don't be upset,'' the young  
> man said, offering me his hand. ''I'm a nigger. I'm a hustler like  
> Tupac.'' I never told my adopted family of the incident. Their  
> English was only slightly better than my Arabic. How could I

explain

> it? Yet I couldn't stop worrying that the young hustler

represented

> the real attitude of Arab Muslims, who'd been fed a steady diet of  
> black stereotypes in imported American movies. My adopted family

had

> seen the same films. Why would they feel differently? Because they  
> prayed five times a day, because they didn't drink? I didn't want

to

> admit that they might have treated me differently if my skin were  
> darker. I wished I didn't look so Egyptian so that I could know

for

> sure. Looking back, I knew why some part of me was thrilled by the  
> riot. Seeing it, I knew I would go back home. I couldn't wait to

be

> myself again.

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| 10292|2003-11-17 17:15:20|olmec982000|Re: A clarification ... Root of Greek hypostyle in African aqual|

Hi Marc

I doubt if there were any Kurgans in the Middle East. Around 4500-2500 BC, most of Europe was still under the control of non-Indo-European speakers, this is why we find that the mother Goddess was still worshipped in the area.

The people who speak Arabic today, were Gutians. They first arrived in the Middle East with the People of the Sea. They came to settle many of the civilized areas around the Mediterranean Sea that had been destroyed around the time of the Thera eruption (1400-1300 BC). The Phoenicians and Akkadians were of the African Variety. In no way were these people Europeans or Gutians (present-day Arabs).

C.A. Winters

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's comment here (MW2)

>

> From: clyde winters [mailto:cwinters@e...]

> Hi Marc

> I agree with the idea that these structures probably originated in Punt. It

> is my belief that the Puntites probably spoke a Semitic language similar to

> Akkadian. This would explain the close relationship between Akkadian and

> Ge'ez.

>

> (MW2) I can't discuss the nuts and bolts of this on linguistic elements. My

> position is based on a little knowledge of historical population movements.

> You're saying the Puntites spoke a Semitic language and I agree that, yes,

> theirs was the original such language and the Kurgan population that would

> later come to be known as the Semites adopted such language from them. The

> opportunity for this to happen occurred when the Kurgans first entered the

> Near East in trickles near 4500 BC at the time inhabited by



migrants from

> far earlier migrations from Northeast Africa. And, I have seen your great

> contribution in this area and concur. The Kurgan learned the language of

> myth, religion, agriculture, pastoralism, and building from the indigenous

> inhabitants from Africa. And what they learned came to be known as the

> Semitic language but was spoken earlier by Africans and adopted by those

> northern Europeans who came to be known as the Semites. Until then, theirs

> was a language of only hunting and gathering. I do agree with you.

No

> question.

>

>

> Marc

>

>

> C.A. Winters

> "M. Washington" wrote:

> I wrote: "Both the earlier stilt houses of Punt, and the millenniums later

> stilt houses established by Africans migrating from Punt."

> I meant to add that these migrations were also to Ur and then built by

> Africans. Now, modern marsh Arabs build these homes. The original text of

> the previous letter goes on to explain the transition from African builders

> to Arab builders.

> MW

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Here is something Francesco recently wrote. And, it immediately drew to mind the works written by Clyde Winters who has spoken about the proto-population of Upper Neolithic Northeast Africans ancestral to the Nubians, Egyptians, Dravidians, Elamites, etc. I won't mention it every time, but when I speak of these connections, it should be borne in mind that it was Clyde Winters that I learned of this from although I think I am adding new insights to the fact. And would like

to make this an area of future research for myself. In any case, Francesco today at another site wrote the following:

About the stone seal from Helwan

<http://members.xoom.it/francescoraf/hesyra/new/tomb160H3seal.jpg>

The man with raised arms and pronged hands has many parallels in Elamite glyptic and on a Nubian seal (F.Raffaele, *Dynasty 0*, p.110-111, note 47), while the general scene can be compared with the Berlin small palette (verso) fragment:

<http://members.xoom.it/francescoraf/hesyra/palettes/prunk1.jpg>

Both of them should date around the middle of Naqada IIIB.

I think Francesos site is good enough to bookmark and regularly return to as he is in a permanent state of research and site-update.

MW

[illegible]

| 10294|2003-11-18 04:28:41|M. Washington|Clarification ... The "Man"|

The reason I chose the quote I did from Francesco should be clear enough but to avoid any confusion, it is because he was speaking of something that could serve as a connection between the Nubians and Elamites. Providing one more piece of evidence that, as Clyde has said, they emerged from the same population. And here, we are still in the predynastic era. Naqada IIIb is the period from 3200-3050.BC. But for the similarities to exist (assuming they are genetic) they would have had to have predated the era by an indeterminant period of time while pointing in the direction of being very ancient. Francesco? He the man.

MW

-----Original Message-----

**From:** M. Washington [mailto:best@mail.datanet.hu]

**Sent:** Tuesday, November 18, 2003 7:20 AM

**To:** Ta\_Seti

**Subject:** [Ta Seti] The "Man"

Using, The Man in the sense of an outstanding individual with admirable, heroic-like proportions. The last generation of blacks would, at least in Philly (because in Philly, we used to be known for having a more unique slang than many places), use this term with a sense of endearment. In this case, I am referring to Francesco Raffaele, an Italian doctoral candidate specializing in predynastic and early dynastic Sudan-Nubia and Egypt: <http://members.xoom.virgilio.it/francescoraf/> . Tons and tons of original predynastic artifacts, images of monuments, script. Tons of images and information on predynastic kings. I suppose he will slip sometimes and give credit to the wrong people (meaning I don't know that an Afro-centrist would approve of everything he says and does). But, it's his right to call the shots as he sees them. And to date, he seems to be honest and on target.

More than any other scholar today, he has already amassed enough (new, I dare say) archeological data on the era to be prepared to earn the title of the leading authority in the area. One day, that title, I believe, will belong to him. And, he, in my opinion, is the person to watch and read. He is not like the old generation of Egyptological freaks and bigots I am referring not to all Egyptologists (as many are cool) but the white supremist ones who use lies and subterfuge to propagate their evil.

Here is something Francesco recently wrote. And, it immediately drew to mind the works written by Clyde Winters who has spoken about the proto-population of Upper Neolithic Northeast Africans ancestral to the Nubians, Egyptians, Dravidians, Elamites, etc. I won't mention it every time, but when I speak of these connections, it should be borne in mind that it was Clyde Winters that I learned of this from although I think I am adding new insights to the fact. And would like to make this an area of future research for myself. In any case, Francesco today at another site wrote the following:

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<http://members.xoom.it/francescoraf/hesyra/palettes/prunk1.jpg>

Both of them should date around the middle of Naqada IIIB.

I think Francescos site is good enough to bookmark and regularly return to as he is in a permanent state of research and site-update.

MW

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| 10295|2003-11-18 05:20:39|alberto34482@yahoo.com|A molecular archaeologist traces the  
prehistory of our most celebra|

The First Vintage

A molecular archaeologist traces the prehistory of our most  
celebrated beverage

By J. MADELEINE NASH

Monday, Nov. 17, 2003

Long before grapes grew on Trellises in Napa and Sonoma, long before vineyards flourished in Bordeaux and Bourgogne, a sophisticated wine industry arose along the banks of the Nile. From tombs, temples and palaces that date as far back as 5,000 years ago, archaeologists have uncovered clay amphorae stamped with seals that name not only the contents (irp, or wine) but also the region in which the grapes were grown, the year in which the wine was produced, the owner of the estate and often some indication of quality, such as "good" and "very, very good." And who is to say that wines like these cannot be made again someday, asks Patrick McGovern, a molecular archaeologist at the University of Pennsylvania Museum, including perhaps the mysterious elixir that supposedly drove Cleopatra mad. Yet the ancient Egyptians were relative newcomers to the wine industry, says McGovern, whose new book, *Ancient Wine: The Search for the Origins of Viniculture* (Princeton University Press; 365 pages), traces the long prehistory of our most celebrated beverage. The earliest pharaohs imported wine from the southern Levant, and before the occupants of that region became winemakers, about 6,000 years ago, they no doubt imported wine from their neighbors. In such stepwise fashion, McGovern suggests, viniculture (a term he uses to encompass both the growing and the processing of grapes for wine) spread from its point of origin in the uplands of eastern Turkey or northwestern Iran, eventually crossing the Mediterranean to fill the goblets of the ancient Greeks.

Just how and when this happened is still a mystery, but no one is better qualified to sift through the widely scattered clues than McGovern, a skilled scientific sleuth who wields the most powerful

tools of modern chemistry in his search for the roots of ancient wines. In 1996, for example, his lab created a stir by finding dried traces of wine in 7,500-year-old jugs that hailed from the Zagros Mountains of present-day Iran. A few years later his lab identified some of the key constituents in a funerary feast held in about 700 B.C. in honor, some think, of King Midas. The feast, as re-enacted at a gala hosted by the University of Pennsylvania Museum, included a modern re-creation of Phrygian grog, a concoction McGovern's lab determined was part wine, part beer and part mead.

Now McGovern is hoping to solve the biggest mystery of all, which is where and when the Eurasian grapevine – the species from which 99% of the world's wine is derived – was first taken under cultivation. For unlike the ancient ancestor of modern corn, which has been traced to a valley in southern Mexico, the wild Eurasian grapevine grows across a broad geographic range. It is therefore possible, though McGovern thinks unlikely, that it was domesticated by several cultures independently. What will eventually help resolve the question, McGovern says, are ancient snippets of DNA from wine residues and shriveled raisins that have been excavated from archaeological sites throughout the Middle East.

There's no question that grapes would have made an attractive target for domestication by our Stone Age ancestors. As food, they are densely packed with sugar and valuable for that reason alone. But in addition, McGovern thinks, ancient people were probably well aware of the fermentation process whereby yeast turns the sugar in grape juice into alcohol. Indeed, wild grapes frequently carry a dusting of yeast on their skins, probably transported by wasps and other flying insects, and will occasionally ferment right on the vine (birds sometimes become so inebriated eating wild grapes that they fall from their perches).

Still, it wasn't until about 10,000 years ago, when people began settling into permanent agricultural communities, that winemaking could turn into an extensive enterprise. Through trial and error, experts speculate, the world's first vintners would have learned to manipulate both the yeast that turns grape juice into wine and the bacteria that turn wine into vinegar. Among the key ingredients in the fight against the latter were aromatic compounds found in certain tree resins. In the 7,500-year-old wine residues McGovern's lab identified in 1996, for example, was the clear chemical signature of resin from the terebinth tree, a type of pistachio that grows throughout the Middle East. Today only the Greeks still drink resinated wine, but the practice could become more widespread if McGovern's interest in re-creating ancient beverages catches on. The reconstructed Phrygian grog was a lovely drink, McGovern dreamily recalls, "with a saffron taste that caught at the back of the throat and drew you back for more."



From the Nov. 24, 2003 issue of TIME magazine  
<http://www.time.com/time/magazine/article/0,9171,1101031124-543774,00.html>  
| 10296|2003-11-18 08:27:12|Alex van Deelen|Re: Egyptian Like Me|  
Message: 6  
Date: Mon, 17 Nov 2003 14:39:44 -0600  
From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>  
Subject: A clarification ... Root of Greek hypostyle in African  
aqualithic age?

> (MW) No one opposed the argument so I am not arguing. I'm talking about  
the  
> fact that I have frequently said that the Arabs are the result of  
> miscegenation between incoming Kurgans millenniums back, and indigenous  
> Africans.

So Marc, if you're a black man, why are you using the  
the language of white supremacy?? "Miscegenation"? I  
hadn't heard that word since the 1950s.

> I think this is a good example of how someone (the author of the  
> article) perhaps with one dark parent and one light, could loose the  
> "African" look in a single generation.

Pure conjecture.

Alex  
| 10297|2003-11-18 09:38:53|omari maulana|The Prehistory of Northern Sinai |  
The Prehistory of Northern Sinai

James Phillips, National Endowment for the Humanities Fellow;  
Professor of Anthropology, University of Illinois at Chicago

During the 1970s, a series of archaeological surveys and excavations in  
northern Sinai were conducted by a joint University of  
Illinois and Hebrew University team led by James Phillips and Ofer  
Bar-Yosef. More than fifty archaeological sites were  
discovered and excavated. This project presents the final results of work  
after the return of the archaeological material to the Egyptian Government  
in December 1994.

The Epipaleolithic occupation of the Levant (from 20,000-10,300 BP) contains  
the seeds for the earliest development of  
sedentary villages, and, eventually, agriculture and animal husbandry  
anywhere on earth. The sites discovered in northern Sinai

belong to this complex and contain important information, which analyzed, has helped to understand further the processes that led to village life. Further, a majority of the sites belong to one specific archaeological culture, the Mushabian, which occurs only in the Negev, Sinai, and southern Jordan. This culture may not be of Levantine origin, and, in fact, is related to movement of populations throughout the eastern Mediterranean.

Thus the project has resulted in a new understanding of the settlement and subsistence of northern Sinai during this period.

The interval from 20,000-10,300 BP was the time period when frequent and rapid climatic changes spread over the earth, effecting the environment in various ways. While in Europe it was quite cold and relatively dry (sea level was down 50-200m), in the Levant it was generally cooler and more humid than today. This climatic type, which promoted a temperate seasonal environment, facilitated the movement of populations out of the Mediterranean northern Levant into the newly formed grasslands and Oak-Pistachio forests of the central and southern Levant. Notable within this expansion was the increased distribution of wild grasses, such as wheat and barley, into the Negev and, probably, northern Sinai. It is within this context that the terminal Pleistocene occupation of northern Sinai took place.

Omari's comments:

Hmmm, so the Mushabians moved throughout the eastern Mediterranean. Any talk of a 'Near Eastern' origin to plant and animal domestication is tempered by the fact that these groups originated in the Nile Valley.

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| 10298|2003-11-19 08:11:29|Djehuti Sundaka|The Global Hierarchy of Race |  
<http://www.guardian.co.uk/print/0,3858,4757714-103677,00.html>

The global hierarchy of race

As the only racial group that never suffers systemic racism, whites are in denial about its impact

Martin Jacques

Saturday September 20, 2003

The Guardian

I always found race difficult to understand. It was never intuitive. And the reason was simple. Like every other white person, I had never experienced it myself: the meaning of colour was something I had to learn. The turning point was falling in love with my wife, an Indian-Malaysian, and her coming to live in England. Then, over time, I came to see my own country in a completely different way, through her eyes, her background. Colour is something white people never have to think about because for them it is never a handicap, never a source of prejudice or discrimination, but rather the opposite, a source of privilege. However liberal and enlightened I tried to be, I still had a white outlook on the world. My wife was the beginning of my education.

But it was not until we went to live in Hong Kong that my view of the world, and the place that race occupies within it, was to be utterly transformed. Rather than seeing race through the prism of my own society, I learned to see it globally. When we left these shores, it felt as if we were moving closer to my wife's world: this was east Asia and she was Malaysian. And she, unlike me, had the benefit of speaking Cantonese. So my expectation was that she would feel more comfortable in this environment than I would. I was wrong. As a white, I found myself treated with respect and deference; my wife, notwithstanding her knowledge of the language and her intimacy with Chinese culture, was the object of an in-your-face racism.

In our 14 months in Hong Kong, I learned some brutal lessons about racism. First, it is not the preserve of whites. Every race displays racial prejudice, is capable of racism, carries assumptions about its own virtue and superiority. Each racism, furthermore, is subtly different, reflecting the specificity of its own culture and history.

Second, there is a global racial hierarchy that helps to shape the power and the prejudices of each race. At the top of this hierarchy are whites. The reasons are deep-rooted and profound. White societies have been the global top dogs for half a millennium, ever since Chinese civilisation went into decline. With global hegemony, first with Europe and then the US, whites have long commanded respect, as well as arousing fear and resentment, among other races. Being white confers a privilege, a special kind of deference, throughout the world, be it Kingston, Hong Kong, Delhi, Lagos - or even, despite the way it is portrayed in Britain, Harare. Whites are the only race that never suffers any kind of systemic racism anywhere in the world. And the impact of white racism has been far more profound and baneful than any other: it remains the only racism with global reach.

Being top of the pile means that whites are peculiarly and uniquely insensitive to race and racism, and

the power relations this involves. We are invariably the beneficiaries, never the victims. Even when well-meaning, we remain strangely ignorant. The clout enjoyed by whites does not reside simply in an abstraction - western societies - but in the skin of each and every one of us. Whether we like it or not, in every corner of the planet we enjoy an extraordinary personal power bestowed by our colour. It is something we are largely oblivious of, and consequently take for granted, irrespective of whether we are liberal or reactionary, backpackers, tourists or expatriate businessmen.

The existence of a de facto global racial hierarchy helps to shape the nature of racial prejudice exhibited by other races. Whites are universally respected, even when that respect is combined with strong resentment. A race generally defers to those above it in the hierarchy and is contemptuous of those below it. The Chinese - like the Japanese - widely consider themselves to be number two in the pecking order and look down upon all other races as inferior. Their respect for whites is also grudging - many Chinese believe that western hegemony is, in effect, held on no more than prolonged leasehold. Those below the Chinese and the Japanese in the hierarchy are invariably people of colour (both Chinese and Japanese often like to see themselves as white, or nearly white). At the bottom of the pile, virtually everywhere it would seem, are those of African descent, the only exception in certain cases being the indigenous peoples.

This highlights the centrality of colour to the global hierarchy. Other factors serve to define and reinforce a race's position in the hierarchy - levels of development, civilisational values, history, religion, physical characteristics and dress - but the most insistent and widespread is colour. The reason is that colour is instantly recognisable, it defines difference at the glance of an eye. It also happens to have another effect. It makes the global hierarchy seem like the natural order of things: you are born with your colour, it is something nobody can do anything about, it is neither cultural nor social but physical in origin. In the era of globalisation, with mass migration and globalised cultural industries, colour has become the universal calling card of difference. In interwar Europe, the dominant forms of racism were anti-semitism and racialised nationalisms, today it is colour: at a football match, it is blacks not Jews that get jeered, even in eastern Europe.

Liberals like to think that racism is a product of ignorance, of a lack of contact, and that as human mobility increases, so racism will decline. This might be described as the Benetton view of the world. And it does contain a modicum of truth. Intermixing can foster greater

understanding, but not necessarily, as Burnley, Sri Lanka and Israel, in their very different ways, all testify.

Hong Kong, compared with China, is an open society, and has long been so, yet it has had little or no effect in mollifying Chinese prejudice towards people of darker skin. It is not that racism is immovable and intractable, but that its roots are deep, its prejudices as old as humanity itself. The origins of Chinese racism lie in the Middle Kingdom: the belief that the Chinese are superior to other races - with the exception of whites - is centuries, if not thousands of years, old. The disparaging attitude among American whites towards blacks has its roots in slavery. Wishing it wasn't true, denying it is true, will never change the reality. We can only understand - and tackle racism - if we are honest about it. And when it comes to race - more than any other issue - honesty is in desperately short supply.

Race remains the great taboo. Take the case of Hong Kong. A conspiracy of silence surrounded race. As the British departed in 1997, amid much self-congratulation, they breathed not a word about racism. Yet the latter was integral to colonial rule, its leitmotif: colonialism, after all, is institutionalised racism at its crudest and most base. The majority of Chinese, the object of it, meanwhile, harboured an equally racist mentality towards people of darker skin. Masters of their own home, they too are in denial of their own racism. But that, in varying degrees, is true of racism not only in Hong Kong but in every country in the world. You may remember that, after the riots in Burnley in the summer of 2001, Tony Blair declared that they were not a true reflection of the state of race relations in Britain: of course, they were, even if the picture is less discouraging in other aspects.

Racism everywhere remains largely invisible and hugely under-estimated, the issue that barely speaks its name. How can the Economist produce a 15,000-word survey on migration, as it did last year, and hardly mention the word racism? Why does virtually no one talk about the racism suffered by the Williams sisters on the tennis circuit even though the evidence is legion? Why are the deeply racist western attitudes towards Arabs barely mentioned in the context of the occupation of Iraq, carefully hidden behind talk of religion and civilisational values?

The dominant race in a society, whether white or otherwise, rarely admits to its own racism. Denial is near universal. The reasons are manifold. It has a huge vested interest in its own privilege. It will often be oblivious to its own prejudices. It will regard its racist attitudes as nothing more than common sense,

having the force and justification of nature. Only when challenged by those on the receiving end is racism outed, and attitudes begin to change. The reason why British society is less nakedly racist than it used to be is that whites have been forced by people of colour to question age-old racist assumptions. Nations are never honest about themselves: they are all in varying degrees of denial.

This is clearly fundamental to understanding the way in which racism is underplayed as a national and global issue. But there is another reason, which is a specifically white problem. Because whites remain the overwhelmingly dominant global race, perched in splendid isolation on top of the pile even though they only represent 17% of the world's population, they are overwhelmingly responsible for setting the global agenda, for determining what is discussed and what is not. And the fact that whites have no experience of racism, except as perpetrators, means that racism is constantly underplayed by western institutions - by governments, by the media, by corporations. Moreover, because whites have reigned globally supreme for half a millennium, they, more than any other race, have left their mark on the rest of humanity: they have a vested interest in denying the extent and baneful effects of racism.

It was only two years ago, you may remember, that the first-ever United Nations conference on racism was held - against the fierce resistance of the US (and that in the Clinton era). Nothing more eloquently testifies to the unwillingness of western governments to engage in a global dialogue about the problem of racism.

If racism is now more widely recognised than it used to be, the situation is likely to be transformed over the next few decades. As migration increases, as the regime of denial is challenged, as subordinate races find the will and confidence to challenge the dominant race, as understanding of racism develops, as we become more aware of other racisms like that of the Han Chinese, then the global prominence of racism is surely set to increase dramatically.

It is rare to hear a political leader speaking the discourse of colour. Robert Mugabe is one, but he is tainted and discredited. The Malaysian prime minister, Mahathir Mohamed, is articulate on the subject of white privilege and the global hierarchy. The most striking example by a huge margin, though, is Nelson Mandela. When it comes to colour, his sacrifice is beyond compare and his authority unimpeachable. And his message is always universal - not confined to the interests of one race. It is he who has suggested that western support for Israel has something to do with race. It is he who has hinted that it is no accident that the authority of the UN is under

threat at a time when its secretary general is black. And yet his voice is almost alone in a world where race oozes from every pore of humanity. In a world where racism is becoming increasingly important, we will need more such leaders. And invariably they will be people of colour: on this subject whites lack moral authority. I could only understand the racism suffered by my wife through her words and experience. I never felt it myself. The difference is utterly fundamental.

Martin Jacques is a visiting fellow at the London School of Economics. The death of his wife, Harinder Veriah, in 2000 in a Hong Kong hospital triggered an outcry which culminated in this summer's announcement by the Hong Kong government that it would introduce anti-racist legislation for the first time

martinjacques1@aol.com

| 10299|2003-11-19 09:28:13|Paul Kekai Manansala|Re: The Global Hierarchy of Race|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka

wrote:

> <http://www.guardian.co.uk/print/0,3858,4757714-103677,00.html>

> The global hierarchy of race

>

While there is definitely much truth in this article, there are some areas where whites are at a disadvantage.

As an avid traveller, there are many situations in which non-whites feel more comfortable than whites. For example, as noted in the previous article on an American black in Egypt, the swindlers will often target white tourists first and foremost.

Also, whites are much more aware of themselves as a possible terrorist target than people of color in my experience.

Even Americans of color are sometimes given a by in the developing world as they are seen as victims of white society.

More than once while travelling I have been able to get much better deals than white tourists seemingly because of color perception.

Regards,

Paul Kekai Manansala

| 10300|2003-11-19 10:30:57|cristofori whitakara|Re: A molecular archaeologist traces the prehistory of our most cel|

isnt Noah an Egyptian name meaning wine maker or something to that affect NU-AKh(?)

**alberto34482@yahoo.com** wrote:

The First Vintage

A molecular archaeologist traces the prehistory of our most celebrated beverage

By J. MADELEINE NASH

Monday, Nov. 17, 2003

Long before grapes grew on Trellises in Napa and Sonoma, long before vineyards flourished in Bordeaux and Bourgogne, a sophisticated wine industry arose along the banks of the Nile. From tombs, temples and palaces that date as far back as 5,000 years ago, archaeologists have uncovered clay amphorae stamped with seals that name not only the contents (irp, or wine) but also the region in which the grapes were grown, the year in which the wine was produced, the owner of the estate and often some indication of quality, such as "good" and "very, very good." And who is to say that wines like these cannot be made again someday, asks Patrick McGovern, a molecular archaeologist at the University of Pennsylvania Museum, including perhaps the mysterious elixir that supposedly drove Cleopatra mad. Yet the ancient Egyptians were relative newcomers to the wine industry, says McGovern, whose new book, *Ancient Wine: The Search for the Origins of Viniculture* (Princeton University Press; 365 pages), traces the long prehistory of our most celebrated beverage. The earliest pharaohs imported wine from the southern Levant, and before the occupants of that region became winemakers, about 6,000 years ago, they no doubt imported wine from their neighbors. In such stepwise fashion, McGovern suggests, viniculture (a term he uses to encompass both the growing and the processing of grapes for wine) spread from its point of origin in the uplands of eastern Turkey or northwestern Iran, eventually crossing the Mediterranean to fill the goblets of the ancient Greeks.

Just how and when this happened is still a mystery, but no one is better qualified to sift through the widely scattered clues than McGovern, a skilled scientific sleuth who wields the most powerful tools of modern chemistry in his search for the roots of ancient wines. In 1996, for example, his lab created a stir by finding dried traces of wine in 7,500-year-old jugs that hailed from the Zagros Mountains of present-day Iran. A few years later his lab identified some of the key constituents in a funerary feast held in about 700 B.C. in honor, some think, of King Midas. The feast, as re-enacted at a gala hosted by the University of Pennsylvania Museum, included a modern re-creation of Phrygian grog, a concoction McGovern's lab determined was part wine, part beer and part mead.

Now McGovern is hoping to solve the biggest mystery of all, which is where and when the Eurasian grapevine ? the species from which 99% of the world's wine is derived ? was first taken under cultivation. For unlike the ancient ancestor of modern corn, which has been traced to a valley in southern Mexico, the wild Eurasian grapevine grows across a broad geographic range. It is therefore possible, though McGovern thinks unlikely, that it was domesticated by several cultures independently. What will eventually help resolve the question, McGovern says, are ancient snippets of DNA from wine residues and shriveled raisins that have been excavated from archaeological sites throughout the Middle East.

There's no question that grapes would have made an attractive target



for domestication by our Stone Age ancestors. As food, they are densely packed with sugar and valuable for that reason alone. But in addition, McGovern thinks, ancient people were probably well aware of the fermentation process whereby yeast turns the sugar in grape juice into alcohol. Indeed, wild grapes frequently carry a dusting of yeast on their skins, probably transported by wasps and other flying insects, and will occasionally ferment right on the vine (birds sometimes become so inebriated eating wild grapes that they fall from their perches).

Still, it wasn't until about 10,000 years ago, when people began settling into permanent agricultural communities, that winemaking could turn into an extensive enterprise. Through trial and error, experts speculate, the world's first vintners would have learned to manipulate both the yeast that turns grape juice into wine and the bacteria that turn wine into vinegar. Among the key ingredients in the fight against the latter were aromatic compounds found in certain tree resins. In the 7,500-year-old wine residues McGovern's lab identified in 1996, for example, was the clear chemical signature of resin from the terebinth tree, a type of pistachio that grows throughout the Middle East. Today only the Greeks still drink resinated wine, but the practice could become more widespread if McGovern's interest in re-creating ancient beverages catches on. The reconstructed Phrygian grog was a lovely drink, McGovern dreamily recalls, "with a saffron taste that caught at the back of the throat and drew you back for more."

From the Nov. 24, 2003 issue of TIME magazine

<http://www.time.com/time/magazine/article/0,9171,1101031124-543774,00.html>

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| 10302|2003-11-19 13:53:58|M.L.W.|CA: Vehicle License Fee Notice From DMV|  
Vehicle License Fee Notice From DMV

Governor Schwarzenegger has signed rescinding the Vehicle License Fee (VLF) increase that went into effect October 1, 2003.

Customers who have paid the full amount will automatically receive a refund by mail beginning in early 2004.

Customers who have not already paid their registration renewal may calculate their lower fees by taking the VLF line from the billing notice multiply it by .675 and subtract that amount from the total fees due. Round this figure to the nearest whole dollar.

Submit the new amount by mail to the address on your billing notice or:

P.O. Box 942885  
Sacramento, Ca 94285-0001

At this time, the reduced registration amount can only be accepted by mail.

Please remember to pay your registration on time to avoid penalties.

DMV Website:

<http://www.dmv.ca.gov/>

Myra

| 10303|2003-11-20 09:35:13|Derrick, Alexander|Racial Interaction = Brain drain?|

### **Brains drained by hidden race bias**

12:5717November03

[NewScientist.com news service](#)

People with implicit racial prejudices are left mentally exhausted after interacting with someone from a different race, perhaps because they are trying to quell their feelings.

The new study, the first of its kind, shows that areas in the brain associated with self-control light up in white people with implicit racial biases when they are shown images of black people.

Furthermore, the study showed that the level of this brain activity correlated very closely with poor performance in a test of thinking ability given right after a face-to-face interview with a black person. The researchers believe this indicates that the subject's mental resources have been temporarily drained by their efforts to suppress their prejudices.

Jennifer Richeson, who led the study, was surprised by the results. She believes it is now important to understand these neurological responses. "If we can understand the mechanism underlying this effect, we may be able to do something to intervene," Richeson, at Dartmouth College in New Hampshire, told **New Scientist**.

William Gehring, at the University of Michigan, agrees that the study raises "critical issues" that should be addressed by future research on how races interact. "It is indisputable that prejudice exists, and the scientific study of its cognitive and neural underpinnings is exceedingly important," he writes in an article accompanying Richeson's paper in *Nature Neuroscience*.

### **Positive and negative**

In the study, 30 white students were given computer test asking them to classify names as those of black or white people, and words as being positive and negative concepts.

"Some people find it easier to pair black with negative than black with positive," says Richeson. Those taking longer to press the key for positive words after a black name were scored as having implicit biases. The Implicit Association Test (IAT) is controversial. Gehring says "one must be cautious" regarding any claims that a test is a direct measure of racist attitudes.

The second part of the study involved the students interacting with either a black or white interviewer on controversial topics and then immediately afterwards being given an unrelated cognitive test. Finally, two weeks later, the students were shown photographs of unfamiliar black and white men, while in an MRI brains scanner.

A "robust" link was seen between the IAT-measured racial bias, poor cognitive performance after interview

and brain activity in the scanner.

When viewing photos of black individuals, all the students' brains lit up in the frontal lobe area - known to be involved in cognitive control, says Richeson. In sharp contrast, this area did not light up in any of the students viewing pictures of white individuals. "It's pretty amazing," she says.

## Executive function

The frontal lobe is associated with "executive function", which allows people to control their emotions and thoughts, says Richeson.

The team does not know exactly why this brain area should light up in people with biases. "They are either trying to inhibit or control something - but we don't know what that something is," she says. "It could be an emotional reaction, or thoughts that come to mind. Or it could be something as benign as simply trying not to make errors."

Richeson notes that those with low implicit bias showed no drop in their cognitive performance in the post-interview test. In a modern multicultural world, "being biased has negative consequences for us", she says.

An editorial in *Nature Neuroscience* calls the work both interesting and ambitious. But it stresses that while the study links certain brain activity with implicit bias, it says nothing about what causes that bias or how the bias affects behaviour towards people of other races. And on the possibility of a brain scan to detect racism, the editorial says: "This prospect is remote."

Journal reference: *Nature Neuroscience* (DOI: 10.1038/nn1156)

[Shaoni Bhattacharya](#)

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| 10304|2003-11-21 07:44:07|Paul Kekai Manansala|Firm brings Gilgamesh back to Iraq |  
<http://www.enn.ie/frontpage/news-9382421.html>

Ennis firm brings Gilgamesh back to Iraq  
Friday, November 21 2003  
by Matthew Clark

Ennis-based Kestrel 3D is currently working with the British Museum to scan hundreds of Iraqi artefacts in order to fabricate replicas for a museum in Mosul.

Latest ENN headlines

Ennis firm brings Gilgamesh back to Iraq  
Ireland is high-speed Net slowcoach: EC  
Venture capital investment slumps

Kestrel 3D, which holds the rights to a unique scanning technology that captures both colour and dimensions, has been engaged in the project for months, although the current instability in Iraq has put the initiative temporarily on hold. But Kestrel 3D finance director Ken O'Mahony said that once stability is restored to the state, the University of Mosul would begin to receive shipments of replica cuneiform tablets, which tell some of the earliest tales recorded by humans.

Cuneiform, similar to hieroglyphics used by ancient Egyptians, is one of the earliest forms of writing, and the ancient Assyrians who lived in parts of what is now Iraq used the then-revolutionary technology to record practically everything about their culture on small clay tablets about the size of a credit card. Last year, Iraq's University of Mosul asked if the British Museum, which owns about 1,000 of these tablets, could send replicas to Iraq, where an exhibit on the Assyrian King Ashurbanipal, who lived over 2,600 years ago, was being planned.

Kestrel 3D's role in the transfer has involved the scanning of these 1,000 tablets to create detailed digital 3D images that can be used by the British Museum to quickly construct replicas. A handful of replicas have already been completed, though the war in Iraq and subsequent civil instability and violence has held the project up.

"This will go ahead when the situation in Iraq changes and for us, it will be a seven-figure, multi-year deal," O'Mahony told ElectricNews.Net.

The tablets themselves contain a wide array of data about the ancient Assyrians and their neighbours, with some containing information about farming, slave trades and commercial agreements. Others contain the chronicles of the Babylonian King Nebuchadnezzar,

who in his youth defeated mighty Egypt and who later in life sacked Jerusalem while crushing a Judean revolt. Other, possibly more valuable tablets, recount the epic tale of Gilgamesh, the oldest written story known to exist.

The business arrangement between the Irish firm and the famous British Museum is not the first between the two, with Kestrel 3D scanning mummies and related artefacts for the esteemed institution earlier in the year for an upcoming project that will debut in the summer of 2004.

Its so-called "museum and heritage" business is one of four areas in which Kestrel 3D operates, with the other units consisting of engineering, medical and creative industries. Kestrel 3D licenses its technology -- previously known as "foundation" -- from Canadian company Arius3D, who holds the worldwide rights.

O'Mahony, who, along with CEO and former RAF pilot Jerry Connolly, owns about 75 percent of the company, said that the technology captures the 3D geometry and colour at levels unobtainable with other technologies. Most current 3D scanning technologies require potential users to first scan for shape and then slowly add the colours.

He added that Kestrel 3D aims to have the largest 3D image library in the world by 2005 and is carefully considering the prospect of an IPO within the next two years. The firm, an employer of 41 in four scanning centres in Scotland (3) and Northern Ireland (1), is currently in the midst of closing an EUR850,000 funding round and is aiming to raise a further EUR4.5 million before January.

| 10305|2003-11-21 07:49:23|Paul Kekai Manansala|Ni-Ankh-Sekhmet: first rhinologist in history|

Ni-Ankh-Sekhmet: first rhinologist in history

Journal of Laryngology & Otology, 1 November 2003, vol. 117, no. 11, pp. 846-849(4)

Pahor A.L.[1]; Farid A.[1]

[1] Egyptian Museum, Cairo, Egypt

Abstract:

Ni-Ankh-Sekhmet has always been referred to as the first rhinologist in history. Translations of the hieroglyphics depicted on all the illustrations accompanying previous publications do not substantiate this claim. The research presented is a result of an investigation of the original monument related to the doctor at its present location in the Egyptian Museum, Cairo. The research proves that Ni-Ankh-Sekhmet was the first rhinologist in history.

| 10306|2003-11-21 07:49:48|Paul Kekai Manansala|The Influence of Ancient Egypt on Greek and Other Numeration Systems|

The Influence of Ancient Egypt on Greek and Other Numeration Systems

Mathematics Teaching in the Middle School, 2003, vol. 9, no. 3, pp. 174-176

Zaslavsky, C.

| 10307|2003-11-21 07:51:30|Paul Kekai Manansala|City of the Hawk From ancient breweries to the earliest mummies, ex|

City of the Hawk From ancient breweries to the earliest mummies, excavations at Hierakonpolis are rewriting the origins of Egyptian civilization

Archaeology, 2003, vol. 56, no. 6, pp. 50-57

| 10308|2003-11-21 08:27:39|M. Washington|The wigged Thoth and Hall of Judgement|

I have read several places that a wigged baboon Thoth and his wigged baboon judges were so arrayed as they sat at the table judging the newly deceased. Several authors writing between 50 and 100 years ago have commented that this vignette bears an uncanny resemblance the British Supreme Court. And that wigs are African in origination, that those wigged in the British parliament are not carrying on a tradition brought down from the Russian Steppes. My question, though. Does anyone know where to find that vignette?

Thanks,

Marc Washington

| 10309|2003-11-21 09:38:59|omari maulana|TLC: The Ancient Egyptians 12/07/03 and 12/08/03|

Has anyone seen there depictions of the AE's? They look sort of like the guy in the commercial.

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| 10310|2003-11-22 03:39:56|M. Washington|[Thoth-S] Re : three archaic constellations (reliefs showing giraff

-----Original Message-----

**From:** Christine Van Heertum [mailto:kitinepp@yahoo.com]

**Sent:** Saturday, November 22, 2003 3:59 AM

**To:** Thoth-scribe@yahooogroups.com

**Subject:** [Thoth-S] Re : three archaic constellations (reliefs showing giraffes at Elkab)

Dear list members,

As promised, here is the summary of the article concerning the reliefs at Elkab and el-Hosh (\*).

The majority of the petroglyphs at Elkab date from predynastic periods as well as from d1 and 2 (ca 4400-2650 BC). The most represented objects are boats, animal and human figures.

Several methods exist to determine the dating of the reliefs : superpositions of the reliefs, the style of the figures, realised by staking or engraving.

Based on those dating methods, a typology has been established, indicating that this rock activity began either during the badarian period (4500-400 BC) or during Nagada I (4000-3600 BC).

The funeral texts appeared ca 2350 BC in OK tombs. The sources of the PT is not known yet but we suppose they are based on much more ancient religious beliefs. The conservatism tendency of the AE throughout their history might indicate that the Pharaonic Egyptian culture inherited its traditions from prehistoric local populations.

\*\*\*The sun, the giraffes and the donkeys\*\*\*

Twenty years before the 1998 excavations, the Comité des Fouilles belges en Egypte (Committee for Belgian excavations in Egypt) started to collect the petroglyphs from Elkab and its region. The sacred city of Nekheb had been occupied since immemorial times until the byzantine period. This continuity can be traced back in the chronology of the petroglyphs of the Vultures Rock, a rock studied by the Belgian prehistorian Dirk Huyge. Among the petroglyphs Dirk Huyge distinguished predynastic reliefs showing giraffes, boats and donkeys.

Even if the giraffe was known to the AE, it is rarely represented. The most famous example is found in Rekhmire's tomb (vizir during Thutmosis III's reign) at Qurnah : a giraffe is represented among the tribute.

During the greco-roman and paleochristian periods, the giraffes (according to some authors) would have had a symbolic role linked to the solar cult : its long neck would have suggested that the giraffe was close to the sun, and therefore fulfilled an intermediary role between man and the gods.

The daily trip of the sun comprises a dangerous moment characterised by the transition between day and night. On the Vultures Rock, Dirk Huyge noticed that 80% of the giraffes were represented showing their right face profile, while 70% of the donkeys showed their left face profile. Moreover, the giraffes are engraved on the western part of

the Rock while the donkeys are engraved on the eastern section. The sun illuminates the donkeys during its rising, and the giraffes during its setting. One can therefore propose the hypothesis that the giraffes "carry" the sun during its post-meridian trip, while the donkeys face it from rise to midday. The donkey is sometimes assimilated to Seth. According to Dirk Huyge, the donkeys of the Vultures Rock would lie in ambush for the sun. The boat which is also represented would then represent the sun barque.

An interesting article! JD, what do you think about it? It somehow confirms your theory...

Christine

(\*) Arch<sup>黎</sup>ogia Novembre 2003, pp60-66; by Albert Burnet.

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| 10311|2003-11-22 04:06:26|M. Washington|Gerald. Massey, Old Man and his Ass ... three  
archaic constellat|

[Marcs comment here \(MW\)](#):

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(\*) Arch<sup>黎</sup>ogia Novembre 2003, pp60-66; by Albert Burnet.

[\(MW\) Here is an interesting comment on the ass from Gerald Massey.](#)

The Ass in a male form is a type of Tum the Sun-God in Amenta. A vignette to the Ritual (BOD) shows the Ass being devoured by the serpent of darkness called the eater of the Ass. (Ch 40). The Ass, then in the Egyptian mythos represents the Sun-God Tum, Greek Tomos, passing through the nether-world by night. It is Tum in this character of Aiu or Iu who is also represented on the tomb of Rameses the Sixth as a god with the ears of an Ass, hauling at the rope by which the Sun is drawn up from Amenta, the lower Egypt of the mythos. Atum, or Tum, is the Old Man of the setting Sun and Aiu is his Son. Thus, the three characters of the Old Man, His Son, and the Ass can be identified with Atum = Aiu = Osiris and Horus; and the nocturnal Sun of Winter with the slow motion which constitutes the difficulty of getting the Ass along, whether ridden by Tum the father or pulled along by his Son, was illustrated in the popular pastime, when on the eighth day of the festival of the Corpus Domini the people of Empoli suspended the ass aloft in the air and made it fly perforce in presence of the mocking multitude. Gubernatis says the Germans of Westphalia made the Ass a symbol of the Ass of Thomas, the laggard boy who came to school upon St. Thomas Day. (Zoological Mythology, vol. i, p. 362.) But we find an earlier claimant than this for the Ass of Thomas in Tum, or Tomos, the Kamite Solar God, who made the passage of Amenta very slowly with the Ass, or as it represented, riding on the Ass; and therefore for the Greek Fable of the old Man and his Ass.

IN: Gerald Massey, *Ancient Egypt v. 1*, (Kessinger Publishing Company, Montana [1907] 1992), 24.

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| 10312|2003-11-22 04:59:18|M. Washington|Egypt Belongs To Africa ... Omari, sources?|

**Hello Omari. Please pardon me if you did not send the uppermost quarter of the post below. I filed it and when reviewing through things, came across it. Would you (or anyone) happen to have any sources for the quotes by Hume, Toynbee, and Hegel? I downloaded the url to the site this may have come from with Dr. Carruthers. There was no reply. They did say he was in the hospital and for people to call or write to wish him well. I hope all is okay. But, if you could give some references, Id much appreciate it.**

**Marc W**

\_\_\_\_\_POST BELOW\_\_\_\_\_

## ANCIENT AFRICAN HISTORY

"History is a clock that people use to tell their political and cultural time of day. It is also a compass that people use to find themselves on the map of human geography. The role of history is to tell a people what they have been, and where they have been, what they are and where they

are. The most important role that history plays is that it has the function of telling a people where they still must go and what they still must be."

Dr. John Henrik Clarke, African Historian

## THE MYTHS

I am apt to suspect the Negroes...to be naturally inferior to the White. There never was a civilized nation of any other complexion than white...

**David Hume**, European Philosopher

When we classify mankind by color, the only one of the primary races...which has not made a creative contribution to any of our twenty-one civilizations is the black race.

**Arnold Toynbee**, Historian

A Black skin means membership in a race of men which has never created a civilization of any kind.

**John Burgess**, Scholar

**Hegel** supplied the solution of this latter difficulty when at the beginning of the 19th century, he asserted that Africa was not a historical part of the world.

Message: 5

Date: Fri, 15 Nov 2002 08:20:01 -0800

From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>

Subject: Egypt Belongs To Africa

Egypt Belongs To Africa

By Conrad W. Worrill

TBWT Contributor

Article Dated 11/14/2002

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Part of our repair in the Reparations Movement is to correct blatant white

supremacy distortions of history Case in point: Egypt Belongs To Africa!

Up until recent years, there had been a scholarly debate among European intellectuals, joined by some Blacks, on what they referred to as the peopling of ancient Egypt. What this question really posed was who were the Egyptians? Were they Black, white, or mulatto, etc?

This issue has been at the core of European history or better yet European historiography (the science of how history is written) for more than two hundred years. This framework of European hegemony over the history of the world has had a devastating impact on African people and on the African mind.

It is in this context that we understand the intellectual devastation of the European conceptualization of the world order. We should understand this in relation to our movement for an African Centered Education and our Reparations Movement that are aimed at helping our people come out from beneath this European intellectual assault and educate and repair ourselves.

Let me use renowned African deep thinker and scholar, Dr. Jacob H. Carruthers, to help clarify this subject by revisiting a paper he wrote entitled, Race of Ancient Egyptians. This paper gives us the insights we need to understand this dilemma.

Dr. Carruthers observed that, The doctrine of white supremacy was launched by philosophers like David Hume who asserted in 1749, I am apt to suspect the Negroes to be naturally inferior to the whites. This position was expressed in a different context by Montesquieu about the same time.

We are guided by Dr. Carruthers when he explains, In the Spirit of the Laws, Montesquieu asserted, it is impossible for us to suppose these creatures to be men, because allowing them to be men, a suspicion would follow that we ourselves are not Christians. Montesquieu was justifying the enslavement of Africans which was one of the major reasons for inventing the doctrine of white supremacy.

Upon further examination, Dr. Carruthers reveals Obviously the emerging doctrine could not gain credibility among those who were familiar with the traditional wisdom among Europeans that the ancient Africans of Egypt had achieved a very high level of civilization and had transmitted to the ancient Greeks many of the major ideas considered a part of Greek civilization.

Dr. Carruthers explains, Several decades after the founding of the concept of white supremacy George Wilhelm Friedrich Hegel supplied the solution of this latter difficulty when at the beginning of the 19th century, he asserted that Africa was not a historical part of the world.

Finally, Dr. Carruthers quotes Hegel to demonstrate the ultimate in European intellectual arrogance **Hegel stated, Historical movement in it that is in its northern part belongs to the Asiatic or European world Egypt will be considered in reference to its western phase, but it does not belong to the African spirit.**

**Through this conceptualization Dr. Carruthers reveals, Thus, Hegel took Egypt out of Africa and Africans out of Egypt. He also removed Africans from**



## **history.**

As an outgrowth of this kind of thinking by European scholars, the field of Egyptology began to emerge. Egyptology as a field of study is the creation of the European mentality, which seeks to gather evidence (artifacts and antiquities) that supports the idea of the European origin of civilization.

Egyptologists have literally attempted to remove Egypt from the geographical confines of Africa and repositioned it within the geographical domain of Asia, in an area that is even now referred to as the Middle East.

The removal of Egypt from Africa serves a twofold purpose. First, it leads to the obvious idea that Egypt is not a part of Africa therefore its population could not have been Black. Secondly, it serves the purpose of implying that civilization did not begin with the Black race.

Fortunately, we have always had Black scholars among us who did not get trapped in the European conception of the world. It started with men like Hosea Easton, Henry Highland Garnett, and Martin R. Delany who took the biblical myth of Ham and used it to establish Blacks as the authors of the great Nile Valley civilizations.

Also, They used ancient European works such as Herodotus, Diodorus, and whatever modern works they could find. This tradition has been an honorable endeavor and has taught us much. The old scrappers, according to Dr.

Carruthers, are still among us slugging it out as per our beloved Professor John G. Jackson. Through the works of Senegalese scholar, Dr. Cheikh Anta Diop, Dr. Thelma Obenga, Dr. Yosef ben Jochannan, Chancellor Williams,

and others, the origin of the ancient Egyptians should never, ever be a question for African people. This question has been resolved. We should be clear that ancient Egypt or Kemet (as the people who lived in this area called it. Kemet means the city or community of the Blacks) and the ancient Egyptians, or more properly, the Kemetic people were BLACK.

Diop points out that Herodotus after relating his eyewitness account informing us that the Egyptians were Blacks, then demonstrated, with rare honesty (for a Greek), that Greece borrowed from Egypt all elements of her civilization even the cult of gods, and that Egypt was the cradle of civilization.

Our scholars, deep thinkers, and researchers should never again raise the question of who were the ancient Egyptians. This question has been resolved.

Clearly the people of ancient Egypt / Kemet, were Black people!

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[nbufchi@allways.net](mailto:nbufchi@allways.net), Web site: [nbufront.org](http://nbufront.org))

| 10313|2003-11-22 15:19:25|akebullanland|Does anyone have any information on Mushabians and Natufians?|

I've been searching the net looking for relevant information on these two groups. I hear they both originated in the Nile Valley but have found no proof to corroborate this.

| 10314|2003-11-23 08:49:25|M. Washington|The Shaman as the Zoomorphic Human|

Shamanistic religion began in Africa and spread outwards to the Ural-Altaic mountains, among the Finn-Ugrik, to North and South America and so on. Heres an interesting article on the subject. It doesnt, though, mention Africa.

<http://haldjas.folklore.ee/folklore/vol4/triinu.htm>

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Triinu Ojamaa, *The Shaman as the Zoomorphic Human*, Folklore, v. 4, published near 1996.

In this paper the shaman's transformations into an animal or a bird by means of casting spells and studied with a great importance attached to the question by which means are these transformations made visible and audible. The inspiration for the research is got from the Nganasan foretelling spell in 1990(\*1) and that is why the work is that nganasan-centred. The comparative material of the subject both of the northern and the southern regions of Siberia, and of some other regions of the world offers a great deal of parallels. This indicates that the technical skills of the ritual are widespread.

The shaman's transformation into the animal or the bird is connected with his helping spirit and his guardian spirit. The Buryat, for example, name the shaman's guardian spirit 'khubilgan', which could be translated 'metamorphosis' (compare with the verb 'khubilkhu' - 'to change oneself', 'to take another shape' (Eliade 1974)). The presence of the shaman's spirits is considered to be the most essential requirement, as the spirits are that who give the shaman all the information and practical aid on his ecstatic journeys. Majority of the shaman's spirits, especially in Siberian shamanism, have taken the shape of the animal or the bird (Hultkranz 1978). The Nganasan name their shaman's spirits d'a-mad'i (Kortt & Simchenko 1985: d'am□ 'animal' or 'zoomorphic', ie. 'having a throat'), despite of whether the spirit is zoomorphic or antropomorphic. Gracheva (Gracheva 1983) considers the term to be the opposite of the term 'skeleton' (skeletal), which is translated by Kortt and Simchenko as "having the eyes", and commented on as a synonym both of a human being and of an animal.

Usually wild game, such as a bear, an elk, a seal, a wolf, a hare, a deer etc. appear as the helping spirits. Among the domestic animals a horse is known as the shaman's spirit for the Yakut, and for the Ostyak and the Vogul who use the horse to go to the Heaven (Karjalainen 1918). Among the ornitomorphic helping spirits a goose and a diver are the most prevalent as being the good divers, as well as a swan, an owl, a crow, and an eagle are widespread. For the Lapps fish may appear as the helping spirits, and for the Tungus people the helping spirits may appear in the shape of snakes.

Usually the shaman's helping spirit makes an animal or a bird without any special characteristic features or originality. The contrary examples are given by the Netsilik Eskimo's comparatively extravagant spirits, where the zoomorphic spirits have it's originality. For example, a very big grampus (Arlo); a black earless dog (Kunnararjuq); a giant bear that especially loves human flesh (Naroluk), and some others (Balicki 1970).

There are three different ways of zoomorphic and ornitomorphic transformation in Siberian shamanism. They are: objective transformations, soundic transformations, and expressive transformations.

The whole shaman's equipment beginning from the costume to finish with the smallest details of it symbolizes a certain animal or a bird. The Nganasan shaman's costume symbolizes an elk. It is sewn of elk hide with a metal figure of a hartshorn on it's back. The Nganasan instepless boots

remind of elk feet. Majority of the pendants fastened to the costume represent some shaman's spirits. Gracheva describes the two bear figures on the Nganasan shaman's costume as symbolizing a she-bear and a he-bear. According to the shaman's explanations, he can team the bears to a sledge, and they take him wherever he wants, and "with that quickly that nothing could be seen but the wind is whistling in the ears". In addition to the bear figures, there are six goose's head figures, and three bird tails. The goose's head figures are needed to move through the air to the upper world. The bird tails help the shaman to dive. The shaman has to dive when healing people, as the Nganasan consider water to be the location of sick spirits. They say that the sick people's spirits are held there. When the shaman finds out the wanted spirit, he seats it on the bird tail, and fastens it to the tail with a chain for it didn't get lost on the way back, and returns it to the sick person.

Whereas the shaman's costume as the whole symbolizes the elk, the fringed sleeves of the costume symbolize the bird wings. Gracheva describes a case that the shaman clasp the patient, and spreads the leather fringe, sewn to his sleeves, over the patient. According to the shaman's comments, he defends the sick person from sick spirits like a bird protects its pinfeathered young (Gracheva 1978).

In Siberian peoples' shamanism a drum symbolizes a draught animal, mainly an elk. Zhornitskaya describes a ride on the drum when the shaman bestrides the drum and bumps himself as when riding the elk. Such practice is spread among Ostyak-Samoyedic shamans and Evenk shamans. Although the Nganasan are not familiar with the practice of riding on elk, still the drum is the symbol of the elk for them. According to Dolgih's data the Nganasan shaman Kherepte(?) imitated the elk by means of the drum scraping the ground with the drumbuttons(\*2) like the elk scrapes the ground with its forelegs (Dolgikh 1978) (\*3).

The zoomorphic transformations described above are expressive rather than objective. By expressive transformation we mean imitating of the movements of animals or birds. These transformations could be rhythmless movements, such as the turn of the body, the wave of the hand etc., pantomimes, or dances. Actually, one can't draw the line between the pantomime and the dance. In some researchers the difference is made on the ground of either it is a mere imitating of someone, or some meaningless rhythmical movements are added. The Eskimo's pantomimes imitating the shaman's zoomorphic spirits are distinguished from their ceremonial dances, for example (Driver 1970).

In most cases the imitating of animals is classified as a dance. Zhornitskaya differentiates two subdivisions of a ritual dance, such as imitating ritual dances and ecstatic ritual dances. In case of the imitating ritual dance, there is the transformation into zoomorphic spirits into which the shaman changes himself on his journey. The ecstatic ritual dance is to help the shaman to reach ecstasy. Both these subdivisions are improvisatory, and consist of the widely spread imitating movements without any certain succession. They are considered to be dances because the movements are always carried out with a certain rhythm (Zhornitskaya 1992).

The imitating of behaviour and uttering sounds of animals and birds is a widespread and extremely old practice, as the information of it appears in the travel books written several centuries ago. The earliest data about the Samoyed, the Ostyak, and the Vogul peoples' imitating

practices date back to the 18th century (Romenskaya 1986). In the diary of his travels to Siberia in the 1840s Middendorff gives a detailed description of the samoyed roundelay in which the bear movements are imitated, and it is accompanied by grunting coughing, which is obviously the uttering sound of the bear (Middendorff 1987). Thus the practice shouldn't be looked at as a part of shamanism only, but it is also a part of social entertainment. Both in case of the practice being a social entertainment, and in case of the practice being a shamanistic ritual, the imitating of the movements of animals or birds is accompanied by the imitating of the uttering sounds of animals or birds.

The imitating of the uttering sounds of animals or birds can be either natural or symbolic. In case of natural imitations some one uttering sound, such as a whistle, a cry, a howl, etc. is imitated as alike to the real uttering sound as possible. The natural imitations have of practical importance above all. They are used to decoy the animals, whereas the human voice timbre is completely concealed. The uttering sounds of birds can be imitated by means of different whistling techniques, and by means of decoy whistle. In case of the sounding imitations produced by the human voice the usual vocal-phonetic intonation is not used. The uttering sound of birds are imitated by means of a falsetto. The uttering sounds of animals are produced by means of a nose-throat articulation based on one respiratory cycle, which enables to provide hoarses, grunts, roars, etc (Sheikin 1983; Sheikin 1984; Kim & Sheikin 1986).

The symbolic imitations of uttering sounds are based on the real uttering sounds of animals or birds, whereas the intonation is transformed by man. The result of it is a note pattern which expresses the main characteristic features of the source signal. Less complicated imitations, such as the cuckoo's calling etc., are closer to the source sound, and both the rhythm and the pitches of the signal are quite original. More complicated imitations are man's creation rather than the uttering sounds of birds. To confirm the above-mentioned there is the song of the great northern diver (sample 1) which differs from the source signal in its substantially slower movement, and also in its varied melody arrangement (compare with the sample 8 where there is the pattern of the uttering sounds of the diver in the shaman's ritual). The using of the falsetto and the syllabled text imitating "the bird's language" emphasize that this concerns the uttering sounds of birds.

The sounding imitations by which the shaman expresses his transformations into the animal or the bird, are substantially closer to the source sounds than the song of the great northern diver mentioned above.

Next, a brief survey of Djulsymjaku Kosterkin's foretelling spell is given. The three travel episodes of the spell contain a great deal of expressive and sounding imitations. The purpose of the spell was to find out how many years would the shaman's patient live. Majority of the spell was carried out singing. The practice lasted 3 hours and 50 minutes, and only 40 minutes of it were occupied by talk.

All the melodies performed during the spell belong to the shaman's helping spirits and guardian spirits. These melodies could be considered to be the personal melodies, as they are named after the spirits' names. In the present time the Nganasan don't associate the genesis of songs with the spirits. The songs are considered to be created by the shamans themselves. The melodies created by the shamans don't have any feature characteristic of that particular genre as compared to the

nganasan melodies in general. Although the majority of these melodies belong to the zoomorphic spirits not one of them personates a melodic characteristic of a particular animal or bird.

The same melody may have different functions during the practise. In the exposition of the show the melodies act as call signs, i.e. the singing of these melodies is expected to fetch their owners. According to the nganasan shamanistic ritual, the call signs are syllabilized in a nonsensical way. Some peoples, such as the Ostyak, have the instrumental call signs which are performed on string instruments named either "nars-juh", or "panan-juh" Alekseyenko, 1988).

Having taken the advices of the fetched spirits the shaman starts his hypothetical journey. The travel episodes are those where the shaman transforms himself into a bird or an animal depending on where he happens to go.

Djulsymjaku's 1st travel episode is accompanied by the song in the melody of the song of na-rka 'ne-me (the song of the she-bear), which works as the travel song tara-rsa ba-'le (compare with the verb taru-d'a 'to start moving').

The nganasan shamans cast spells in the sitting position. Standing up is the sign that the journey is going to begin. In the 1st travel episode the shaman imitates the elk. The expressive transformation starts with the walk on the spot, that is accompanied by the bows (i.e. the shaman in the shape of the elk tries to find the right path), and by the nods of the head. Next, he turns a semicircular to the sunwise (i.e. like the Heaven revolves), and imitates the grunts of the elk (sample 2). During the journey the shaman's assistant holds the chain fastened to the back of the shaman's costume (as if people held the chain for nobody didn't miss or get lost. The shaman is the chief elk, that is followed by all the others) (\*4). Next, the shaman imitates the flight of the swan and the uttering sounds of the swan (sample 3). The whole episode is accompanied by the melody of ka-d'a ko-'pta (i.e. the thundermaid's melody) which doesn't belong to any particular ornitomorphic or teriomorphic helping spirit. Djulsymjaku explains that this melody is chosen because "the clouds are like the birds, as they also travel".

After the travel episode the shaman sits down and starts telling the stories about what he has seen on his journey, and at the same time the spirits repose who helped the shaman on his journey.

In the 2nd travel episode the shaman imitates the bear. The finding of the right path is carried out in the sitting position. The shaman casts an investigating glance to the right and to the left, next he shrugs his shoulders and shakes his head. Then he rises to his feet and moves slowly to the sunwise. His movement is accompanied by the recitative a-nt'ina ma-nt'ina 孫u ai. These are the meaningless words, or the shaman's words as the comment says. However, the nganasan bear dance is accompanied by these words. The recitative syllabled text alternates with the imitations of the grunts of the bear (the ritual episode: sample 4; the dance: sample 5). After the bear dance the shaman starts imitating the elk. The walk on the spot becomes more energetic, and finally becomes the run on the spot. The crooked arms move from front to back like when increasing the speed. These movements are accompanied by the imitating of the coughs of the elk (waf-waf). The walk becomes slower and unrhythmical. The shaman in the shape of the elk bows and imitates sniffing.

In the following episode the shaman says that he walked along the crooked path, and that he needs flyers, i.e. the birds as the helping spirits who could lead the way when he happens to lose it.

Before starting for his 3rd journey the shaman makes it sure whether he is on the right path or not. It takes place by means of a song which goes like this:

We lived with the wild elks

There was fish enough

The clothes were made of elk hide

I am no more the master of the elks.

The spirits answer by the mouth of the shaman's assistant:

You are correct

You are on the right path

Go forward.

Next there is the most long-lasting and the most emotional journey which starts with the finding of the right path like the previous episodes did. It goes like this: the shaman bows and straightens his back, and looks around searching with his his arm concealing the eyes. Then he beckons forward with his arm whereas his look is irresolute; next he retreats; then he picks his steps forward again. His movements are unrhythmical, and the practice resembles a pantomime. Then he stops short and hits the ornament worn round his neck (it is the figure of the helping spirit) with the drumstick for he had been shown the way. Then he gives the drum to the assistant and goes down on one knee, rocking his body to and fro; then he stretches his arms out with the palms upward, and starts beckoning.

The practice is accompanied by the song with the following content:

The path that we rode along before is covered with snow. The path was visible as the elk teams rode along it. Now I can no more find the path as I can see very little. Now there are the roads for tractors and snowmobiles. Now I am in the closed house(\*5). If I were in the tent, perhaps it would be easier to find my way. Here I can see nothing. I can but nose my way out. The shamanistic path is completely invisible, as the place is unknown. Some spirits tell me "to be careful; not to stand up! not to fall into the evil spirits' hands; not to hurry; when you hurry, it will drain you. You would walk slower for you could bring your children up to maturity. The evil spirits look out of the Earth. If you hurry, you can't see them, but they have to be driven away.

When singing the shaman rocks himself unrhythmically. His gestures are hesitant and his glances back are anxious.

Next the shaman sings that he is a bear (to the melody of the song 'na rka ne me, sample 6) and he imitates the roaring of the bear (to drive away the evil spirits).

Then the shaman in the shape of the bear becomes the shaman in the shape of the goose, and its flight is expressed by the imitating of flaps of the wings, by the sudden lifts of the heels, and by making circles by the hips. The expressive imitations are accompanied by the sounding imitations of the goose. These practices are accompanied by the tinkle of the ornaments fastened to the shaman's costume (sample 7). Suddenly the goose changes its manner of flying. The shaman moves his stiff arms up and down, and in doing this he makes sudden jolts with his wrists. Then the goose becomes the bear again, and the roars of the bear and the shamanistic words are uttered alternately. The journey is continued along the road.

While the movements of the birds and the animals are imitated only in travel episodes, the sounding imitations appear in some other kinds of episodes, too. For example, Djulsymjaku imitates the uttering sounds of a great northern diver (sample 8) in the song that comes after the call signs. The song says that all the spirits of importance are present, and the foretelling may begin. The song is to the melody of the song of the great northern diver (the song of o-tare, sample 6).

For some peoples the sounding imitations act as the call signs. In case of the Orotsh funeral feasts of the bear, the killed bear is brought up to the house where the majority of the feast is carried out. Inside the house the roaring of the bear is imitated, meaning that the bear is expected to come in (Sheikin 1986). The Nganasan don't use the sounding imitations as call signs. After the show the shaman has to gather all the helping spirits together, and "put them to sleep". Djulsymjaku comments on it: "The Heaven is foursquare, like a sheet of paper is. These four corners are like the four quarters of the horizon. The spirits will sleep under the sheet of paper. You must not wake them up until the next spell."

The spirits are called together by means of the following calls:

Dis

ko-u ko-u ko-u ko-u

In most cases the calls like that appear in the spell, as it is seen in sample 9, which is a fragment of Tubjaku Kosterkin's spell in 1989(\*7). When the shaman's assistant gives the call signs to the spirits, the rest of the people participating in the ritual have to support him by calls, for the spirits reacted to them quicker. Such practice is spread among the samoyed peoples living in the northern areas.

Eis

E



E

o-uok o-uk o-uk

Ges

F

u-ok u-ok u-ok u-ok

These calls come from the "vocabulary" of the reindeer breeders. They use the calls like that or similar to that to call the herd of reindeer together. When the reindeers cross the river the Nganasan support them by the calls "he-hei-heh!" (sample 10). In case of a spell the shaman uses these calls to make his hypothetic draught animal move quicker (sample 11). Here it follows that the shaman communicates with his zoomorphic helping spirits like people communicate with the real animals.

The calls used by the reindeer breeders are rather melodic, especially the call "he-hei". The Nganasan consider the calls to be "the music created by Man to make the reindeers cross the river quicker, and to prevent them from cold in the cold water."

The movements by which the shaman expresses his transformations are widespread among Siberian peoples, i.e. the different peoples imitate the same objects in the same way. For example, flying of a bird is imitated by moving the arms extended sideways up and down; and the ride on a draught animal is imitated by bumping himself as when riding a real animal.

There are regional differences in sounding imitations but the practice itself is spread all over Siberia. The Ostyak are the exception of it, as they have the songs that represent some animal or bird, but they lack the practice of sounding imitations because they consider it making fools of the birds or the animals. However, the Vogul are familiar with the practice of sounding imitations. Rombandejeva describes the episode of the funeral feast of the bear where the spirit in the shape of the bear named Jalius ojka appears and he makes a circle to the sunwise, and spits every now and then like the bear. Rombandejeva also mentions a human being imitating a sea gull by means of moving his arms extended sideways up and down, like the sea gull flaps its wings, and utters the following sounds: "tjar-tjar-tjar" (Rombandejeva 1993).

Eliade considers the sounding imitations as a code that the shaman uses to communicate with the spirits. In several Indian tribes both in North America and South America it is compulsory for the shamans to acquire the imitating skills during the initiation period. According to Eliade's data the Lapps, the Chukchi, the Yakut, and the Tungus practiced the code. He objects against the Sienkewicz-Gudkova's statement when saying that the Ostyak also practiced the code (Eliade 1974). It is self-evident that the code is not used beyond the rituals. The taboos forbid the Orotsh to provide some naturalistic sounding imitations (Kim & Sheikin 1986). It is a practical taboo rather than theoretical as the Siberian peoples consider the sounding imitations to be the genre of music that precedes to the song, and they are practiced not only by the shamans but also by other people.

The genres of epic also contain the sounding imitations of animals and birds. It can be exemplified by the fragment of the nganasan song si tabi (i.e. the heroic song) where the singer imitates the uttering sounds of an owl and the flaps of its wings that is marked under the staff. The uttering sounds of birds are imitated in children's plays, too.

On the one hand the sounding imitations can be considered to be entertainment, that get their subject from everyday life. On the other hand in some languages the words "magic" and "song" (especially "bird song") are marked by the same word. In germanic languages the word "magic" is marked by the word "galdr" which comes from the verb galan 'to sing', especially 'to sing a bird song' (Eliade 1974).

In Nganasan epic a mythical hero is able to understand the sounding imitations of animals and birds, and to act in the way the animals or the birds do (to fly, for example). Both in the old heroic songs and in shamanism Man can have animals and be identified with animals simultaneously. The general idea of the shaman's journey is perhaps the imaginary return to the period of time when the men and the animals were the same?

#### Commentaries

1. The video signal recording of the ritual is in the collection of the Estonian Literary Museum named after F.R.Kreutzwald.
2. The drumbuttons, or the drumknobs are the parts of the instrument which have an acoustic purpose. They produce an empty space between the drumskin and the frame of the drum which acts as a resonator, as it can be seen in the following figure.
3. In addition to the drum being a draught animal, there are some other objects which can be expressed by means of the drum in Siberian shamanism. For example, it may symbolize a boat, a cloud, etc, but for certain the drum symbolizes the object by means of which one can move forward.
4. In the literature in the field of ethnography the chain has somewhat different purpose. It is fastened to the pole of the tent for the shaman didn't fall into the fire.
5. Djulsymjaku Kosterkin performed the spell in the sound recording studio of Novosibirsk Conservatoire.
6. xo:tare is a mythical name for the great northern diver (the general name for the diver is nuo na). O:tare is the shaman Demnime's (Djulsymjaku's father) helping spirit which is the antropo-ornitomorphic spirit, i.e. the bird that, when coming out of the water, takes the shape of the woman.
7. The video signal recording is made in the village named Ust-Avam, and the recording is in the collection of the Estonian Folklore Archives.

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| 10315|2003-11-23 09:37:32|M. Washington|The world before the west|

Africans and African culture had penetrated the known world. It seems the Neolithic revolution carried not only language, agriculture, and pastoralism, but TRUOLOGY (truology as the restoration of the word Mythology. Mythology was the result of the degradation of Egyptian explanation of history and truth that the Greeks, in failing to understand, turned into burlesque and fantasy. Outsiders called this myth and wrongly threw in earlier cosmogonies of ancient peoples along with the Greek. It is better to call the Greek and Roman versions mythology and the rest TRUOLOGY. As oral histories and such were supposed to explain truth (when taken apart from stories made to entertain, etc.).

The interesting difference between the graves of the Europeans, the Kurgan, and the African agriculturally-oriented societies were seen in the graves. The grave for the tribal chief was laden with weapons whereas the graves of African-oriented people contained jewelry and pots. One oriented to war and killing. The other oriented much more to harmony with nature and peaceful coexistence.

The Vikings practiced agriculture showing they learned the practice, ultimately, from African farmers. This shows that Europeans were adopting African customs and ways of life. This leads to the purpose of this post. In Western learning, the study of history, folklore, science, all these things begin with the ancient Near East or Europe or ancient Greece and Rome and Europe of the Dark Ages. Prior to then, African peoples and societies covered much of Europe. If you go to <http://haldjas.folklore.ee/folklore/vol18/index.html> for instance, and download the files in Paleolithic Art from the Danube to Lake Baikal, you will see the sites named: the Ukraine, Central Russia, the Urals, Siberia. And within these are more localities. There were primarily African societies and going back further than 6000 BC were almost certainly wholly African. Later, Britain would be added to the group as the ice sheet subsided and migrations followed their exit.

This whole vast area, and the Pacific Islands as well as North America, were carpeted with African or African-oriented peoples with their cosmogonies, religious beliefs, folk stories. As Europeans migrated downwards, they initially mixed with these peoples and produced the bulk of the kind of tales you read in George Frazer's, GOLDEN BOUGH, which has a single volume abridged book of a ten volume work. But, these now European stories and societies were based on the Africans that were there before they came. And to understand the prehistoric African society which covered most of the world, one needs to look behind the folktales, mythology, and religious beliefs of the Europeans from the times of Sumer and the ancient Greeks.

It was an incredibly vast storehouse of knowledge and truology. Hopefully some in the generation of new scholars being made will write their theses on this subject. It is a sin to regard African history as being in large part a precolonial artifact as everyone at Ta-Seti knows: and most know in more detail than I. There are tens of thousands of books on folklore written. Rudyard Kipling and all the other whites recording stories current at the time were getting the tale-end of a vast, ancient African culture diluted with miscegenation and colonialism. Broken beyond recognition. But, knowing that, one can piece the parts together and reconstruct that limitless edifice of knowledge that existed before the Westernization and dumification (as theyd

not let slaves learn to read and when educating those colonized, educated them to be servants and slaves with no history) of the world.

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## World's Oldest Kitchen Identified

Jennifer Viegas, Discovery News

Nov. 21, 2003 - Stone tools dating to 2.6-2.5 million years ago, along with associated broken animal bones, have been found in Gona, Ethiopia, at a place that served as the earliest known controlled setting for food preparation, according to an article released by Southern Connecticut State University and confirmed by the Gona Palaeoanthropological Research Project.

The Awash valley in the Afar region of Ethiopia, where the objects were found, has yielded many important remains associated with hominids - early humans - within the last 30 years. Hominids may have originated there.

The stone tools consist of broken cobbles deliberately modified for making simple knife-like flakes used for cutting up animal carcasses and possibly for sharpening digging sticks to dig up underground food items, such as tubers, Sileshi Semaw told Discovery News. Semaw, director of the Gona Project organized from CRAFT (Center for Research into the Anthropological Foundations of Technology) at Indiana University, is the first Ethiopian to lead a major project to conduct research in African prehistory.

Researchers could link only one of the bones to a specific animal species.

It is an anklebone from an equid, a mammal belonging to a family that includes horses, asses, zebras, and extinct related animals.

At this very early date in hominid history, there is no evidence for structures. The food preparation site at Gona would have been outdoors next to a water source.

"The site appears to be near a river bank and it seems to have been favored by our ancestors because of the abundant stone raw material available as sources for making the stone tools, and the nearby ancient streams for fresh

drinking water, and trees for shade and probably refuge from predators," Semaw said.

The objects were excavated in a hillside covered with extensive volcanic matter that dates to 2.52 million years ago. They remained sealed, like a time capsule, with no signs of transport by water.

Manuel Dominguez-Rodrigo, a visiting professor at Harvard University, has worked at the Gona site. He told Discovery News, " ... in a forthcoming work, we will report that in several of these early sites we have gathered a substantial amount of cut-marked bones. These cut marks were created by the use of the stone tools to butcher animal carcasses, therefore that is a clear functional link between the stone tools and the bones."

Because there is no record of early humans using tools to butcher animals before this date, the kitchen site indicates an important shift in diet.

"It reveals that meat and animal protein began to become an important part of human diets at that precise moment," Dominguez-Rodrigo said. "It is interesting to note that all the hominid species would become extinct not much more time after that, and that only those humans involved in meat eating survived."

Dominguez-Rodrigo added, "Intelligence expressed in the form of a big brain needed more energy, and the most efficient way of obtaining it in a savanna is through the consumption of animal protein."

The Gona Project team next hopes to find more complete bones to identify the animal species eaten by the hominids, and how exactly the meat would have been butchered.

<http://dsc.discovery.com/news/briefs/20031117/kitchen.html>

| 10318|2003-11-23 13:37:58|griffith fuller|Re: The world before the west|

Please educate my fellow Belizean at [WWW.belizeexp.com](http://WWW.belizeexp.com) look forward for a more educated lesson on or BELIZEEXP MESSAGE BOARD. Thank you.

**"M. Washington"** wrote:

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| 10319|2003-11-23 13:39:27|griffith fuller|Re: Does anyone have any information on Mushabians and Natufians?|

Please join or message board at [WWW.belizeexp.com](http://WWW.belizeexp.com) where you can share all or african ideas.

***akebulanland*** wrote:

I've been searching the net looking for relevant information on these two groups. I hear they both originated in the Nile Valley but have found no proof to corroborate this.

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| 10320|2003-11-23 13:41:11|griffith fuller|Re: TLC: The Ancient Egyptians 12/07/03 and 12/08/03|

Your invited to discuss any topics on [WWW.belizeexp.com](http://WWW.belizeexp.com) we'll here from you. thank you.

***omari maulana*** wrote:

Has anyone seen there depictions of the AE's? They look sort of like the guy in the commercial.

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| 10321|2003-11-23 13:42:30|griffith fuller|Re: City of the Hawk From ancient breweries to the earliest mummies|

Lets discuss the african talk on [WWW.belizeexp.com](http://WWW.belizeexp.com) thank you

**Paul Kekai Manansala** wrote:

City of the Hawk From ancient breweries to the earliest mummies, excavations at Hierakonpolis are rewriting the origins of Egyptian civilization

Archaeology, 2003, vol. 56, no. 6, pp. 50-57

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| 10322|2003-11-23 13:46:34|griffith fuller|Re: Racial Interaction = Brain drain?|

lets talk at [WWW.belizeexp.com](http://WWW.belizeexp.com)

**"Derrick, Alexander"** wrote:

**Brains drained by hidden race bias**

12:5717November03

[NewScientist.com news service](#)

People with implicit racial prejudices are left mentally exhausted after interacting with someone from a different race, perhaps because they are trying to quell their feelings.

The new study, the first of its kind, shows that areas in the brain associated with self-control light up in white people with implicit racial biases when they are shown images of black people.

Furthermore, the study showed that the level of this brain activity correlated very closely with poor performance in a test of thinking ability given right after a face-to-face interview with a black person. The researchers believe this indicates that the subject's mental resources have been temporarily drained by their efforts to suppress their prejudices.

Jennifer Richeson, who led the study, was surprised by the results. She believes it is now important to understand these neurological responses. "If we can understand the mechanism underlying this effect, we may be able to do something to intervene," Richeson, at Dartmouth College in New Hampshire, told **New Scientist**.

William Gehring, at the University of Michigan, agrees that the study raises "critical issues" that should be addressed by future research on how races interact. "It is indisputable that prejudice exists, and the scientific study of its cognitive and neural underpinnings is exceedingly important," he writes in an article

accompanying Richeson's paper in *Nature Neuroscience*.

## Positive and negative

In the study, 30 white students were given computer test asking them to classify names as those of black or white people, and words as being positive and negative concepts.

"Some people find it easier to pair black with negative than black with positive," says Richeson. Those taking longer to press the key for positive words after a black name were scored as having implicit biases. The Implicit Association Test (IAT) is controversial. Gehring says "one must be cautious" regarding any claims that a test is a direct measure of racist attitudes.

The second part of the study involved the students interacting with either a black or white interviewer on controversial topics and then immediately afterwards being given an unrelated cognitive test. Finally, two weeks later, the students were shown photographs of unfamiliar black and white men, while in an MRI brains scanner.

A "robust" link was seen between the IAT-measured racial bias, poor cognitive performance after interview and brain activity in the scanner.

When viewing photos of black individuals, all the students' brains lit up in the frontal lobe area - known to be involved in cognitive control, says Richeson. In sharp contrast, this area did not light up in any of the students viewing pictures of white individuals. "It's pretty amazing," she says.

## Executive function

The frontal lobe is associated with "executive function", which allows people to control their emotions and thoughts, says Richeson.

The team does not know exactly why this brain area should light up in people with biases. "They are either trying to inhibit or control something - but we don't know what that something is," she says. "It could be an emotional reaction, or thoughts that come to mind. Or it could be something as benign as simply trying not to make errors."

Richeson notes that those with low implicit bias showed no drop in their cognitive performance in the post-interview test. In a modern multicultural world, "being biased has negative consequences for us", she says.

An editorial in *Nature Neuroscience* calls the work both interesting and ambitious. But it stresses that while the study links certain brain activity with implicit bias, it says nothing about what causes that bias or how the bias affects behaviour towards people of other races. And on the possibility of a brain scan to detect racism, the editorial says: "This prospect is remote."

Journal reference: *Nature Neuroscience* (DOI: 10.1038/nn1156)

[Shaoni Bhattacharya](#)

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| 10323|2003-11-23 15:47:21|Paul Kekai Manansala|Re: City of the Hawk From ancient breweries to the earliest mummies|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), griffith fuller wrote:

> Lets discuss the african talk on WWW.belizep.com thank you

>

No offense, Griffith, but why not discuss it right here on Ta\_Seti!

Regards,

Paul Kekai Manansala

| 10324|2003-11-23 18:04:54|Paul Kekai Manansala|World's Oldest Kitchen Identified|

<http://dsc.discovery.com/news/briefs/20031117/kitchen.html>

World's Oldest Kitchen Identified

Jennifer Viegas, Discovery News

Ancient Kitchen Tool

Nov. 21, 2003 ? Stone tools dating to 2.6-2.5 million years ago, along with associated broken animal bones, have been found in Gona, Ethiopia, at a place that served as the earliest known controlled setting for food preparation, according to an article released by Southern Connecticut State University and confirmed by the Gona Palaeoanthropological Research Project.

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Because there is no record of early humans using tools to butcher animals before this date, the kitchen site indicates an important shift in diet.

"It reveals that meat and animal protein began to become an important part of human diets at that precise moment," Dominguez-Rodrigo said. "It is interesting to note that all the hominid species would become extinct not much more time after that, and that only those humans involved in meat eating survived."

Dominguez-Rodrigo added, "Intelligence expressed in the form of a big brain needed more energy, and the most efficient way of obtaining it in a savanna is through the consumption of animal protein."

The Gona Project team next hopes to find more complete bones to identify the animal species eaten by the hominids, and how exactly the meat would have been butchered.

| 10325|2003-11-24 10:49:08|Djehuti Sundaka|Does Race Exist?|  
Does Race Exist?

If races are defined as genetically discrete groups, no. But researchers can use some genetic information to group individuals into clusters with medical relevance

By Michael J. Bamshad and Steve E. Olson

Scientific American

November 17 2003

Look around on the streets of any major city, and you will see a sampling of the outward variety of humanity: skin tones ranging from milk-white to dark brown; hair textures running the gamut from fine and stick-straight to thick and wiry. People often use physical characteristics such as these--along with area of geographic origin and shared culture--to group themselves and others into "races." But how valid is the concept of race from a biological standpoint? Do

physical features reliably say anything informative about a person's genetic makeup beyond indicating that the individual has genes for blue eyes or curly hair?

The problem is hard in part because the implicit definition of what makes a person a member of a particular race differs from region to region across the globe. Someone classified as "black" in the U.S., for instance, might be considered "white" in Brazil and "colored" (a category distinguished from both "black" and "white") in South Africa.

Yet common definitions of race do sometimes work well to divide groups according to genetically determined propensities for certain diseases. Sickle cell disease is usually found among people of largely African or Mediterranean descent, for instance, whereas cystic fibrosis is far more common among those of European ancestry. In addition, although the results have been controversial, a handful of studies have suggested that African-Americans are more likely to respond poorly to some drugs for cardiac disease than are members of other groups.

Over the past few years, scientists have collected data about the genetic constitution of populations around the world in an effort to probe the link between ancestry and patterns of disease. These data are now providing answers to several highly emotional and contentious questions: Can genetic information be used to distinguish human groups having a common heritage and to assign individuals to particular ones? Do such groups correspond well to predefined descriptions now widely used to specify race? And, more practically, does dividing people by familiar racial definitions or by genetic similarities say anything useful about how members of those groups experience disease or respond to drug treatment?

Image: NANCY BURSON INDIVIDUALS from different populations are, on average, just slightly more different from one another than are individuals from the same population. In general, we would answer the first question yes, the second no, and offer a qualified yes to the third. Our answers rest on several generalizations about race and genetics. Some groups do differ genetically from others, but how groups are divided depends on which genes are examined;



simplistically put, you might fit into one group based on your skin-color genes but another based on a different characteristic. Many studies have demonstrated that roughly 90 percent of human genetic variation occurs within a population living on a given continent, whereas about 10 percent of the variation distinguishes continental populations. In other words, individuals from different populations are, on average, just slightly more different from one another than are individuals from the same population. Human populations are very similar, but they often can be distinguished.

### Classifying Humans

As a first step to identifying links between social definitions of race and genetic heritage, scientists need a way to divide groups reliably according to their ancestry. Over the past 100,000 years or so, anatomically modern humans have migrated from Africa to other parts of the world, and members of our species have increased dramatically in number. This spread has left a distinct signature in our DNA.

To determine the degree of relatedness among groups,

geneticists rely on tiny variations, or polymorphisms, in the DNA--specifically in the sequence of base pairs, the building blocks of DNA. Most of these polymorphisms do not occur within genes, the stretches of DNA that encode the information for making proteins (the molecules that constitute much of our bodies and carry out the chemical reactions of life). Accordingly, these common variations are neutral, in that they do not directly affect a particular trait. Some polymorphisms do occur in genes, however; these can contribute to individual variation in traits and to genetic diseases.

As scientists have sequenced the human genome (the full set of nuclear DNA), they have also identified millions of polymorphisms. The distribution of these polymorphisms across populations reflects the history of those populations and the effects of natural selection. To distinguish among groups, the ideal genetic polymorphism would be one that is present in all the members of one group and absent in the members of all other groups. But the major human groups have separated from one another too recently and have mixed too much for such differences to exist.

Polymorphisms that occur at different frequencies around the world can, however, be used to sort people roughly into groups. One useful class of polymorphisms consists of the Alus, short pieces of DNA that are similar in sequence to one another. Alus replicate occasionally, and the resulting copy splices itself at random into a new position on the original chromosome or on another chromosome, usually in a location that has no effect on the functioning of nearby genes. Each insertion is a unique event. Once an Alu sequence inserts itself, it can remain in place for eons, getting passed from one person to his or her descendants. Therefore, if two people have the same Alu sequence at the same spot in their genome, they must be descended from a common ancestor who gave them that specific segment of DNA.

#### Advertisement

One of us (Bamshad), working with University of Utah scientists Lynn B. Jorde, Stephen Wooding and W. Scott Watkins and with Mark A. Batzer of Louisiana State University, examined 100 different Alu polymorphisms in 565 people born in sub-Saharan Africa, Asia and Europe. First we determined the presence or absence of the 100

Alus in each of the 565 people. Next we removed all the identifying labels (such as place of origin and ethnic group) from the data and sorted the people into groups using only their genetic information.

Our analysis yielded four different groups. When we added the labels back to see whether each individual's group assignment correlated to common, predefined labels for race or ethnicity, we saw that two of the groups consisted only of individuals from sub-Saharan Africa, with one of those two made up almost entirely of Mbuti Pygmies. The other two groups consisted only of individuals from Europe and East Asia, respectively. We found that we needed 60 Alu polymorphisms to assign individuals to their continent of origin with 90 percent accuracy. To achieve nearly 100 percent accuracy, however, we needed to use about 100 Alus.

Other studies have produced comparable results. Noah A. Rosenberg and Jonathan K. Pritchard, geneticists formerly in the laboratory of Marcus W. Feldman of Stanford University, assayed approximately 375 polymorphisms called short tandem repeats in more than 1,000 people from 52 ethnic groups in Africa, Asia,

Europe and the Americas. By looking at the varying frequencies of these polymorphisms, they were able to distinguish five different groups of people whose ancestors were typically isolated by oceans, deserts or mountains: sub-Saharan Africans; Europeans and Asians west of the Himalayas; East Asians; inhabitants of New Guinea and Melanesia; and Native Americans. They were also able to identify subgroups within each region that usually corresponded with each member's self-reported ethnicity.

The results of these studies indicate that genetic analyses can distinguish groups of people according to their geographic origin. But caution is warranted. The groups easiest to resolve were those that were widely separated from one another geographically. Such samples maximize the genetic variation among groups. When Bamshad and his co-workers used their 100 Alu polymorphisms to try to classify a sample of individuals from southern India into a separate group, the Indians instead had more in common with either Europeans or Asians. In other words, because India has been subject to many genetic influences from Europe and Asia, people on the subcontinent did not group into a unique cluster.

We concluded that many hundreds--or perhaps thousands--of polymorphisms might have to be examined to distinguish between groups whose ancestors have historically interbred with multiple populations.

## The Human Race

Given that people can be sorted broadly into groups using genetic data, do common notions of race correspond to underlying genetic differences among populations? In some cases they do, but often they do not. For instance, skin color or facial features--traits influenced by natural selection--are routinely used to divide people into races. But groups with similar physical characteristics as a result of selection can be quite different genetically. Individuals from sub-Saharan Africa and Australian Aborigines might have similar skin pigmentation (because of adapting to strong sun), but genetically they are quite dissimilar.

In contrast, two groups that are genetically similar to each other might be exposed to different selective forces. In this case, natural selection can exaggerate some of the differences between groups, making them

appear more dissimilar on the surface than they are underneath. Because traits such as skin color have been strongly affected by natural selection, they do not necessarily reflect the population processes that have shaped the distribution of neutral polymorphisms such as Alus or short tandem repeats. Therefore, traits or polymorphisms affected by natural selection may be poor predictors of group membership and may imply genetic relatedness where, in fact, little exists.

Another example of how difficult it is to categorize people involves populations in the U.S. Most people who describe themselves as African-American have relatively recent ancestors from West Africa, and West Africans generally have polymorphism frequencies that can be distinguished from those of Europeans, Asians and Native Americans. The fraction of gene variations that African-Americans share with West Africans, however, is far from uniform, because over the centuries African-Americans have mixed extensively with groups originating from elsewhere in Africa and beyond.

Over the past several years, Mark D. Shriver of Pennsylvania State University and Rick A. Kittles of

Howard University have defined a set of polymorphisms that they have used to estimate the fraction of a person's genes originating from each continental region. They found that the West African contribution to the genes of individual African-Americans averages about 80 percent, although it ranges from 20 to 100 percent. Mixing of groups is also apparent in many individuals who believe they have only European ancestors. According to Shriver's analyses, approximately 30 percent of Americans who consider themselves "white" have less than 90 percent European ancestry. Thus, self-reported ancestry is not necessarily a good predictor of the genetic composition of a large number of Americans. Accordingly, common notions of race do not always reflect a person's genetic background.

### Membership Has Its Privileges

Understanding the relation between race and genetic variation has important practical implications. Several of the polymorphisms that differ in frequency from group to group have specific effects on health. The mutations responsible for sickle cell disease and some cases of cystic fibrosis, for instance, result from genetic



changes that appear to have risen in frequency because they were protective against diseases prevalent in Africa and Europe, respectively. People who inherit one copy of the sickle cell polymorphism show some resistance to malaria; those with one copy of the cystic fibrosis trait may be less prone to the dehydration resulting from cholera. The symptoms of these diseases arise only in the unfortunate individuals who inherit two copies of the mutations.

Genetic variation also plays a role in individual susceptibility to one of the worst scourges of our age: AIDS. Some people have a small deletion in both their copies of a gene that encodes a particular cell-surface receptor called chemokine receptor 5 (CCR5). As a result, these individuals fail to produce CCR5 receptors on the surface of their cells. Most strains of HIV-1, the virus that causes AIDS, bind to the CCR5 receptor to gain entry to cells, so people who lack CCR5 receptors are resistant to HIV-1 infection. This polymorphism in the CCR5 receptor gene is found almost exclusively in groups from northeastern Europe.

Several polymorphisms in CCR5 do not prevent infection

but instead influence the rate at which HIV-1 infection leads to AIDS and death. Some of these polymorphisms have similar effects in different populations; others only alter the speed of disease progression in selected groups. One polymorphism, for example, is associated with delayed disease progression in European-Americans but accelerated disease in African-Americans.

Researchers can only study such population-specific effects--and use that knowledge to direct therapy--if they can sort people into groups.

In these examples--and others like them--a polymorphism has a relatively large effect in a given disease. If genetic screening were inexpensive and efficient, all individuals could be screened for all such disease-related gene variants. But genetic testing remains costly. Perhaps more significantly, genetic screening raises concerns about privacy and consent: some people might not want to know about genetic factors that could increase their risk of developing a particular disease. Until these issues are resolved further, self-reported ancestry will continue to be a potentially useful diagnostic tool for physicians.

Ancestry may also be relevant for some diseases that are widespread in particular populations. Most common diseases, such as hypertension and diabetes, are the cumulative results of polymorphisms in several genes, each of which has a small influence on its own. Recent research suggests that polymorphisms that have a particular effect in one group may have a different effect in another group. This kind of complexity would make it much more difficult to use detected polymorphisms as a guide to therapy. Until further studies are done on the genetic and environmental contributions to complex diseases, physicians may have to rely on information about an individual's ancestry to know how best to treat some diseases.

## Race and Medicine

But the importance of group membership as it relates to health care has been especially controversial in recent years. Last January the U.S. Food and Drug Administration issued guidelines advocating the collection of race and ethnicity data in all clinical trials. Some investigators contend that the differences between groups are so small and the historical abuses

associated with categorizing people by race so extreme that group membership should play little if any role in genetic and medical studies. They assert that the FDA should abandon its recommendation and instead ask researchers conducting clinical trials to collect genomic data on each individual. Others suggest that only by using group membership, including common definitions of race based on skin color, can we understand how genetic and environmental differences among groups contribute to disease. This debate will be settled only by further research on the validity of race as a scientific variable.

A set of articles in the March 20 issue of the New England Journal of Medicine debated both sides of the medical implications of race. The authors of one article--Richard S. Cooper of the Loyola Stritch School of Medicine, Jay S. Kaufman of the University of North Carolina at Chapel Hill and Ryk Ward of the University of Oxford--argued that race is not an adequate criterion for physicians to use in choosing a particular drug for a given patient. They pointed out two findings of racial differences that are both now considered questionable: that a combination of certain blood vessel-dilating

drugs was more effective in treating heart failure in people of African ancestry and that specific enzyme inhibitors (angiotensin converting enzyme, or ACE, inhibitors) have little efficacy in such individuals. In the second article, a group led by Neil Risch of Stanford University countered that racial or ethnic groups can differ from one another genetically and that the differences can have medical importance. They cited a study showing that the rate of complications from type 2 diabetes varies according to race, even after adjusting for such factors as disparities in education and income.

The intensity of these arguments reflects both scientific and social factors. Many biomedical studies have not rigorously defined group membership, relying instead on inferred relationships based on racial categories. The dispute over the importance of group membership also illustrates how strongly the perception of race is shaped by different social and political perspectives.

In cases where membership in a geographically or culturally defined group has been correlated with

health-related genetic traits, knowing something about an individual's group membership could be important for a physician. And to the extent that human groups live in different environments or have different experiences that affect health, group membership could also reflect nongenetic factors that are medically relevant.

Regardless of the medical implications of the genetics of race, the research findings are inherently exciting. For hundreds of years, people have wondered where various human groups came from and how those groups are related to one another. They have speculated about why human populations have different physical appearances and about whether the biological differences between groups are more than skin deep. New genetic data and new methods of analysis are finally allowing us to approach these questions. The result will be a much deeper understanding of both our biological nature and our human interconnectedness.

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## Cosmic Africa explores Africa's astronomy

In a journey that stretched from Namibia to the coastline and steamy jungles of Ghana, across crocodile infested lakes and deserts of Northern Kenya, the cliff-side dwellings of the Dogon in Mali and on to the mysterious archaeological sites of the Egyptian Sahara, the recently launched film Cosmic Africa explores Africa's ancient astronomy history.

Cosmic Africa , a co-production between Cosmos Studios, ?land Pictures and Anne Rogers is a unique 72 minute feature length documentary film that both explores and sheds new light on traditional African astronomy and in turn global understanding of the world's oldest science. Cosmic Africa is directed and filmed by the multi-award winning duo, Craig and Damon Foster.

In developing the film, the team's celestial quest put them in touch with chiefs, calendar specialists, diviners, healers, storytellers, nomads, shamans, sky lore experts, archaeologists, linguists and anthropologists from six different countries.

## Nabta Playa

With logistic and research support from the Combined Prehistoric Expedition and the Egyptian government, the team journeyed to Nabta Playa - a mysterious archaeological site in the wind-swept Sahara. Situated in Southern Egypt and about 100 kilometres west of Abu Simbel temple, Nabta Playa is a large hollowed-out shallow depression that contains evidence of a seasonal lake where prehistoric cattle herders once lived.

During an international scientific expedition in the spring of 1988, experts discovered evidence of what is believed to be the world's earliest astronomical site.

Evidence of charred grass seeds, including wild millet and sorghum, suggest that the people cultivated plantations around the banks of the lake. Ancient trash heaps containing a variety of animal bones, indicate that they also kept goats, sheep and cattle. The settlements probably date back to eleven thousand years ago, when the African monsoons moved north and filled the lake with water. About five thousand years ago the rainfall pattern shifted once again and Nabta Playa became arid and uninhabitable.

The team were told that the ancient "Nabtans" were involved in some form of cattle worship. A previous excavation had revealed the remains of a complete adult cow buried in a clay-lined and roofed chamber

The potential significance of Nabta as a ceremonial site was further strengthened by the discovery of an arrangement of stone megaliths (large free standing stones) on the western edge of the Nabta basin. Some of these stones had been carefully shaped, and weighed up to one and a half tons. They appeared to radiate out from a central point.

Sirius - Earth's brightest star, held special significance for the nomadic cattle herders of Nabta. When Sirius miraculously appeared in the early dawn sky on the shortest day of the year around 4800 BC, it indicated that life and water would soon return.

The 12-foot-in diameter stone circle contains four sets of upright slabs. Two sets were aligned in a north-south direction while the second pair of slabs provides a line of sight toward the summer solstice horizon. Because of Nabta's proximity to the Tropic of Cancer, the noon sun is at its zenith about three weeks before and three weeks after the summer solstice, preventing upright objects from casting shadows.

The Summer solstice brought life - soon after the Sun reached its northernmost point in its annual journey across the sky, the monsoons brought precious rainfall.



## The Dogon

In the West African country of Mali, they visited the amazing cliff dwellings of the mysterious Dogon people, a traditional farming community, renowned for their skilled craftsmen, spectacular wooden masks and intricate religious beliefs. The Dogon, who are represented by four major clans, live along the spectacular sand stone escarpment of the Bandiagara cliffs in southeastern Mali. They settled there around the fifteenth century and even today, despite the infiltration of other cultural beliefs, their religious traditions remain strong.

There they met people who still navigate by the stars and who acknowledge aspects of the sky and earth in their daily lives, songs, dances and ceremonies. What makes certain parts of Africa extra special, says Ann Rogers, is the absence of light and air pollution. People still rely on campfires, oil lamps or moonlight as a source of nocturnal illumination. At full moon, people can hunt or travel or have village dances - their world is still defined by the power and natural rhythm of the cosmos. Their knowledge of the sky is the result of hundreds of years of naked-eye observations.

## Namibia

"In Namibia, where people have left an extraordinary legacy of prehistoric rock art, the sky was crystal clear. We were overwhelmed to be surrounded by countless glittering stars that threaded the blackness of space. It was not difficult to see why certain people still pay homage to the sky. We gained different perspectives of the night sky as we crisscrossed Africa from south to north," said Ann Rogers.

In Namibia, they travelled to the ancestral home of the Ju/'hoan of Nyae Nyae, formerly known as eastern Bushmanland. Situated in a remote corner of northeastern Namibia and due west of Botswana, the land is still largely a wilderness area, sprinkled with salt pans and ancient Baobab trees.

"It was here where we were introduced to some famous traditional Bushmen healers and shamans. They told us they only dance when they feel happy. The bright evening star, the planet Venus, is sometimes greeted with a special dance.

Today, western clothing is worn in combination with more traditional apparel and watches and radios have become a link with the world beyond, but some of the elderly hunters who live in more remote villages still rely on the position of the Sun to give them a sense of time - they observe the shadows cast by the Sun and still count the days by the phases of the Moon. They pay particular attention to the Milky Way: they call it the Spine of the Night and observe three different positions during the course of the night. It tells them about time and the changing seasons.

## Thebe Medupe

The film also captures a remarkable personal journey for African astronomer, Thebe Medupe who is the presenter/astronomer in Cosmic Africa.

When Halley's comet passed near the earth in 1986, it sparked off Thebe Medupe's interest in astronomy. At the age of thirteen, he built his first telescope and made his own map of the moon. From modest beginnings in a small South African village near Mafikeng, Thebe went on to obtain his doctorate in Astrophysics from the University of Cape Town (December 2002), to become one of the first three black South African astronomers lauded in astrophysics. His research focuses on the use of sound waves, generated inside stars, to probe the interiors of a particular class of pulsating stars (astero-seismology). He is currently working and continuing his research at the SAAO - the South African Astronomical Observatory in Cape Town and is also a visiting lecturer in physics and astronomy at the University of the North West in Mafikeng. He is the leader of the University of the North West's newly established theoretical astrophysics programme that he founded over two years ago.

Thebe Medupe has always been keen to travel through Africa, to explore the celestial beliefs from different parts of the continent. He would like to compile a database of traditional African astronomy and link some of the ancient African perceptions with current scientific knowledge in order to use it for science education.

Cosmic Africa is his first film project.

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## More information

Cosmic Africa was released on November 14 by SterKinekor

Article largely sourced from text by Ann Rogers.

Science in Africa - Africa's First On-Line Science Magazine

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| 10328|2003-11-25 04:11:19|Alex van Deelen|Landreform Program Debate at Afrikan Echoes (in Newark, NJ, November)|  
From another newsgroup:

" Greetings Africans,

I am sending this to let you know that Brother Dr. Simbi Mubako, Zimbabwe Ambassador to U.S. will be speaking at Afrikan Echoes in Newark, NJ on

11/30/03 at 4:30pm. The topic is "the land redistribution program in Zimbabwe." The Program will take place at Waset Kommuniversit, which is located at 271 S. 9th St., Newark, NJ 07103 (between S. Orange and 13th Aves. on S. 9th St. in Newark). The donation is \$7 per person and there will be various tapes and books for sale relating to current developments in the African Liberation Struggle and African History.

Peace & Blessings "

| 10329|2003-11-25 05:04:42|alberto34482@yahoo.com|Sub-Saharan Africa: Cultural Astronomy's Heart of Darkness|  
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ESSAYS FROM ARCHAEOASTRONOMY & ETHNOASTRONOMY NEWS, THE  
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Number 32 June Solstice 1999

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Sub-Saharan Africa: Cultural Astronomy's Heart of Darkness

by Keith Snedegar, Political Science and History Dept., Utah Valley State College

There is no more deeply primeval experience than to gaze overhead at the Milky Way arching from horizon to horizon on a pitch-dark African night. And with good reason: our species originated in Africa; it was from there that our ancestors first looked up and pondered the mysteries of the cosmos. It should strike everyone as odd, then, that cultural astronomers have paid relatively little attention to Africa.

The eve of a new millennium is an appropriate time to revisit, or for many of us to contemplate for the first time, the astronomical heritage of humanity's home continent before it is too late.

With the spectacular exception of ancient Egypt, Africa has not been well served by scholarship on cultural astronomy. The disruptive consequences of slavery, colonialism, and racism imposed upon Africans in modern history, and perpetuated in a real way by continuing discrimination, at times of a quasi-scientific "Bell Curve" variety, are inescapable. There are those who would say that cultural astronomy has precious little to do with race relations, but

surely the African lacuna in our multidiscipline-which embraces so many societies and time periods within its global domain--is more telling than coincidental. On the other hand, it must be said that the Afrocentric backlash against academic discrimination and neglect has had, at best, mixed results. For instance, sensational claims of advanced astronomical knowledge for the Dogon people of Mali have given African cultural astronomy an "ancient astronaut" sort of reputation. New Age enthusiasts continue to be inspired (Andoh 1999). Not only is more responsible scholarship called for, more judicious if sympathetic presentation to wider audiences is sorely needed. In terms of research, cultural astronomy's origins as a subdiscipline of archaeology have contributed to the neglect of Africa. Quite naturally archaeoastronomers have a strong predilection for material culture, especially monumental architecture. To be somewhat unfair one might say the more monumental the architecture, the better. The relatively unimposing nature of Sub-Saharan monuments has not attracted a great rush to document astronomical alignments, symbolic geometry's, and celestial iconography's. But perhaps the breakthrough study has just been made. In 1997 McKim Malville identified some very suggestive alignments at a megalithic complex in the southern Egyptian desert at Nabta, a site of seasonal habitation for nomadic pastoralists between 11,000 and 4,800 years ago (Malville et al. 1998). One stone circle exhibits a line-of-sight 'window' at an azimuth of 62 degrees; the rising mid-summer sun would have been visible in that direction circa 6,000 years BP. This is quite fittingly the oldest astronomically aligned structure yet discovered anywhere on the planet.

Another well-known megalithic site, Namoratunga II, near Lake Turkana in Kenya may well have aided calendrical observations around 300 B.C. (Lynch and Robbins 1978). Unfortunately, in recent years no other Sub-Saharan monuments have been surveyed for their archaeoastronomical potential. Numerous sites merit such investigation: the Senegambian stone circles, the Central African Republic's Bouar megaliths, and ruins in the Great Zimbabwe tradition. With the prospect of discovery we should no doubt expect many negative results. I am personally skeptical that any alignments could be found in the irregular architecture of the Zimbabwe sites. At all events, someone should look for them. If only there were more copy cats of Lynch, Robbins and Malville than of high-school shootists!

However, the lion's share of Africa's astronomical heritage is not locked in silent stones; it exists in still-living and exceedingly rich oral traditions. For among nonliterate peoples knowledge is passed from mouth to ear. Western scholars only began to appreciate the realm of African orality after Ruth Finnegan's *Oral Literature in Africa* (1970). (Ironically, Finnegan is best known for her erroneous claim that there was no such thing as African epic poetry-since the

1970s dozens of African epics have come to light.) Astronomy in the African oral record remains an undeveloped subject, although its potential can be gauged by the achievement of the only monograph to date on African cultural astronomy: Muusa Galaal's *Stars, Seasons, Weather in Somali Pastoral Tradition* (1992). Conducting his research in the 1960s Galaal relied entirely on oral texts as the Somali language did not have a standard written form before that time! Who knows what information could be had from the griot of West Africa or the isibongi of southern Africa? Or even from common folk who remember the stories their grandparents told them. Oral tradition, sadly, is an endangered resource; the indigenous societies that had created and sustained it have, in this passing century, been negatively transformed. On a recent visit to the University of the North-West in Mmabatho, South Africa, I heard from a professor that the local people had forgotten most of their sky lore but had a great appetite for cell phones and NBA t-shirts. It is hoped that a student research project in Setswana oral knowledge will be initiated within the next academic year.

There are other positive signs. Members of the United Nations Working Group on Space Sciences in Africa have expressed an interest in recovering indigenous astronomy's for purposes of promoting culturally relevant science education. Meanwhile, Thebe Medupe, one of the leading black astronomers in South Africa, is participating in a TV documentary "Cosmic Africa" on indigenous knowledge. Much more could be done. It goes without saying that others should join in the great enterprise of recovering Africa's astronomical heritage. After all, "Mistah Kurtz--he dead."

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 ESSAYS FROM ARCHAEOASTRONOMY & ETHNOASTRONOMY NEWS, THE  
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## African Astronomy

by Jarita Holbrook, History Dept. UCLA

The title of this paper "African Astronomy" tends to cause readers to scratch their heads in confusion and ask for more details as to what exactly it means. Does it mean academic or European astronomy conducted on African soil? Not in this case. Instead, "African Astronomy" refers to the astronomical beliefs, artifacts, and practices of indigenous African peoples. Why study African Astronomy? The night sky is the heritage of all peoples and each took countless generations to watch, justify and map the heavens in addition to defining their relationship with it. Indigenous European, Arabic, American, and Polynesian astronomies have been the focus of many scholars over the last century. These works have revealed a surprisingly intimate knowledge and understanding of the night sky and its phenomena. There is a decided lack of scholarship on African astronomy. However, two African sites of astronomy have been studied in great detail: Egypt and the Dogon region of Mali, West Africa. My research goes beyond these two sites to sites all over Africa where various forms of astronomy have been and in some cases are still being practiced today, thus I leave it to the reader to review the extensive literature on those two sites. A brief overview of the types of astronomy and the locations in Africa where they are practiced are presented. Several sites exist but detailed astronomical analysis has not been conducted. Thus, in addition to describing established sites of astronomy, I present many sites where research still needs to be done. I hope this article serves as a starting point for individual projects on African Astronomy.

Star Lore: Star Lore refers to the myths and legends surrounding celestial bodies. Examples of star lore include the names of the planets, stars, and constellations along with the stories created about them. Star lore often incorporates origin and creation myths of people as well as insightful tales that reflect important aspects of their culture. For example, in Greek/Indo-European culture, the constellation Canis Major is the faithful dog of the hunter, the constellation Orion, reflecting an idealized and permanent relationship between man and dog. While in Egyptian star lore Orion becomes Osiris, the Lord of everything, while Sirius, the brightest star in Canis Major, becomes Isis his female companion, enough said. Africa extends from 35 degrees north to 35 degrees south covering an area of 11.6 square miles (Europe is 3.8 million square miles). The star lore of Africans spanning the continent focus on the constellations visible in their sky. As one travels from North Africa to South Africa Polaris, the Big Dipper and the Pleiades give way to

Orion, Sirius, Canopus, the Magellanic Clouds, and the Southern Cross. Thus the star lore of North Africa differs from the star lore of southern Africa. Instead of telling the star lore of the various African peoples, I summarize a few of the regions/peoples and those celestial bodies that are important to them. The Pleiades and Sirius figure largely in the star lore of the peoples of Mali (Bass 1990) and Ethiopia (Lynch & Robbins 1983, Aveni 1993), and Sirius, and Canopus appear in the star lore of South Africa and Botswana (Snedegar 1997, Cuff 1997). Physically Sirius, Canopus, the constellation Orion, and the star cluster the Pleiades are bright distinctive objects in the night sky, this is most likely the reason for their distinction in African star lore. The Milky Way which spans the sky and Venus which is bright and remains close to the Sun are focused on all over Africa (Senkintu 1956, Aveni 1993, Doyle 1997). While the Southern Cross is important to the Zulu, Sotho, and Tswana of southern Africa and is recognized as a navigation constellation (Cuff 1997, Snedegar 1997). For a treatment of the legends and myth behind the stars and constellations see the bibliography that follows.

**Equinoxes and Solstices:** Due to the 23.5 degree tilt of the polar axis of the earth, the apparent motion of the Sun, in addition to traveling east to west over the course of a day, travels south, to north, to south over the course of a year. The north and south extremes of the Sun's path are called the solstices, and the equinoxes mark the half-way points in between the two. For the northern hemisphere, winter solstice is when the Sun is the furthest south, and the summer solstice is when the Sun reaches its northernmost position. For the southern hemisphere, the seasons are reversed. The equinoxes are when the sun rises due east and sets due west at the Earth's equator. Africans in Zimbabwe, Togo, and Benin built physical structures aligned to the positions of the solstices and equinoxes. In the Great Zimbabwe stone city, a chevron pattern is bisected by the solstice Sun (Doyle 1997). Great Zimbabwe was built around 400 AD and a finished city around 1350 AD. It is credited to the Karanga people. In Togo and Benin, the Batamalimba people have designed their houses such that their crossbeams are aligned to the equinox sunrise and sunset (Aveni 1993). Finally, there are over 1600 stone circles in Senegal, the Gambia, and Togo which have yet to be astronomically analyzed in great detail (Posnansky 1982), however in East Africa, the stone circle, Namorotunga II, has been shown to be an astronomical calendar (Lynch 1983, Doyle 1997).

**Calendrical Systems:** Agricultural calendars, migration calendars, and rain schedules are all important to African people. Possibly the oldest lunar calendar is the Ishango bone dated at 6500 b.c. (Van Sertima 1983, Aveni 1993). The Ishango bone was found at the site of a fishing village on the shores of Lake Edward which border the Congo

(Zaire) and Uganda. The lunar cycles regulate the tides and marine activity, thus it's not unexpected to find a lunar calendar along the shores of a lake (Aveni 1993). The problem of following a lunar calendar is that it doesn't accurately measure the solar and seasonal year. Twelve months only adds up to 254 days about 11 and a quarter days short of the 265 and one quarter days of the solar year. The Borana of Ethiopia follow a lunar calendar but add an extra month to compensate for this difference (Aveni 1993, Ruggles 1987). But as a result, telling time among the Borana is not a simple matter but debated because of this. In the Congo (Zaire) the Milky Way is called "God's clock" and is orientated east-west during the wet season and oriented north-south during the middle of the dry season (Aveni 1993). In Mali, the Bozo people migrate along the delta of the Niger river when the Pleiades transit overhead and begin their fishing season when the Pleiades leave the night sky (Bass 1993). The equinoxes, solstices, and stars all follow the solar cycle, thus observing these phenomena establishes a more exact year than following a lunar calendar.

**Stellar Navigation:** Stellar navigation is a method of using the stars to determine directions when traveling at night. During my field work in Tunisia, North Africa, I discovered that the fishermen of the Kerkennah Islands still used stellar navigation to reach their fisheries at night (Holbrook 1998). Since then I've unveiled several sites of stellar navigation all over Africa. A second site which I am researching is the Afar people in Eritrea (Holbrook 1998). During the struggle for independence which ended in 1993, the Afar were consulted to navigate troops at night. Other potential stellar navigation sites are in Senegal, Ghana, Nigeria, and Madagascar. Most but not all of the sites are associated with ocean travel.

**Summary:** My preliminary findings on African Astronomy reveals a continent rich in astronomical traditions. I have presented four of these traditions as separate from each other, but in fact they overlap in interesting and unexpected ways. Such as stars being named for their use in navigation or being named for the season which begins with their appearance. In addition to the four topics mentioned here there are several more focusing on the moon, the sun, the major planets, and the relationship between the stars and man. I continue to search the literature for mention of African astronomical traditions as well as taking trips to Africa to interview people about their astronomy.

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#### NEWS NOTES:

A major expansion is beginning at the Adler Planetarium & Astronomy Museum in Chicago that will double the exhibition space and will have not just one but three planetarium theaters. Forty thousand square feet (3800 square meters) of exhibits incorporate the process of science and a world-class collection of historic astronomical instruments. Our astronomical instruments are the substance of an innovative and educationally effective Earth-centered and Sun-centered setting. Visitors have hands-on/minds-on direct experiences using sundials, armillary spheres, astrolabes, orreries and early telescopes. With a one-million dollar donation from the C. Paul Johnson Family Charitable Foundation a new ancient astronomy gallery will be named in their honor. This gallery will be developed and constructed over the next two years and will open January 1, 2000. Early discussions have led to the statements that follow. We welcome any suggestions from the A&E readership.

##### 1. Key Ideas:

As humankind moved from mythology to measuring the firmament, they established the oldest sciences - astronomy and timekeeping. The half of nature that extends overhead is less familiar to most modern visitors than it was to their ancestors. This exhibit will intrigue people to explore the universe through the ancient monuments and records in stone, clay, papyrus and silk. It should inspire visitors

to seek out dark skies, become acquainted with its patterns and changes.

## 2. Key Visitor Experiences:

Amidst huge replicas of ancient structures, visitors will be: \* measuring monument positions with surveying instruments \* determining monument-to-sky associations with a computer \* recording dawn star risings and timing meridian passages \* measuring planet positions and predicting planet motion \* replicating with a model the motion of a planet \* plotting a comet position on a star map from an armillary \* reading and writing a Mayan date in Mayan hieroglyphs.

## 3. Key Visitor Feelings:

\* It must have been interesting to be an ancient astronomer. \* I like knowing how ancient records and structures "worked." \* I have a greater appreciation for the people of long ago. \* I now know how to make some of these observations myself. \* I'd like to go somewhere to see a truly dark star-filled sky.

Another Course: Phyllis Pitluga, of the Adler Planetarium, has been teaching an 8-week course (2/hrs each week) for 20 years with approximately 30 interested adults per year. Most are members with a good exposure to astronomy. Some have come from the local universities (both students and professors). I teach the first hour in the sky theater where we have the latitude and time set appropriately. Here we make specific observations. The second hour we study in depth the records or analyses of what we had observed. The weeks are broken down as follows: Egypt, Mesopotamia, Greek-Islamic, China-India, Europe (Stonehenges), Maya-Aztec, Nazca-Inca, N.Am Indians-Oceania.

Kris Hirst, an archaeologist, has published an (on web <http://archaeology.miningco.com/library/weekly/aa041998.htm>) interview with Dave Dearborn on the topic of archaeoastronomy: In addition to the interview, the site presents an extensive bibliography of publications related to archaeoastronomy, and web links.

<http://www.wam.umd.edu/~tlaloc/archastro/ae28.html>

| 10331|2003-11-25 05:54:07|alberto34482@yahoo.com|THE GREAT DNA HUNT |  
THE GREAT DNA HUNT

Genetic archaeology zooms in on  
the origins of modern humans.

BY TABITHA M. POWLEDGE AND MARK ROSE

<javascript:bigImage('http://www.archaeology.org/image.php?page=9609/abstracts/large\_gifs/dna.gif')> <javascript:bigImage('http://www.archaeology.org/image.php?page=9609/abstracts/large\_gifs/dna.gif')> (Illustration by Carlyn Iverson) [LARGER IMAGE] <javascript:bigImage

([http://www.archaeology.org/image.php?page=9609/abstracts/large\\_gifs/dna.gif](http://www.archaeology.org/image.php?page=9609/abstracts/large_gifs/dna.gif))>

NA can be used to understand the evolution of modern humans, trace migrations of people, identify individuals, and determine the origins of domestic plants and animals. DNA analysis, as one scholar put it, is "the greatest archaeological excavation of all time." Because ancient DNA molecules are normally so few and fragmented, and preserved soft tissues so rare, scientists had little hope of finding and analyzing it. But two breakthroughs have made this possible: the polymerase chain reaction (PCR), a method for copying any fragment of DNA, and the successful recovery of DNA from preserved hard tissues, bones and teeth, that are durable and relatively abundant.

DNA analysis traced human ancestry back to an African "Eve," setting off debate about how modern humans evolved. While there was general agreement that *Homo erectus* dispersed from Africa across Asia between 1 and 2 million years ago, what happened next remained a question. The "out-of-Africa" hypothesis contended that modern humans developed in Africa and migrated from there recently, driving *H. erectus* into extinction. Proponents of a "multiregional" hypothesis held that *H. erectus* populations evolved into modern humans in many regions, and that these groups later bred with each other and with groups that emigrated from Africa. The Eve study examined mitochondrial DNA (mtDNA), which is passed only by mothers to their offspring. The researchers, Rebecca Cann, Mark Stoneking, and the late Allan Wilson, estimated that the ancestor of all surviving mtDNA types lived between 140,000 and 290,000 years ago. When did the migrations from Africa take place? They dated the oldest cluster of mtDNA types with no modern African representation to between 90,000 and 180,000 years ago. These populations might have left Africa at about that time, but the mtDNA data could not determine exactly when.

Geneticist Alan Templeton pointed out statistical and sampling flaws in the study. Its results, he argued, were in part dictated by the order in which the data were fed into the computer. Others questioned the reliability of "molecular clocks" and the rate of mutation in the human mtDNA used in calculating Eve's date. The genetic diversity of African populations was confirmed by later studies and is now generally accepted, but, according to Templeton, proponents of the out-of-Africa hypothesis assumed that genetic diversity reflected only the age of a population rather than population size. He contends that Africa has greater genetic diversity because its prehistoric population was probably larger than elsewhere. Recently John Relethford and Henry Harpending have argued that differences in ancient population size could mimic a recent African origin of modern humans. The data reflect population dynamics, they say, and do not

support one model of modern human origins over another.

Scientists are also studying DNA from the Y chromosome, which is passed only from father to son and is not recombined with the mother's genes. Because changes in the Y chromosome are caused only by mutations, as in mtDNA, it may be used as a clock. Assuming that all living humans share a common male ancestor, it should be possible to estimate when he lived. According to geneticist Robert Dorit, the first modern human male lived some 270,000 years ago. The most recent research on modern human origins, by John Armour, examined nuclear DNA of populations from around the world. Armour and his colleagues conclude that the evidence fits with the development of modern humans in Africa and an emigration by a small number of them that became the basis for non-African populations. These observations, they say, are more difficult to reconcile with a multiregional model for the origin of modern humans.

New DNA studies by Bryan Sykes have challenged the leading theory about the spread of agriculture into Europe. In 1984 Albert Ammerman and geneticist Luigi Luca Cavalli-Sforza of Stanford University proposed that it was people practicing agriculture who spread into Europe, rather than the idea of agriculture. They argued that agricultural productivity led to population growth, and that, as the population grew, early farmers gradually moved into new land inhabited by fewer hunter-gatherers. Thus the practitioners of agriculture spread from Anatolia, beginning about 7000 B.C., to Greece and across all of Europe, ending in Britain and Scandinavia about 4000 B.C. Using mtDNA analysis, Sykes claims that the ancestors of most modern Europeans arrived at least 20,000 years ago, long before the supposed arrival of Neolithic farmers. In analyzing mtDNA from more than 800 modern Europeans, Sykes and his colleagues identified at least five main groups. Four of the five groups date to well before the last glacial peak, with ages ranging from 35,000 to 25,000 years ago. The fifth group is much younger in Europe (6,000 to 10,000 years ago) and has clear affinities to Near Eastern mtDNA. Sykes and his colleagues accept this as the genetic echo of the spread of agriculture, but note that it is fairly weak. They conclude that, far from being overwhelmed by incoming farmers, the indigenous hunter-gatherer population remained intact and learned how to farm. Documentation of the early presence of Caucasian people in northwestern China, and information about their affinities with either modern European or Indo-Iranian populations, could contribute to the debate about the spread of Indo-European languages. Chinese and Uyghur archaeologists have been excavating naturally mummified bodies there since the 1970s. Paolo Francalacci of the University of Sassari, Sardinia, took samples from several of the bodies, dated to 3,200 years ago. DNA analysis for these mummies suggest a possible European origin, although further research is needed to identify them.

more precisely. As part of a larger project, Chinese geneticist Du Ruofu has been collected samples of mtDNA from modern Tarim Basin populations. Comparison will determine how much of the ancient genetic composition survives.

Most scholars believe that people from the Asian continent came to the Japanese archipelago in two migrations. An early wave brought the Jomon culture--hunter-gatherers who made pottery--to Japan more than 10,000 years ago. A second migration began about 2,300 years ago, when the Yayoi people, entering from the Korean Peninsula, brought weaving, metalworking, and rice culture to Japan. First appearing on the southwestern island of Kyushu, by ca. A.D. 300 Yayoi culture had spread throughout most of Japan, altering all local cultures south of Hokkaido, the northernmost island. Michael F. Hammer and Satoshi Horai are examining the extent to which the Jomon did or did not contribute genetically to the modern Japanese. Current hypotheses can be classified as replacement, hybridization, or transformation. In the first, Yayoi immigrants replaced the Jomon people. Hybridization theories claim that modern Japanese are descended from both groups, in which case they should have genes deriving from both the Jomon and Yayoi people. Transformation theories posit that modern Japanese people gradually evolved from the Jomon. Hammer and Horai, based on their study of the Y chromosome, conclude that hybridization, a mixing of Jomon and Yayoi stocks, is the most likely explanation for the origin of modern Japanese.

Nonhuman DNA has great potential for shedding light on cultural practices. Recent work by Daniel Bradley is a case in point. Before now it was assumed that cattle were first domesticated in the Near East. African, European, and Indian cattle were all thought to be descended from a domesticated Near Eastern progenitor, and to have developed into characteristic breeds afterward. Bradley and his colleagues have determined that Indian cattle broke off from an ancestral lineage between 117,000 and 275,000 years ago. The lineage split again about 22,000 to 26,000 years ago into groups that gave rise to modern African and European cattle. These are startling results because cattle in the Near East were not domesticated until about 9,000 years ago, and cattle in India and Africa were genetically distinct before then. The latter two could not possibly be descended from domesticated Near Eastern cattle, as was thought, but must have been domesticated independently.

Geneticist Terence A. Brown and his colleagues have devised a way to identify types of wheat using DNA analysis. This will make it possible to determine whether primitive wheats or modern varieties were grown at a site. The higher productivity of modern varieties means that a larger population could be supported, and fewer people had to be involved in farming. This may have been a factor that sustained the rise of classical civilizations. Brown also hopes to

use similarities and differences in wheat DNA to investigate the relationships between Celts and Romans in Britain. Did the Romans bring their own wheat, or did they rely on indigenous agriculture to support the Roman community?

This is the first in a two-part series on genetic archaeology. Our second installment, in the November/December issue

<<http://www.archaeology.org/magazine.php?page=9611/index>>, focuses on DNA investigations that challenge the most widely accepted model of how the New World was colonized.

Genealogy of New Kingdom Pharaohs and Queens

BY SCOTT WOODWARD

gyptologists have struggled with the genealogy of New Kingdom (1570-1070 B.C.) pharaohs for more than a century. Many royal mummies from this period have been identified, either by modern scholars or 20th Dynasty priests who rescued some of them from the depredations of tomb robbers. But we cannot always trust these identifications. The incomplete historical record is exacerbated by the fact that royal brothers and sisters, and even fathers and daughters, intermarried. Uncertainty abounds: How was a particular pharaoh related to his successor? Which of a pharaoh's wives was the mother of his heir? There are also many unidentified mummies. Could one of them be Hatshepsut or Akhenaten? Were the two fetuses found in Tutankhamun's tomb carried by his wife Ankhesenpaaten? Since 1993 microbiologist Scott Woodward has been analyzing DNA from the mummified remains of these pharaohs and queens, in cooperation with Nasry Iskander, chief curator of the royal mummies at the Egyptian Museum in Cairo.

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| 10332|2003-11-25 05:58:41|alberto34482@yahoo.com|Mechanics in 1337 B.C in the chariots of Egyptian Pharaoh Tut |

Title: Mechanics in 1337 B.C in the chariots of Egyptian Pharaoh Tut

Ankh Amun.

Author: prof. Alberto Rovetta N. BO-1

## References:

Tutankhamun's Tomb Series, Ed. J.R.Harris, Chariots and Related Equipment from the Tomb of Tut'ankhamun by M.A. Littauer and J.H. Crouwel, Griffith Institute, Oxford, 1985.

## Objectives

The main idea is that, in order to evolve, mankind - if stimulated by a high degree of cultural and spiritual energy - will invent suitable technologies, some of which prevail (while others disappear). If the level of civilisation is high, creativity and ingeniousness develop technologies in line with quality of life.

## Contents

The unique scientific and technical principles of Pharaoh Tut Ankh Amun's chariots, remarkable for that time, consist of a combination of practical aspects with the design characteristics of the wheels, the naves, the bearings and the pole between the cart and the yoke. In fact, Pharaoh Tut Ankh Amun's chariots offer features of softness and comfort not unlike those of the most modern transportation carts. In fact, the wheels are flexible with respect to the body and offer a high degree of functionalism vis-a-vis bending and perturbations due to ground irregularities. The wheels are elastic because the rims and spokes are elastic thus offering a remarkable level of comfort during both slow and fast motion. The coupling between wheel and the axle is built with low friction, durable bearings. When the outer surface of chariot axles and the internal surface of the bearings are in wood, animal grease, which reduces friction and increases running duration, has been used. Chariots with wooden axles and internal hub surfaces covered by metal are more durable with increased mechanical resistance.

Some mechanical aspects of the structure of the wheels, the spokes, the materials chosen for the sleeve bearings, the use of animal grease for lubrication and the design of the chariot as a whole are extraordinary, being, in fact, very similar to some of the most modern technical and scientific principles used in machine mechanics today

## Characteristics:

Wheel structure elasticity to absorb uniformly the variable loads transmitted by soil irregularity so that the vibrations are damped by the wheel itself.

Dynamic load, cleverly reduced due to the mediated friction effect of the grease, in order to ensure smooth, regular chariot motion.

The concept that the symmetrical shape of the wheel spokes and division of the internal loads between the hub and the rim permit smooth motion, both at low and high speeds.

Tribology and friction dynamics.

Pivot support design concepts, with a long length in order to provide low flexibility to the sleeve and to accurately divide dynamic

pressure during contact.

## Results

From the infrared ray analysis conducted on the internal surfaces of the wheel hub and on the outer surface of the axle pivot, in correspondence to the sleeve bearing, Dr. Nasry Iskander determined that animal grease had been used.

In a similar calculation made with reference to Pharaoh Tut Ankh Amun's chariot, although the parameters are similar, differences with Ittite carts are substantially due to the effect of the spoke. In fact, the wheel spoke is built not with a rectilinear rod, with one single body, but in 2 parts, which are the columns of two different arcs. The wheel spokes of Pharaoh Tut Ankh Amun's chariots are formed by an arch of wood; each of the two sides contribute to forming one wheel spoke.

## Future possible developments

The functionalism and mechanical efficiency of the chariots could be the result of a lucky series of technological coincidences (flexible wheels, compliant spokes, long hubs, friction surfaces between a hard body and a soft body to favor dynamic coupling and duration and center of gravity position close to the axles). The wheels are light, elastic and fit well against the ground. This is the first concept of a tyre ( i.e. an element that can be adapted to soil irregularities) at a time when the science of mechanics, the study of vibrations and of structure dynamics had no written basis, either from a technological or theoretical point of view. Nevertheless, such performance could be justified by scientific and technical results as studies of science of mechanics, even if theoretical studies on mechanics and on friction only assumed an organized structure through the use of scientific methods in the XIXth Century.

[http://robotica.mecc.polimi.it/lectures/bo1/BO-1-Chariots\\_25\\_2\\_1.htm](http://robotica.mecc.polimi.it/lectures/bo1/BO-1-Chariots_25_2_1.htm)

| 10333|2003-11-25 07:11:46|catherine cornish|Re: Sub-Saharan Africa: Cultural Astronomy's Heart of Darkness|

<http://www.jpl.nasa.gov/radar/sircxsar/archaeology.html>

<http://www.vortexmaps.com/htmla/megalith.htm>

<http://www.vortexmaps.com/htmla/sedona.htm>

<http://www.vortexmaps.com/htmla/mapafr.htm>

Hetep,

Just wanted to add some images to this article about Archaeoastronomy & Ethnoastronomy.

Peace-n-Blessings,

Shri Sa Hetep

"One who successfully follows the wisdom of divine law"

**alberto34482@yahoo.com** wrote:

Archaeoastronomy & Ethnoastronomy News  
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BULLETIN OF THE CENTER FOR ARCHAEOASTRONOMY

Number 32 June Solstice 1999

ESSAY | NEWS NOTES | PUBLICATIONS AND WEB SITES

Sub-Saharan Africa: Cultural Astronomy's Heart of Darkness

by Keith Snedegar, Political Science and History Dept.,

Utah Valley

State College

There is no more deeply primeval experience than to gaze overhead at

the Milky Way arching from horizon to horizon on a pitch-dark African

night. And with good reason: our species originated in Africa; it was

from there that our ancestors first looked up and pondered the

mysteries of the cosmos. It should strike everyone as odd, then, that

cultural astronomers have paid relatively little attention to Africa.

The eve of a new millennium is an appropriate time to revisit, or for

many of us to contemplate for the first time, the astronomical

heritage of humanity's home continent before it is too late.

With the spectacular exception of ancient Egypt, Africa has not been

well served by scholarship on cultural astronomy. The disruptive

consequences of slavery, colonialism, and racism imposed upon

Africans in modern history, and perpetuated in a real way by

continuing discrimination, at times of a quasi-scientific "Bell

Curve" variety, are inescapable. There are those who would say that

cultural astronomy has precious little to do with race relations, but

surely the African lacuna in our multidiscipline-which embraces so

many societies and time periods within its global domain--is more

telling than coincidental. On the other hand, it must be said that

the Afrocentric backlash against academic discrimination and neglect

has had, at best, mixed results. For instance, sensational claims of

advanced astronomical knowledge for the Dogon people of Mali have

given African cultural astronomy an "ancient astronaut" sort of

reputation. New Age enthusiasts continue to be inspired (Andoh 1999).

Not only is more responsible scholarship called for, more

judicious  
if sympathetic presentation to wider audiences is sorely  
needed.  
In terms of research, cultural astronomy's origins as a  
subdiscipline  
of archaeology have contributed to the neglect of Africa.  
Quite  
naturally archaeoastronomers have a strong predilection  
for material  
culture, especially monumental architecture. To be  
somewhat unfair  
one might say the more monumental the architecture, the  
better. The  
relatively unimposing nature of Sub-Saharan monuments has  
not  
attracted a great rush to document astronomical  
alignments, symbolic  
geometry's, and celestial iconography's. But perhaps the  
breakthrough  
study has just been made. In 1997 McKim Malville  
identified some very  
suggestive alignments at a megalithic complex in the  
southern  
Egyptian desert at Nabta, a site of seasonal habitation  
for nomadic  
pastoralists between 11,000 and 4,800 years ago (Malville  
et al.  
1998). One stone circle exhibits a line-of-sight 'window'  
at an  
azimuth of 62 degrees; the rising mid-summer sun would  
have been  
visible in that direction circa 6,000 years BP. This is  
quite  
fittingly the oldest astronomically aligned structure yet  
discovered  
anywhere on the planet.  
Another well-known megalithic site, Namoratunga II, near  
Lake Turkana  
in Kenya may well have aided calendrical observations  
around 300 B.C.  
(Lynch and Robbins 1978). Unfortunately, in recent years  
no other Sub-  
Saharan monuments have been surveyed for their  
archaeoastronomical  
potential. Numerous sites merit such investigation: the  
Senegambian  
stone circles, the Central African Republic's Bouar  
megaliths, and  
ruins in the Great Zimbabwe tradition. With the prospect  
of discovery  
we should no doubt expect many negative results. I am  
personally  
skeptical that any alignments could be found in the  
irregular  
architecture of the Zimbabwe sites. At all events, someone  
should  
look for them. If only there were more copy cats of Lynch,

Robbins  
and Malville than of high-school shootists!  
However, the lion's share of Africa's astronomical  
heritage is not  
locked in silent stones; it exists in still-living and  
exceedingly  
rich oral traditions. For among nonliterate peoples  
knowledge is  
passed from mouth to ear. Western scholars only began to  
appreciate  
the realm of African orality after Ruth Finnegan's *Oral  
Literature in  
Africa* (1970). (Ironically, Finnegan is best known for her  
erroneous  
claim that there was no such thing as African epic poetry-  
since the  
1970s dozens of African epics have come to light.)  
Astronomy in the  
African oral record remains an undeveloped subject,  
although its  
potential can be gauged by the achievement of the only  
monograph to  
date on African cultural astronomy: Muusa Galaal's *Stars,  
Seasons,  
Weather in Somali Pastoral Tradition* (1992). Conducting  
his research  
in the 1960s Galaal relied entirely on oral texts as the  
Somali  
language did not have a standard written form before that  
time! Who  
knows what information could be had from the griot of West  
Africa or  
the isibongi of southern Africa? Or even from common folk  
who  
remember the stories their grandparents told them. Oral  
tradition,  
sadly, is an endangered resource; the indigenous societies  
that had  
created and sustained it have, in this passing century,  
been  
negatively transformed. On a recent visit to the  
University of the  
North-West in Mmabatho, South Africa, I heard from a  
professor that  
the local people had forgotten most of their sky lore but  
had a great  
appetite for cell phones and NBA t-shirts. It is hoped  
that a student  
research project in Setswana oral knowledge will be  
initiated within  
the next academic year.  
There are other positive signs. Members of the United  
Nations Working  
Group on Space Sciences in Africa have expressed an  
interest in  
recovering indigenous astronomy's for purposes of  
promoting

culturally relevant science education. Meanwhile, Thebe Medupe, one of the leading black astronomers in South Africa, is participating in a TV documentary "Cosmic Africa" on indigenous knowledge. Much more could be done. It goes without saying that others should join in the great enterprise of recovering Africa's astronomical heritage. After all, "Mistah Kurtz--he dead."

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| 10334|2003-11-25 11:42:22|saidis\_aswan\_egy|Archeology: Unearthing Egypt's God of, Er, ?Fertility?  
Archeology: Unearthing Egypt's God of, Er, `Fertility'

NEWSWEEK

Nov. 24 issue ? He is politely called the god of "fertility," but the Egyptian deity Min had a lot more on his mind than agriculture. Invariably depicted with a large, erect penis, he was the god Pharaoh would pray to when he needed Egyptian women to conceive more soldiers for his Army, and his favorite offering was lettuce, considered a powerful aphrodisiac by the ancient Egyptians.

NINTH-CENTURY Arab travelers who visited the temple to Min in Upper Egypt, built by Ramses II around 1300 B.C., came away wowed, describing it as larger than Karnak?but the site was long ago lost and buried by the modern city of Akhmim. A tantalizing trace turned up 15 years ago during an excavation for a post office, in the form of a giant statue of Ramses' Queen Meritamon?one of his several dozen wives, and also (as was customary with pharaohs) his daughter. But no further discoveries were made at the site.

Until three months ago, that is, when authorities nabbed a grave robber who had broken through the wall of a crypt in Akhmim's cemetery. They recovered the head of a large Ramses statue and notified Zahi Hawass, the head of Egypt's powerful antiquities department. Hawass's exploratory excavation established that this was, indeed, the site of the famous temple. Next year he plans to begin exhuming and moving thousands of graves to get at the temple, whose size can only be guessed at from the distance between where Meritamon's statue was found and the Ramses head: 492 feet. As Hawass recounts in his new book, "Secrets From the Sand," even some educated modern Egyptians believe in the power of the god Min. One Cairo doctor he mentions credits a Min statue in the Temple of Thoth with helping his wife conceive a son. What will happen if they unearth an entire temple dedicated to Min, the gods only know.

?Jerry Adler

<http://www.msnbc.com/news/993709.asp>

| 10335|2003-11-25 11:43:41|saidis\_aswan\_egy|The Black Seminole Indians Keep Fighting for Equality in the Americ|

The Black Seminole Indians Keep Fighting for Equality in the American West

By BRENT STAPLES

Published: November 18, 2003

he picture of Brent Staples posted on The Times's Web site shows a bearded man who is black to the naked eye. But what seems clear to the naked eye is rarely the full story when it comes to race. My great-great-grandfathers on both sides were white. The one on my paternal side was a Virginia slave owner who fathered children with a

woman he owned. The white progenitor on my mother's side was a post-Civil War Virginian who scandalized his white family by taking a mistress who was part black and part Cherokee. This relationship produced my great-grandmother, a tall, striking woman with dark hair so long she had to move it aside to sit down.

Black Americans are as likely to be descended from Native Americans as from Africans and Europeans. Indians held slaves and produced children with them, just as whites did. After emancipation, when blacks and Native Americans were both pariah groups, the two often lived in the same areas and married into each other's families.

The Indian tribes that were evicted from their lands in the East and resettled in what is now Oklahoma typically included black people, most of them slaves. Black Indians have largely disappeared from frontier history, but a determined group has refused to go quietly into oblivion. One of them, a soft-spoken Head Start teacher named Sylvia Davis, has battled the federal government and the Seminole tribe in court for nearly a decade, trying to secure for black Seminoles the federally financed benefits enjoyed by nonblack Seminoles.

The federal Bureau of Indian Affairs took a step toward fairness recently when it made some black Seminoles eligible for a few low-level benefits ? though not the food, medical, prescription and housing aid that is extended to nonblack Seminoles. But having recognized that the black Seminoles are entitled to at least some benefits, the federal government will have trouble rationalizing a piecemeal award.

The Seminole tribe has argued that Ms. Davis and the other black tribal members ? called Freedmen ? have insufficient Seminole blood to be counted as full members. The truth is that Seminoles are the blackest of all the Indian tribes. The Seminoles did not exist when Europeans colonized North America, but coalesced when runaway slaves joined refugees from other tribes in Florida in the 1700's.

The Seminoles' black heritage is striking in photographs and archival drawings and in the Congressional testimony of Gen. Thomas Sidney Jesup, who suffered grave losses fighting black warriors during the Florida Indian conflicts of the early 1800's. General Jesup told Congress that this was "a Negro war" that could consume the slaveholding South.

General Jesup was talking about the forebears of Ms. Davis, who traces her lineage to the 1700's in a line that includes storied warriors like Chief Billy Bowlegs, a contemporary of Osceola. Unlike blacks in rival tribes, the black Seminoles arrived in Oklahoma as free men and women, and many served in important tribal posts. But President James Polk ordered the free Seminoles re-enslaved in 1848 to quell strife between the Seminoles and the slaveholding Creeks, who often preyed on free blacks, selling them into slavery elsewhere

in the nation.

Some black Seminoles fled to Mexico to escape re-enslavement. Those who remained on tribal lands until emancipation were covered by the Treaty of 1866, which required the Seminoles to take black Seminoles as full tribal members. This was easier said than done, given the rigid racial segregation that soon settled over the Indian Territory. When Oklahoma entered the union as a state, it did so under a constitution more biased than Mississippi's. Blacks were banished to segregated schools and neighborhoods ? and even required to use separate public telephones.

People with black ancestry sometimes tried to launder their racial identities. Ms. Davis, now 49, witnessed this whitening process at close range as a member of the Seminole tribal council. When she challenged rules that barred blacks from receiving benefits, some other members told her to "go back to Africa" and referred to the black Seminoles as "cattle" while mooing and stamping their feet in the meeting hall. Ms. Davis was threatened with death after she persuaded a young civil rights lawyer, Jon Velie, to file the first of several suits against the tribe and the government. Reactionaries seized control of the tribe and expelled the Freedmen, along with Ms. Davis. As she put it recently: "The council was getting whiter and whiter over the years."

The Bureau of Indian Affairs is clearly divided on this issue and probably extended some benefits to black Seminoles after learning about the tribe's history. But the decision to grant black Seminoles second-class benefits ? while excluding them from the health, prescription and housing benefits that are given to other Seminoles ? has strengthened Ms. Davis's resolve to fight on. As the case unfolds, the country will learn at last about the black Seminoles and the making of white Indians in the American West.

<http://www.nytimes.com/2003/11/18/opinion/18TUE4.html>

| 10337|2003-11-25 21:47:00|alberto34482@yahoo.com|Umm al-faraj people are from Mamlukes origins|

Umm al-faraj people are from Mamlukes origins. eMailTo a Friend  
URLLink=/Acre/Umm-al-Faraj/Story608.html', 'eMailPage')>

Posted by Abullah Abdulal <mailto:[lyasinszkova@hotmail.com](mailto:lyasinszkova@hotmail.com)> on  
OCTOBER-2-2001

The people of Umm-Al-Faraj are from Circasian-Turkish origins who forced to leave Egypt by Mohammad Ali Pasha in 1812 after the massacre of the Mamluke Emires. The native Palestinians called them "Misri", which means Egyptians because they came from Egypt; Most of the village inhabitants adopted Arabic names escaping from Mohammed Ali. The population has Turkic features, many has brownish skin, white skin, blond hair, green and small eyes (closely related to chinese) . The entire population fled to Lebanon after the creation of Israel in 1948. Recently, all of the population speak

Arabic language as a mother tongue and they count by 5699 inhabitants, mostly in Lebanon and the USA.

If you are the above author of the story, you can edit your story by clicking the button below

Top of Form 1

Bottom of Form 1

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<http://www.palestineremembered.com/Acre/Umm-al-Faraj/Story608.html>

| 10338|2003-11-26 12:13:30|Derrick, Alexander|Language-tree divergence times support the Anatolian theory of Indo-European origin

## Language-tree divergence times support the Anatolian theory of Indo-European origin

RUSSELLD.GRAY AND QUENTIND.ATKINSON

Department of Psychology, University of Auckland, Private Bag 92019, Auckland 1020, New Zealand

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**Languages, like genes, provide vital clues about human history. The origin of the Indo-European language family is "the most intensively studied, yet still most recalcitrant, problem of historical linguistics". Numerous genetic studies of Indo-European origins have also produced inconclusive results. Here we analyse linguistic data using computational methods derived from evolutionary biology. We test two theories of Indo-European origin: the 'Kurgan expansion' and the 'Anatolian farming' hypotheses. The Kurgan theory centres on possible archaeological evidence for an expansion into Europe and the Near East by Kurgan horsemen beginning in the sixth millennium BP. In contrast, the Anatolian theory claims that Indo-European languages expanded with the spread of agriculture from Anatolia around 8,000 years BP. In striking agreement with the Anatolian hypothesis, our analysis of a matrix of 87 languages with 2,449 lexical items produced an estimated age range for the initial Indo-European divergence of between 7,800 and 9,800 years BP. These results were robust to changes in coding procedures, calibration points, rooting of the trees and priors in the bayesian analysis.**

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| 10339|2003-11-26 15:12:19|Djehuti Sundaka|Bioprospecting|  
[http://www.inthesetimes.com/comments.php?id=467\\_0\\_1\\_0\\_C](http://www.inthesetimes.com/comments.php?id=467_0_1_0_C)

BY JEFF SHAW | 11.26.03

Bioprospecting

Corporations profit from indigenous genes

You can't own a Hagahai man from Papua New Guinea, not even if you're a scientist. As a scientist you can, however, have part of him delivered to your door for \$200 plus \$81.50 in shipping and handling.

When you call the American Type Culture Collection and ask for CRL-10528, you'll get this man's "cell line"—a group of human cells that contains an individual's complete genetic code. Remarkably, that his genome can be found only in this way reflects a victory: His cell line was Patent No. 5,397,696 until international protests forced the U.S. government to drop its claim, in part because his cell line was taken without consent.

Companies have two incentives to secure patents, which confer exclusive use rights over genetic material: Any profits from drugs developed through patented data go directly to the holder, and any future researcher wishing to use patented data typically must pay a royalty fee. This is true even in cases like that involving the Hagahai people in which genetic material was taken without their consent.

A genetically engineered future has consequences for everyone. But this is especially true for native people.

According to the U.N. Development Program, 80 percent of the world's remaining biodiversity is located in indigenous territories. And the people who live there are thought to offer "narrow" gene pools—or distinct populations that can facilitate genetic study.

But a disjuncture between native belief and Western science also occurs at the most basic level: Many native people hold that all life is sacred. And to remove part of it, even a blood sample, can restrict one's ability to pass into the next stage of life.

"There's no natural fit there," says Debra Harry, a Northern Paiute Indian and executive director of the Indigenous Peoples Council on Biocolonialism (IPCB), a nonprofit watchdog organization.

Deepening the concern over genetic study is a lack of standards. In many cases DNA has been obtained and patented without prior approval or a

full understanding of what is at work. Private companies are the most active gene hunters. But they are not subject to strict federal regulatory and oversight guidelines if they don't take public dollars. Additionally, if a cell line helps develop the next Viagra, nothing forces these companies to share proceeds with the person from whom the genetic information came. In other words, private companies can go onto reservations without disclosing what they're doing, take DNA samples without saying why, get rich from the information, and not share the bounty with its often impoverished source.

"All over the world, indigenous peoples have been able to maintain our culture and exist despite the negative effects of colonization," says Tom Goldtooth, director of the Indigenous Environmental Network. "We have some strong genes. Our genetic pool is something that scientists in industry are interested in.

"Our organization is very cautious of any market-based solution for trade in pharmaceuticals," he adds. "I don't trust [indigenous genetic] information being held by systems outside our community, systems that have never been accountable."

No consent obtained

A long history of colonization has created particular sensitivity among indigenous peoples to issues of honesty, respect and consent, and these feelings intensify when research subjects are duped. Judy Gobert, of Blackfeet, Nakota, and Salish descent and chairwoman of the IPCB board, has a background in microbiology and biochemistry and formerly conducted research into HIV. But when she gave birth to her first child in 1989, she unwittingly became part of a federal study on maternal transmission of HIV.

Fetal blood from every baby born in Indian Health Services hospitals at the time was tested for the disease without informing the mother. Gobert didn't find out she'd been a research subject until the study was released two years later.

"In Indian Country, we were scared to death of AIDS at the time. We would have gladly participated in the study if they'd asked us," says Gobert, now director of the Indigenous Research Center, a health advocacy organization.

Native people in the United States aren't the only ones who face these issues. British Columbia's Nuu-chah-nulth tribe gave hundreds of blood samples in the early '80s for an arthritis study and were shocked to learn two decades later that the researcher had kept nearly 1,000 vials

of their blood for use in future work?for which tribal members had not granted permission.

Tribes rarely benefit

With or without consent, Indian communities rarely benefit from genetic studies. In the HIV study, for instance, no research subject was told if her child had the virus despite knowledge that early treatment increases life expectancy.

The question of who benefits goes deeper. Gobert contends that emphasizing DNA as an answer itself shortchanges indigenous people: Treating genetics as a silver bullet for disease often comes at the expense of funding treatment and prevention strategies that are more proven to work.

“Now we have this new breed of magic potion salesman, only they’re called genetic engineers,” Gobert says. “They’re saying ‘we can cure diabetes, we can cure heart disease.’ But people, native and non-native, are seeing that many of these diseases are lifestyle diseases, not genetic diseases.”

The gene chase diverts attention away from what is desperately needed in indigenous communities: Prevention, the organization argues, is the best way to reduce Indian Country’s deadly and debilitating diabetes epidemic; lifestyle education could fight heart disease and hypertension; addiction treatment programs for alcoholism can halt more alcohol abuse than a search for some “binge-drinking gene.”

This isn’t to say genetic science could never benefit tribes. Lisa Brooks, director of the genetic variation program at the National Institutes of Health, disavows genetic determinism—the notion that genes make up all of who we are—but says DNA research has potential.

“The goal is to understand the gene process in a way that allows you to intervene,” Brooks says. “If you can find a gene that affects diabetes, that gives you insight into how the disease works. Finding a gene helps you understand how genes and environmental contributions interact to produce a disease.”

That’s far from a sure thing, Brooks acknowledges. Scientists have known about the variant gene that causes sickle-cell anemia, a painful and usually fatal blood disorder affecting one in 12 African Americans, for decades without producing a cure.

Concessions called for

Though genes guarantee nothing, DNA patent applications continue to explode, especially among U.S. corporations. Lawrence Rausch of the National Science Foundation says 7,810 "international patent families" items protected by patent in more than one country for human DNA sequences were issued between 1980 and 1999. Of those, the United States secured 5,610. That's 72 percent of the total and nearly 5,000 more than its closest competitor, Japan. Over 400 American corporations applied for patents, more than twice the number from Japan and the unified European Patent Office combined.

Like gold miners before them, gene prospectors stake claims over parts of the human genome in the hopes of hitting the financial mother lode. "It's about money now; it's not about the science," says Gobert.

Several Indian nations have responded by passing anti-bioprospecting laws. The Confederated Salish and Kootenai tribes adopted a resolution in 1998 severely restricting genetic research on their Montana reservation. The resolution declared, "Scientific research and genetic exploitation of indigenous peoples represents the greatest threat to American Indians since the European colonization of the Americas."

Other tribes have followed suit, using a "model law" developed by the IPCB as a template.

Some would just as soon be subjected to no genetic research whatsoever. Among those who don't rule out the prospect, two fundamental demands emerge:

**Informed consent:** Glossing over what research involves or taking consent as a given, including so-called "secondary uses" of samples like the Nuu-chah-nulth blood, represents profound disrespect. When asked if gaining prior and full approval makes a difference to native people, Gobert replies simply, "Oh, God, yes."

**Meaningful and binding consultation:** This matters so much to U.S. native leaders that they elicited a 1998 presidential executive order reaffirming an obligation to consult tribal governments "on matters that significantly or uniquely affect their communities."

Working at the ground level with tribes and tribal governments has been effective for Indian people and researchers alike. Gobert cites the work of researcher Dr. James Jarvis with the University of Oklahoma Health Sciences Center as example. Jarvis is working with tribes to improve diagnosis and treatment of rheumatoid arthritis, one of the most common debilitating conditions affecting Indian people. Indigenous people

aren't opposed to research, Gobert says, and support 'valid DNA studies' like this that are 'of value to people, and being done sensitively' in cooperation with tribal councils and affected communities.

'It's not that we're against science,' Gobert says. 'We see science as a tool—a tool to preserve our land, our water, our air, our plants—not as a weapon, not as a way to make money. So we have a different view of science than the majority of the Western world.'

| 10340|2003-11-26 20:41:45|clyde winters|Re: Language-tree divergence times support the Anatolian theory of |

Hi

This is hog wash. If the Europeans were in this area 9000 years ago, why don't we have linguistic evidence to support this view. The first languages spoken in the area was Hattic and Kaska, these languages are related to African groups. The first I-E language recovered from this area was Hittite. And even in this language most of the terms were of Hattic origin.

C.A. Winters

"Derrick, Alexander" wrote:

## Language-tree divergence times support the Anatolian theory of Indo-European origin

RUSSELL D. GRAY AND QUENTIN D. ATKINSON

Department of Psychology, University of Auckland, Private Bag 92019, Auckland 1020, New Zealand

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**a matrix of 87 languages with 2,449 lexical items produced an estimated age range for the initial Indo-European divergence of between 7,800 and 9,800 years BP. These results were robust to changes in coding procedures, calibration points, rooting of the trees and priors in the bayesian analysis.**

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| 10341|2003-11-27 07:59:24|M. Washington|The beginning of skull plastering in NE Africa  
9TBC and its radiati|

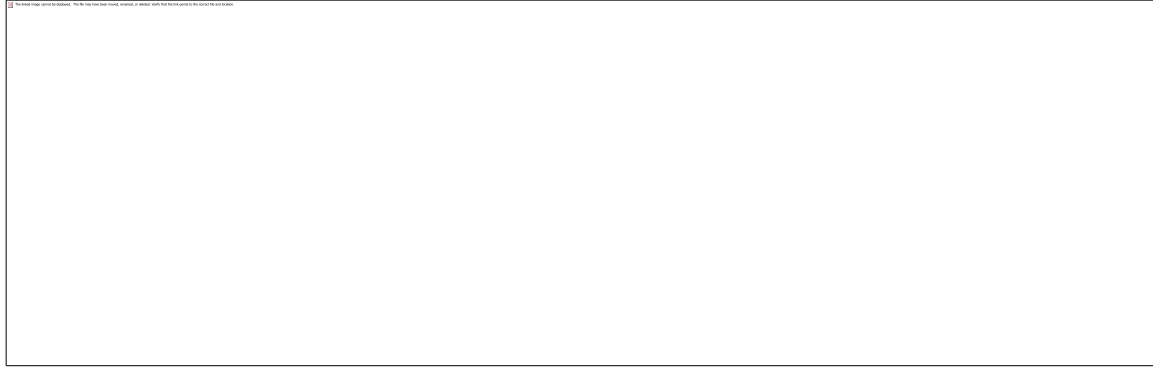
Attachments :  
.....

TBC = thousand BC as in 5TBC, or 5,000 BC

M = millennium as in 6M or 6<sup>th</sup> millennium



To my knowledge, it was the 5TBC mummified boy from the Sudan who is the first known case in history. This was some 2000 years before the first known example of mummification in the first dynasty in Egypt.



[http://www.mightymall.com/TheSecondBookImages/02-08-100-00-00\\_Plastered.Skulls.Egypt.Jericho.Ukraine.New.Guinea.jpg](http://www.mightymall.com/TheSecondBookImages/02-08-100-00-00_Plastered.Skulls.Egypt.Jericho.Ukraine.New.Guinea.jpg)

[I] is a first dynasty plastered skull.

[II] is the Man from Jericho.

[III] is a plastered skull from Iron Age Ukraine.

In: Sergei I. Rudenko, ***Frozen tombs of Siberia the Pazyryk Burials of the Iron Age Horsemen***, (University of California Press, Berkeley, 1970), fig. 44.

[IV] is a plastered skull from New Guinea.

I included this picture to show that I as a Negro, Equatorial person, nigger, African, Afro-American, generally share more features with this group of august persons than I would with whites or Asians. And, they share more features in common with me than they would with whites of Asians.



To my knowledge, desert preservation in the Sahara of around

9TBC or maybe earlier, lead to the population coming to see body preservation in nature and took it as the natural state that they sought to preserve. Pushed by growing desertification, they radiated outwards everywhere but also through Jericho to India and New Guinea in one direction and through Eastern Europe up through the Ukraine in the other direction.

Marc Washington

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Mr. Selassin,

Do you have a degree? Have you written any books?

You have disrespected a College Professor at Rutgers, Dr. Ivan Van Sertima whose exhibit "They Came before Columbus" was featured at the Smithsonian, by calling him a pseudo-scientist. Which is amazing since we never heard about you or read any of your books. So all that I can conclude is that Rutgers and the Smithsonian scholars do not know how to discern pseudo-scholarship and you do.

You topped this off by calling Dr. Clyde Winters' data faked. These are outlandish accusations.

In addition, you have not responded to my last e-mail that confirmed their data regarding the ships sailed to Mali by Abu Bakr in which you minimized the number on your own account from 2,000 to 200. I also sent you the confirmation of all the other scientists: Dr. Barry Fell [Harvard], Leo Wiener, and the Islamic, French and Chinese scholars.

Since I am a lawyer, this is enough evidentiary proof from certified experts to prove our point. You can call it "Afro-centric" if you like, but you are a minor participant in this conversation because you have not been deemed an expert. If you have any credentials please let us know.

I am referring your observations about Dr. Clyde Winters to his webgroup of which he participates. If he deems it necessary to respond to you he will.

As for me, Mr. Selassin, I rest my case.

Dr. Mustafa Ansari  
Presiding Chief Justice  
Indigenous African American Reparations Tribunal

--- Salsassin <[salsassin@yahoo.com](mailto:salsassin@yahoo.com)> wrote:

> The skulls you speak of which Lucia is the most  
> famous, shows an Aboriginal presence to be the  
> earliest on the continent. Similar to the Aborigines  
> and other proto-African migrations. If you are  
> considering those, then you might as well consider  
> every EuroCentric claim as well, as they all  
> descended from Proto-Africans as well. Clyde  
> Winters has actually faked data that he has never  
> presented when directly challenged.  
> If your point is that they resembled Modern day  
> Africans more than modern day Native Americans, I  
> would say as much as an Aborigine from Australia  
> does. The admixture (and in many cases  
> extermination) with later Asian migrations changed  
> the population looks a lot. But you still see  
> residue of their presence in modern Native  
> populations. These populations have no genetic  
> markers recognized in African populations. Markers  
> that do exist in mixed populations like ours.

>

>

> latonia cox <[inyouade45@yahoo.com](mailto:inyouade45@yahoo.com)> wrote:  
> well, i do not have any written sources off hand and  
> the information that I posted have been handed down  
> over a course of a couple of years through different  
> mediums. However, my problem with the dialogue is  
> not wheter or not the claims are true but rather the  
> tone of others who do not agree with what has been  
> written by Clyde Winters and others. I am quite  
> aware of the african populations that lived in the  
> vera cruz area during the time of African  
> enslavement in that part of the world. I am not  
> taking away from the Natives of that land but I do  
> know that Africans were not brought here only as  
> slaves but came as explorers. Even skulls have been  
> found that depict afroid or negriod features and to  
> be honest with you, I have not been up on my studies  
> so I don't have "documentation" for the  
> aforementioned statement. But I will tell you this,  
> I will continue to voice my thoughts on the matter  
> cause I refuse to let white supremacy thoughts to  
> rob me nor my decendents of their rich history.  
> okay, I am on my soap box again.  
> peace.... I am finish with this topic at hand for

> now.....

>

>

> Salsassin <[salsassin@yahoo.com](mailto:salsassin@yahoo.com)> wrote:

> Feel free to show this supposed claim to

> Pre-Colombian West Africans. There is science and

> pseudoscience. Mexico had a very big slave

> population at one time. Veracruz, Guerrero and other

> places show this admixture. But you do not find any

> genetic traces in pure native Americans of West

> African influence. Again if you can provide sources

> for your claims, I would be glad to read them.

>

> latonia cox <[inyouade45@yahoo.com](mailto:inyouade45@yahoo.com)> wrote: oh, yes, a

> voice of reason. I was not going to respond because

> I sensed an anti-african sentiment. I am familiar

> with the olmecs. Also, the UT-Austin has a Master in

> Anthropology with African-diasporan studies that has

> a concentration on Africans in Mexico. I have had

> the pleasure to speak to one of the professors of

> the program, Dr, Walker. The problem with some

> authors, it seeks to discredit anything that African

> peoples have done and they seem to neglect the fact

> that up 30% of present day Mexicans in the Vera cruz

> area have a pre-colombian y chromosome that is

> genetically linked to West africans. In addition, we

> all know that Africans have come to this part of

> America long before European. Okay, I am off my

> soap box and back to lurking .

>

> Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote: From

> what I remember, the oldest Peruvian pyramid is

> contemporary, not earlier than the other pyramids.

> What is the source and

> date for an earlier perspective?

>

> Also, what are the page numbers for the things

> claimed and asserted for "They Came Before

> Columbus"?

>

> Djehuti Sundaka

>

>

> --- In [blackindians@yahogroups.com](mailto:blackindians@yahogroups.com), "mibby529"

> wrote:

> > Well, the basic problem with the Afrocentric

> theories is that Olmec  
> > culture's evolution goes way back before the  
> alleged contact: In  
> > fact, the oldest pyramid in Peru is a few  
> centuries before any  
> > pyramids in Egypt. This suggests independent  
> invention. My favorite  
> > parts of They Came Before Columbus include:  
> >  
> > \*The claim that a 365-day calendar with twelve  
> 30-day months diffused  
> > from Egypt, as if Mexico and Egypt are separate  
> planets.  
> > \*The assertion that ithyphallic deities diffused  
> from Egypt, as if  
> > Mexico's Indians were too stupid to figure out  
> what happens nine  
> > months after a man sticks his in a woman. (Sorry  
> to be so graphic,  
> > but honestly!)

> > \*The idea that bananas are an African plant. They  
> actually aren't  
> > found in pre-Columbian America or pre-Islamic  
> Africa: They're  
> > originally from Southeast Asia.  
> > \*The attempt to radiocarbon date stone:  
> Radiocarbon dating tells when  
> > something died, so...

> > \*Sertima's racial essentialism. He clearly hasn't  
> met many Indians;  
> > one of the Olmec heads looks like my (full-blooded  
> Tzotzil) neighbor.  
> >  
> > Aztec and Maya technology is astounding: Did you  
> know they understood  
> > Mendelian genetics some 2000 years ago? In the  
> West, Mendelian  
> > genetics was only taken seriously in the 20th  
> century; even then, it  
> > was the late 20th century for the communist bloc.  
> (Soviets preferred  
> > Lamarckism, the theory that acquired traits can be  
> inherited.)  
> >  
> > --- In [blackindians@yahoogroups.com](mailto:blackindians@yahoogroups.com), Salsassin  
> wrote:

>>> Curious what you think of the Olmecs.  
>>>  
>>> Miroojo@w...  
>

wrote: <http://www.rose-hulman.edu/~delacova/olmecs.htm>

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| 10343|2003-11-27 11:40:43|clyde winters|Re: The Olmecs|

Hi

First of all, thanks for your support. The post of Mr. Selassin are his opinions. If you check out the following site:

<http://www.geocities.com/Tokyo/Bay/7051/>

you will find several articles on the Olmec. One of the articles is the original article by Wiercinski, where the African skeletons from Olmec times is discussed.

I also provide an analysis of this article to show that practically all of the skeleton's examined by the good anthropologists were of Africans. For those people interested in the ancient writings of Blacks, I have just put on line two papers that will interest you. If you check out the following site:

<http://www.geocities.com/Olmec982000.html>

you will find a short dictionary of the Indus Valley signs and a Meroitic word list. These documents can help researchers translate the Meroitic writing and Indus Valley writing. In a few weeks I hope to provide a short dictionary of the Olmec language and signs.

C.A. Winters

Ansari Mustafa wrote:

> Mr. Selassin,  
>  
> Do you have a degree? Have you written any books?  
>  
> You have disrespected a College Professor at Rutgers,  
> Dr. Ivan Van Sertima whose exhibit "They Came before  
> Columbus was featured at the Smithsonian, by calling  
> him a psuedo-scientist. Which is amazing since we  
> never heard about you or read any of your books. So  
> all that I can conclude is that Rutgers and the  
> Smithsonian scholars do not know how to discern  
> psuedo-scholarship and you do.  
>  
> You topped this off by calling Dr. Clyde Winters data  
> faked. These are outlandish accusations.  
>  
> In addition, you have not responded to my last e-mail  
> that confirmed their data regarding the Ships sailed  
> to Mali by Abu Bakr in which you minimized the number  
> on your own account from 2,000 to 200. I also sent you  
> the confirmation of all the other Scientist Dr. Barry  
> Fell[Harvard] Leo Wiener, and the Islamic, French and  
> Chinese Scholars.  
>  
> Since I am a Lawyer, this is enough evidentiary proof  
> from certified experts to prove our point. You can  
> call it "Afro-centric" if you like, but you are a  
> minor participant in this conversation because you  
> have not be deemed an expert. If you have any  
> credentials please let us know.  
>  
> I am referring your observations about Dr. Clyde  
> Winters to his webgroup of which he participates. If  
> he deems it necessary to respond to you he will.  
>  
> As for me, Mr. Selassin, I rest my case.  
>  
> Dr. Mustafa Ansari  
> Presiding Chief Justice  
> Indigenous African American Reparations Tribunal  
>  
> --- Salsassin <[salsassin@yahoo.com](mailto:salsassin@yahoo.com)> wrote:  
> > The skulls you speak of which Lucia is the most  
> > famous, shows an Aboriginal presence to be the



> > earliest on the continent. Similar to the Aborigines  
> > and other proto-African migrations. If you are  
> > considering those, then you might as well consider  
> > every EuroCentric claim as well, as they all  
> > descended from Proto-Africans as well. Clyde  
> > Winters has actually faked data that he has never  
> > presented when directly challenged.  
> > If your point is that they resembled Modern day  
> > Africans more than modern day Native Americans, I  
> > would say as much as an Aborigine from Australia  
> > does. The admixture (and in many cases  
> > extermination) with later Asian migrations changed  
> > the population looks a lot. But you still see  
> > residue of their presence in modern Native  
> > populations. These populations have no genetic  
> > markers recognized in African populations. Markers  
> > that do exist in mixed populations like ours.

> >  
> >  
> > latonia cox <[inyouade45@yahoo.com](mailto:inyouade45@yahoo.com)> wrote:  
> > well, i do not have any written sources off hand and  
> > the information that I posted have been handed down  
> > over a course of a couple of years through different  
> > mediums. However, my problem with the dialogue is  
> > not wheter or not the claims are true but rather the  
> > tone of others who do not agree with what has been  
> > written by Clyde Winters and others. I am quite  
> > aware of the african populations that lived in the  
> > vera cruz area during the time of African  
> > enslavement in that part of the world. I am not  
> > taking away from the Natives of that land but I do  
> > know that Africans were not brought here only as  
> > slaves but came as explorers. Even skulls have been  
> > found that depict afroid or negriod features and to  
> > be honest with you, I have not been up on my studies  
> > so I don't have "documentation" for the  
> > aforementioned statement. But I will tell you this,  
> > I will continue to voice my thoughts on the matter  
> > cause I refuse to let white supremacy thoughts to  
> > rob me nor my decendents of their rich history.  
> > okay, I am on my soap box again.  
> > peace.... I am finish with this topic at hand for  
> > now.....

> >  
> >  
> > Salsassin <[salsassin@yahoo.com](mailto:salsassin@yahoo.com)> wrote:

>> Feel free to show this supposed claim to  
>> Pre-Colombian West Africans. There is science and  
>> pseudoscience. Mexico had a very big slave  
>> population at one time. Veracruz, Guerrero and other  
>> places show this admixture. But you do not find any  
>> genetic traces in pure native Americans of West  
>> African influence. Again if you can provide sources  
>> for your claims, I would be glad to read them.  
>>  
>> latonia cox <[inyouade45@yahoo.com](mailto:inyouade45@yahoo.com)> wrote: oh, yes, a  
>> voice of reason. I was not going to respond because  
>> I sensed an anti-african sentiment. I am familiar  
>> with the olmecs. Also, the UT-Austin has a Master in  
>> Anthropology with African-diasporan studies that has  
>> a concentration on Africans in Mexico. I have had  
>> the pleasure to speak to one of the professors of  
>> the program, Dr, Walker. The problem with some  
>> authors, it seeks to discredit anything that African  
>> peoples have done and they seem to neglect the fact  
>> that up 30% of present day Mexicans in the Vera cruz  
>> area have a pre-colombian y chromosome that is  
>> genetically linked to West africans. In addition, we  
>> all know that Africans have come to this part of  
>> America long before European. Okay, I am off my  
>> soap box and back to lurking .  
>>  
>> Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote: From  
>> what I remember, the oldest Peruvian pyramid is  
>> contemporary, not earlier than the other pyramids.  
>> What is the source and  
>> date for an earlier perspective?  
>>  
>> Also, what are the page numbers for the things  
>> claimed and asserted for "They Came Before  
>> Columbus"?  
>>  
>> Djehuti Sundaka  
>>  
>>  
>> --- In [blackindians@yahoogroups.com](mailto:blackindians@yahoogroups.com), "mibby529"  
>> wrote:  
>>> Well, the basic problem with the Afrocentric  
>>> theories is that Olmec  
>>> culture's evolution goes way back before the  
>>> alleged contact: In  
>>> fact, the oldest pyramid in Peru is a few

> > centuries before any  
> > > pyramids in Egypt. This suggests independent  
> > invention. My favorite  
> > > parts of They Came Before Columbus include:  
> > >  
> > > \*The claim that a 365-day calendar with twelve  
> > 30-day months diffused  
> > > from Egypt, as if Mexico and Egypt are separate  
> > planets.  
> > > \*The assertion that ithyphallic deities diffused  
> > from Egypt, as if  
> > > Mexico's Indians were too stupid to figure out  
> > what happens nine  
> > > months after a man sticks his in a woman. (Sorry  
> > to be so graphic,  
> > > but honestly!)

> > > \*The idea that bananas are an African plant. They  
> > actually aren't  
> > > found in pre-Columbian America or pre-Islamic  
> > Africa: They're  
> > > originally from Southeast Asia.

> > > \*The attempt to radiocarbon date stone:  
> > Radiocarbon dating tells when  
> > > something died, so...

> > > \*Sertima's racial essentialism. He clearly hasn't  
> > met many Indians;  
> > > one of the Olmec heads looks like my (full-blooded  
> > Tzotzil) neighbor.  
> > >

> > > Aztec and Maya technology is astounding: Did you  
> > know they understood  
> > > Mendelian genetics some 2000 years ago? In the  
> > West, Mendelian  
> > > genetics was only taken seriously in the 20th  
> > century; even then, it  
> > > was the late 20th century for the communist bloc.  
> > (Soviets preferred  
> > > Lamarckism, the theory that acquired traits can be  
> > inherited.)  
> > >

> > > --- In [blackindians@yahoogroups.com](mailto:blackindians@yahoogroups.com), Salsassin  
> > wrote:  
> > > > Curious what you think of the Olmecs.  
> > > >  
> > > > Miroojo@w...  
> >

> wrote:<http://www.rose-hulman.edu/~delacova/olmecs.htm>  
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> > | 10344|2003-11-27 15:35:28|Ansari Mustafa|Invitations & Announcements Reparations Tribunal  
> > |  
> > Dear Brother and Sister Psychological Reparationist.

We are very interested. We are looking for Psychologist, Sociologist and Psychiatrist to sit on the Tribunal with this type of research so that they can tell us what kind of program designs we should implement Nation-wide , how long we will need these treatments and the cost of staff, and equipments. It is projected that a significant part of the reparative moneys should go to deprogramming our minds.

This information will greatly aid the economist and lawyers assess the injuries and obtain a dollar figure on reparative relief so that we can make these presentations to the U.N and Congress.

Today we are happy to announce the additions of two

panel members

Dr. Nihkita Imani, a professor of sociology, at James Madison University. Dr. Imani obtained his first two degrees in international politics and law at Georgetown University School of Foreign Service, the training school for international lawyers and diplomats and graduated with a BSFS in international politics, law, and organization. Dr. Imani received an MA in political science concentrating in international relations from the University of Florida and Dr. Imani has also received a second Master's D. doctorate in Africentric metaphysics

Dr. Nikitah Okembe-RA Imani  
Associate Professor of Sociology  
James Madison University  
MSC 7501  
Harrisonburg, VA 22807  
(540) 568-6974  
Fax (540) 568-6112  
<http://www.jmu.edu/sociology/imani.htm>

Dr. Imani will make a great addition to our Tribunal

We are also pleased to introduce: Dr. Kwame Osayefo Kalimara is a Doctor of Law from Berkeley University, he is active in the Malcolm X Center for Self-Determination (Decatur, Spelman & Morehouse Colleges).

Dr. Kalimara is a Professor of Political Science at Morehouse and Spelman College.  
P.O. Box 1072, Lithonia, Georgia 30058-1041. Phone 404.289.0075. Message at Morehouse History Department 404.215.2620,

We welcome Brothers Dr. Imani and Dr. Kalimara to the Indigenous African-American Reparations Tribunal

These fine scholars will join Dr. Mahmoud Abass J.D from De Paul University in Chicago. Founder of the Fred Hampton Mark Clark School of International Diplomacy. Dr. Abass has also studied international law at the Hague and has now founded the Indigenous

African-American Nation School of Social Work. Dr. Abass has a M.A in Social Work and a certified trainer in Dispute Resolution

Dr. Musa Dan Fodio who is a Atlanta Attorney obtained a second doctorate from the University of London in International appropriations. Attorney Dan Fodio has owned and operated the Dan-Fodio Law Group for nearly 15 years. He is a member of the Durban 400 and has tried high profile controversial cases which now includes his representation of Sgt. Hassan Akbar.

Dr. Akilah Ali a practitioner of law for 20 years in Louisiana . Attorney Ali is a member of the Republic of New Africa.

Dr. Naazim Hamed is a Educator with a M.A. in public Administration he is a member of the Ummat of Warithen Muhammad. Dr. Hamed specialty is the organization and Administration of Charter Schools, He has organized over 12 Charter schools and is in Charge for the development of Charter Schools for the Tribunal members.He is also an International Businessman with strong ties to the Sierra Leone Diamond business.

Dr. Mustafa Ansari  
Doctor of Jurisprudence  
University of Santa Clara/New College of San Francisco  
Concentration in International Law.  
College Professor of Government and Politics, College of Alameda, Author of "The Ballots" and "The Answer  
Reparations of International Law. Former lietenant in the Nation of Islam and current member of the Ummat of Imam Jamil Abdul Al-Amin

Dr. Mustafa Ansari  
Presiding Chief Justice  
Indigenous African-American Reparations Tribunal  
1-800-564-2905  
1-800-509-8034

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----- Original Message

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| 10345|2003-11-27 23:31:23|willie bennett|definition of "Amen"|

Harambee

Ending my "Thankstaking Day" prayer with my traditional "Amen Ra", I was  
quizzed by my neice about what it ment. The "Ra" part was easy, but I  
stumbled badly on just what "Amen" ment, especially when combined with Ra.  
Can someone give me a brief definition or some direction?

wb

---

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and more here. <http://special.msn.com/entertainment/wiredformusic.armx>

| 10346|2003-11-28 10:21:52|Ossama Alsaadawi|Re: definition of "Amen". |

>> but I stumbled badly on just what "Amen" meant, especially when combined with Ra.  
Can someone give me a brief definition or some direction? <<

Hi,

In traditional Egyptology the word 'amen' is written in AE Hieroglyphs as follows:

[M17-Y5:N35], which utters phonetically as 'imn'.

Please, see Faulkner DME p.21.

In professional dictionaries of Egyptian Hieroglyphs one could never find the word 'amn' or 'amen'. This comes simply because Champollion and all his followers never discovered the Hieroglyphic grapheme that really utters 'am'. The True Hieroglyph that has the phonetic value \*\*am\*\* is the Ancient Egyptian classic 'cross' sign (+) which is the sign [Z11] according to Gardiner sign list. Unfortunately, Egyptologists wrongly deciphered it as 'imi'!!! Therefore, if we wish to write the word 'amn' or 'amen' in Hieroglyphs we should use the Hieroglyphic sign [Z11] or the classical Egyptian Cross (+).

A very good example could be seen on the AE Pharaohnic picture published at the URL:

[http://us.f1.yahoofs.com/groups/g\\_483770/\\_hr\\_believer-4.jpg?bcwo9t\\_ALgcMxa6L](http://us.f1.yahoofs.com/groups/g_483770/_hr_believer-4.jpg?bcwo9t_ALgcMxa6L)

The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE writings, because it is in fact a shorthand word, like 'PRF' for example which could have a multitude of meanings! However, in more than 80% of AE writings this word 'imn' means 'believe' and relative words.

The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written in Hieroglyphs as:  
[M17-Y5:N35-N5:Z1]



Egyptologists translated this AE Hieroglyphic expression to 'god Amen united to god Ra'!! That's a wrong translation, either on the 'imn' side or on the 'r3' side. I don't wish to go into detailed AE lingual discussions here but this famous AE expression Truly means the following:

**\*\*who believe in God and the Last Day\*\***

The solar-disk sign [N5] means here 'day', like in many other cases also.

The AE word 'Amen' was conducted to all modern divine creeds and it means:

**\*\*O' Lord we believed\*\*** or simply **\*\*We Believe\*\***.

Usually this word comes after a divine statement said by the priests or by the believers themselves.

For more details please read here:

<http://alsaadawi.exeedia.com/>

Best regards,

Ossama Alsaadawi

| 10347|2003-11-28 12:27:00|willie bennett|Re: definition of "Amen".|  
Harambee Ossama

Thank you for your timely answer. I value this information as a tool for living.

wb

>From: "Ossama Alsaadawi" <[alsaadawi@exeedia.com](mailto:alsaadawi@exeedia.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Subject: [Ta\_Seti] Re: definition of "Amen".

>Date: Fri, 28 Nov 2003 20:16:27 +0200

>

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>

>>> but I stumbled badly on just what "Amen" meant, especially when  
>combined with Ra. Can someone give me a brief definition or some direction?

><<

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>

>

>Hi,

>

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>

>In traditional Egyptology the word 'amen' is written in AE Hieroglyphs as  
>follows:

>

>[M17-Y5:N35], which utters phonetically as 'imn'.

>

>Please, see Faulkner DME p.21.

>

>In professional dictionaries of Egyptian Hieroglyphs one could never find  
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>Egyptian classic 'cross' sign (+) which is the sign [Z11] according to  
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>Hieroglyphs we should use the Hieroglyphic sign [Z11] or the classical  
>Egyptian Cross (+).

>

>A very good example could be seen on the AE Pharaohnic picture published at  
>the URL:

>

>

>

>[http://us.f1.yahoofs.com/groups/g\\_483770/hr\\_believer-4.jpg?bcwo9t\\_ALgcMxa6L](http://us.f1.yahoofs.com/groups/g_483770/hr_believer-4.jpg?bcwo9t_ALgcMxa6L)

>

>

>

>The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE writings,  
>because it is in fact a shorthand word, like 'PRF' for example which could  
>have a multitude of meanings! However, in more than 80% of AE writings this  
>word 'imn' means 'believe' and relative words.

>

>

>

>The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written in  
>Hieroglyphs as:

>

>[M17-Y5:N35-N5:Z1]

>

>Egyptologists translated this AE Hieroglyphic expression to 'god Amen  
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>

>

>

>\*\*who believe in God and the Last Day\*\*

>

>

>

>The solar-disk sign [N5] means here 'day', like in many other cases also.

>

>  
>  
>The AE word 'Amen' was conducted to all modern divine creeds and it means:  
>  
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>  
>Usually this word comes after a divine statement said by the priests or by  
>the believers themselves.  
>  
>  
>  
>For more details please read here:  
>  
>  
>  
>  
>  
>  
>  
>  
>Best regards,  
>  
>Ossama Alsaadawi  
>  
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>

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| 10348|2003-11-28 12:43:42|cristofori whitakara|Re: definition of "Amen"|

just an educated guess but amun means hidden one and ra is the solar force so can it be that amun's power is hidden within the rays of the sun which brings life to our planet for without the sun there is no life here on earth

***willie bennett*** wrote:

Harambee

Ending my "Thankstaking Day" prayer with my traditional "Amen Ra", I was

quizzed by my neice about what it ment. The "Ra" part was easy, but I stumbled badly on just what "Amen" ment, especially when combined with Ra.

Can someone give me a brief definition or some direction?

wb

---

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| 10349|2003-11-28 12:51:45|Mark|African Descendants|

Hello everyone.

I joined but a few days ago. As regards the question on African inhabitation of the lands of the world? Well I think it's fairly obvious that any Caucasian is in fact descended from black peoples. perhaps? The court is out as they say.

I worked on the Narmer tablet some years ago (replica). What I found was that many characteristics were [It seemed] African.

You know how it is? Your an artist. Things just stick out and stare you in the face.

Of course there is not proof.....

Thoughts?

Kindest

Mark

| 10350|2003-11-28 18:24:55|alberto34482@yahoo.com|Language tree rooted in Turkey|

Evolutionary ideas give farmers credit for Indo-European tongues.

27 November 2003

JOHN WHITFIELD

A family tree of Indo-European languages suggests they began to spread and split about 9,000 years ago. The finding hints that farmers in what is now Turkey drove the language boom - and not later Siberian horsemen, as some linguists reckon.

Russell Gray and Quentin Atkinson, of the University of Auckland in

New Zealand use the rate at which words change to gauge the age of the tree's roots - just as biologists estimate a species' age from the rate of gene mutations. The differences between words, or DNA sequences, are a measure of how closely languages, or species, are related.

Gray and Atkinson analysed 87 languages from Irish to Afghan. Rather than compare entire dictionaries, they used a list of 200 words that are found in all cultures, such as 'I', 'hunt' and 'sky'. Words are better understood than grammar as a guide to language history; the same sentence structure can arise independently in different tongues. The resulting tree matches many existing ideas about language development. Spanish and Portuguese come out as sisters, for example - both are cousins to German, and Hindi is a more distant relation to all three.

All other Indo-European languages split off from Hittite, the oldest recorded member of the group, between 8,000 and 10,000 years ago, the pair calculates<sup>1</sup>.

Around this time, farming techniques began to spread out of Anatolia - now Turkey - across Europe and Asia, archaeological evidence shows. The farmers themselves may have moved, or natives may have adopted words along with agricultural technology.

The conclusion will be controversial, as there is no consensus on where Indo-European languages came from. Some linguists believe that Kurgan horsemen carried them out of central Asia 6,000 years ago. "No matter how we [changed] the analysis or assumptions, we couldn't get a date of around 6,000 years," says Gray.

"This kind of study is exactly what linguistics needs," says April McMahon, who studies the history of languages at the University of Sheffield, UK. It shows how ideas about language evolution can be tested, she says: "Linguists have always been good at coming up with bold hypotheses, but they haven't been terribly good at testing them." But the technique is still fraught with difficulties, McMahon warns. There is lots of word-swapping within language groups. English took 'skirt' from the Vikings, for example, but 'shirt' is original. Linguists must separate the shared from the swapped, as any error will affect later studies.

The Kurgan might not be out of the picture entirely, says McMahon - they may have triggered a later wave of languages. "This isn't going to knock the debate on the head," she says.

Biology and linguistics can learn a lot from each other, comments geneticist David Searls of GlaxoSmithKline Pharmaceuticals, based in King of Prussia, Pennsylvania. "There may be some fundamental principles of evolution of complex systems, such as languages and organisms," he says.

## References

Gray, R. D. & Atkinson, Q. D. Language-tree divergence times support the Anatolian theory of Indo-European origin. Nature, 426, 435 - 439, doi:10.1038/nature02029 (2003). [Article]  
<<http://www.nature.com/doifinder/10.1038/nature02029>>  
<http://www.nature.com/nsu/031124/031124-6.html>

Language tree rooted in Turkey  
| 10351|2003-11-28 18:34:52|willie bennett|Re: definition of "Amen"|  
Thank you  
wb

>From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] definition of "Amen"  
>Date: Fri, 28 Nov 2003 12:43:40 -0800 (PST)  
>  
>just an educated guess but amun means hidden one and ra is the solar force  
>so can it be that amun's power is hidden within the rays of the sun which  
>brings life to our planet for without the sun there is no life here on  
>earth  
>  
>willie bennett <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)> wrote:Harambee  
>  
>Ending my "Thankstaking Day" prayer with my traditional "Amen Ra", I was  
>quizzed by my neice about what it ment. The "Ra" part was easy, but I  
>stumbled badly on just what "Amen" ment, especially when combined with  
>Ra.  
>Can someone give me a brief definition or some direction?  
>wb  
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| 10352|2003-11-28 18:41:56|KAMAU|Afrikan Centered CD|

Hotep all

This is Kamau Makesi-Tehuti(The webmaster of the great but updating as we speak We Must Return to our Afrikan Spirituality website-----

<http://manofmoney.tripod.com>)

I have prepared a webpage promoting a CD that I have created which has 2 lectures on it. 1 addresses the sad state of education from an Afrikan based perspective and the other does a chapter by chapter analysis of Kobi Kambon's masterpiece The African Personality in america.

I am sending this to you all to please check out the website and also hopefully the 2 2 minute clips will be enough to want to hear the whole thing & make that purchase.

For those here in the DC/MD area, you can also pick it up at 2205 18th street in Adams Morgan @ Yawa books.

If AND WHEN you to pick some up, I would also like some feedback on sound quality, content quality, etc at the email addresses listed in the booklet.

All please take care...I hope you support this, because if this CD takes off, I have plenty of other lectures addressing plenty of other crucial issues that effect us that I would love to put on CD & get into other Afrikan peoples hands, so FEEDBACK PLEASE family.

Tutaonana (swahili for see you later)

Kamau

<http://manofmoney.tripod.com/cd>

| 10353|2003-11-29 07:30:58|cristofori whitakara|Re: definition of "Amen".|

from this definition it reminds me of the ki-swahili word Imani (imn) simply to have faith...so thank you (T-annk-U?) for the correction.

**willie bennett** wrote:

Harambee Ossama

Thank you for your timely answer. I value this information as a tool for living.

wb

```
>From: "Ossama Alsaadawi"
>Reply-To: Ta_Seti@yahoogroups.com
>To:
>Subject: [Ta_Seti] Re: definition of "Amen".
>Date: Fri, 28 Nov 2003 20:16:27 +0200
>
>
>
> >> but I stumbled badly on just what "Amen" meant, especially when
> combined with Ra. Can someone give me a brief definition or some
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>Hi,
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> [M17-Y5:N35], which utters phonetically as 'imn'.
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> Please, see Faulkner DME p.21.
>
> In professional dictionaries of Egyptian Hieroglyphs one could never
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> the word 'amn' or 'amen'. This comes simply because Champollion and
> all his
> followers never discovered the Hieroglyphic grapheme that really
> utters
> 'am'. The True Hieroglyph that has the phonetic value **am** is the
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> Egyptian classic 'cross' sign (+) which is the sign [Z11] according
> to
> Gardiner sign list. Unfortunately, Egyptologists wrongly deciphered
> it as
> 'imi'!!! Therefore, if we wish to write the word 'amn' or 'amen' in
> Hieroglyphs we should use the Hieroglyphic sign [Z11] or the
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> Egyptian Cross (+).
>
>
> A very good example could be seen on the AE Pharaohnic picture
> published at
> the URL:
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>
> http://us.f1.yahoofs.com/groups/g\_483770/hr\_believer-4.jpg?bcwo9t\_ALgcMxa6L
>
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>  
>The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE writings,  
>because it is in fact a shorthand word, like 'PRF' for example which could  
>have a multitude of meanings! However, in more than 80% of AE writings this  
>word 'imn' means 'believe' and relative words.  
>  
>  
>  
>The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written in  
>Hieroglyphs as:  
>  
>[M17-Y5:N35-N5:Z1]  
>  
>Egyptologists translated this AE Hieroglyphic expression to 'god Amen  
>united to god Ra'!! That's a wrong translation, either on the 'imn'  
>side or  
>on the 'r3' side. I don't wish to go into detailed AE lingual discussions  
>here but this famous AE expression Truly means the following:  
>  
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>  
>\*\*who believe in God and the Last Day\*\*  
>  
>  
>  
>The solar-disk sign [N5] means here 'day', like in many other cases also.  
>  
>  
>  
>The AE word 'Amen' was conducted to all modern divine creeds and it means:  
>  
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>  
>\*\*O' Lord we believed\*\* or simply \*\*We Believe\*\*.  
>  
>  
>  
>Usually this word comes after a divine statement said by the priests  
>or by  
>the believers themselves.  
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>For more details please read here:  
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>  
><http://alsaadawi.exeedia.com/>  
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>Best regards,  
>  
>Ossama Alsaadawi  
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| 10354|2003-11-29 08:25:36|M. Washington|Re: African Descendants|

[Marcs comment here \(MW\)](#)

**From:** Mark [mailto:ma\_warden@yahoo.com]  
**Sent:** Friday, November 28, 2003 2:52 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] African Descendants

Hello everyone.

I joined but a few days ago. As regards the question on African  
inhabitation of the lands of the world? Well I think it's fairly  
obvious that any Caucasian is in fact descended from black peoples.  
perhaps? The court is out as they say.

I worked on the Narmer tablet some years ago (replica). What I found  
was that many characteristics were [It seemed] African.  
You know how it is? Your an artist. Things just stick out and stare  
you in the face.

Of course there is not proof.....

Thoughts?

Kindest  
Mark

(MW) Hi Mark.

Welcome. My reply is only partly related to your stating that the Narmer tablet has Equatorial features. What I have to share is a post I got this morning from another discussion group that sees the Libyan pigtail as being similar to that worn by Nubians though it is his opinion that they are not the same people. One must form her or his own opinion. To my knowledge, in some tribes, Nubian boys before initiation still wear that same pigtail today as did baby Horus. This is heresy. Whether it is true or not, I do not know. The post has other interesting information as well. That post is below. I don't think the author would mind my using it.

Best regards,

Marc

---

**To:** Thoth-scribe@yahooogroups.com

**Subject:** Re: [Thoth-S] Predynastic period discussion

**All the representations of Libyans I know have long hair and a side-lock.**

One could also link the pigtail with the Nubians on the Gebel el-Arak knife or the Gebel Sheikh Suleiman relief (although I don't think they're the same people). IMHO there's no way of telling who the prisoners are. Their dance and bringing objects destined for an offering ritual are strange ! I once thought they were foreigners, once captured and who had become servants of the king, here doing the king's funerary ritual and who would be executed afterwards, but the mace isn't from Abydos...

I don't see the link with the long-dressed person on the Battlefield Palette. I've long thought that this was the god Anhur of This (idem for the Gebel el-Arak deity), sometimes shown with a long dress in later (not to say late) representations. But (let's not pretend to be astonished) I now think that the scene represents a ritual (New Year or Heb Sed) : there's a long-dressed person there, called jwnw(j), "the Heliopolitan" (see W. KAISER, Die Kleine Hebsedarstellung im Sonnenheiligtum des Neuserre, Beitr. zur ägyptischen Bauforschung und Altertumskunde 12, 1971, Faltafel, 4, third register from top, extreme right near podium). The setting may be one of sacrificing foreigners (foreigners squatting near podium, Sms execution apparatus, bA.t.j official with what could be a strangling cord -comparing with representations in tomb of Montuherkhepeshef-...). The bA.t.j official appears in Osorkon II's Jubilee too, in a scene with jwn.t.w (NAVILLE, Festival Hall, pl. XI, 4-6). So once again the representations on a predynastic palette may be a ceremony, not a historic event ! And the hieroglyph before the long-dressed person on the palette would be jwn rather than tA mHw (one clearly distinguishes the rope binding the bundle of reeds forming the pole ! but the rounded sign at the base looks more like a jw pool or island than a tA earth sign). So is the prisoner one of the jwn(.t.w) ? He doesn't look like these long-haired tribes. So I guess the sign labels the long-dressed person, jwn(w.j)...

**The age at death numbers : yes, they're the ones ! They can be used for interesting speculations.**

**For example Adjib's age is such that he must indeed have been an elder brother of Dewen, as the placement of his tomb near that of Merneith (rather than near that of Dewen) already seemed to indicate.**

**Since Dewen was a minor at his accession, and Adjib even younger, and since Adjib only reigned for about 10 years, if he was 74 at death, this gives us an approximation for the length of Dewen's reign :  $74 - 10 - \text{age } 10? = \text{about } 55$  or even 60 years ( $2 \times 30 = 2 \text{ Jubilees ?}$ ). Against this : on the Annals Stone, the Jbilee is mentioned to the left of the superscript with the king's name = past half the reign length. So the reign length may have been closer to 50 years.**

**From his age, Semerkhet must be a son of Dewen's, from the early part of his reign, probably his firstborn son.**

**As to Qa-a, from his two Jubilees\* he must have had a very long reign (accounted for by the widening of the Annals Stone which I proposed), and may have been born during Adjib's reign (or Semerkhet's if the two Jubilees mean a reign of  $2 \times 30$  years).**

**From the size of his tomb, Hetepsekhemui must have had a fairly long reign, yet less than 30 years since no Heb Sed of his is attested. If he died at 95, he was thus born at about the same time as Qa-a (a slightly younger brother ?). He was already old at his accession (about 70 !). If there was another prince, born between him and Qa-a, who would have succeeded his elder brother Qa-a (as Horus Ba ?), he would have been 70-ish too, and could have died almost immediately, so that it is Hetepsekhemui who buried Qa-a. Etc.**

**Sincerely,**

**JD**

**\*I ignore the two atypical Jubilees of Adjib...**

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| 10355|2003-11-29 09:19:04|jips japs|Re: definition of "Amen".|  
Hotep,

Remember also IMANA, god for Rwanda people

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

a 飲it : > from this definition it reminds me of the  
ki-swahili

> word Imani (imn) simply to have faith...so thank you  
> (T-annk-U?) for the correction.

>

> willie bennett <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)>

> wrote:Harambee Ossama

>

> Thank you for your timely answer. I value this  
> information as a tool for  
> living.

>

> wb

>

>

>>From: "Ossama Alsaadawi" <[alsaadawi@exeedia.com](mailto:alsaadawi@exeedia.com)>

>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>>Subject: [Ta\_Seti] Re: definition of "Amen".

>>Date: Fri, 28 Nov 2003 20:16:27 +0200

>>

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>>

> > > but I stumbled badly on just what "Amen"  
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>>For more details please read here:

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>><http://alsaadawi.exceedia.com/>

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>>Best regards,  
>>  
>>Ossama Alsaadawi

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| 10356|2003-11-29 11:28:27|ducale11|Sabeans inhabitant of Ancient Horn of Africa |  
Horn of Africans are not mixed with Arabs but Sabeans who predated  
Arab arrival of the Horn by some 3000 years. The Sabeans were of the  
Nubian tribal stock and inhabited in the beginning the north east  
coastal areas of horn of Africa. The Sabeans could also be the  
Puntites who traded with the Ancient Egyptians.  
| 10357|2003-11-29 14:48:37|Paul Kekai Manansala|The Darb Al-Arba'in trade route|  
<http://weekly.ahram.org.eg/2003/664/he1.htm>

The 40 days' nightmare

It spelled lucrative trade for some and despair for others. Jenny  
Jobbins traces the steps of those who trod the Darb Al-Arba'in

Mention of the Darb Al-Arba'in conjures visions of vast camel  
caravans, sometimes stretching for miles -- of chained and wretched  
slaves and of cargoes of ivory and fragrant spices. Forty days'  
march from Kobbār in Darfur to Assiut in the Nile Valley: 40 days, at  
best, of discomfort, and at worst of agony. The caravan -- the most  
romantic of all desert scenes, and the most terrible.

The road was in use long before the Arabs gave it its best-known  
name, and the northern part is still much in use today. Now paved,  
it is the Assiut-Kharga highway and runs from the Nile Valley and  
through the length of Kharga to the southern tip of the oasis. The  
ancient Egyptians, Persians, Greeks and Romans used the road to  
administer their own provinces, as well as to trade with Africa. The  
Arabs instituted the great caravans which travelled up from Darfur  
with slaves, spices and ivory.

The organisation and supervision of the Darb Al-Arba'in resembles  
almost a microcosm of the character of the successive rulers of  
Egypt. The Pharaohs built temples for worship along it. The Romans  
built fortresses to guard it. The Ottomans levied heavy duties on  
cargoes carried on it. And the British administration tried to close  
it as part of its crackdown on smuggling.

While the theatre of the caravan changed its actors over the centuries, the setting remained much the same. Yet the Darb Al-Arba'in should not be thought of as a singular, straight track. The road was the most, or roughly the most, direct route to Cairo from Darfur in the Sudan, avoiding the wide, eastward swing of the Nile between the Third Cataract and Assiut. It came up through the desert, crossing into Egypt over a border that shifted back and forth over the years. However, it veered many miles from side to side to reach certain stations or forks in the road. Forks led this way and that: east to Dakhla Oasis and on to Kufra in Libya; west through various passes to the Nile Valley, and so on.

The ancient Egyptians, who possessed only donkeys for transport, skirted the west side of the Nile Valley during the three or four months of the flood, and thus found themselves in the desert where they, too, travelled the "Darb Al-Arba'in". Merely heading in the general north/south direction seems to have conveyed the message that one was on the famous road. Most scholars agree that the dispute as to the exact track to follow if one wants to trace the old steps all the way to Sennar in Darfur -- as some adventurers have done -- is thus somewhat irrelevant.

Although the route was used in the Old, Middle and New Kingdom Dynasties to carry cargoes of wheat to Africa in return for spices, gold and ivory, exotic plants and animals, there are few remains from this period in the desert and oases along what it loosely understood to be the Darb Al-Arba'in. Most of these early relics -- such as two scarabs inscribed with the name of Tuthmosis III, which were popular lucky charms -- were apparently brought from elsewhere. In the Late Period, however, the Persian Dynasties changed the fortune of the road in two ways. First, they introduced the camel to Egypt, and this, in time, led to the opening of the southern part of the route over the hot, arid desert. Second, they brought a new method of irrigation to Kharga Oasis -- the manafi or aqueduct system -- thus securing a stable water supply which in turn led to the establishment of thriving communities and temple building. The Persians built temples to Amun-Re and the Theban triad at Hibis and Al-Gweita (see box), while the Ptolemies built one to a local god at Al-Zayyan. The new communities were strategically placed to serve the trade routes.

From the Late Period onwards, the northern part of the route was used by officials carrying out administrative duties in Kharga and Dakhla. Carts conveyed essentials that the largely self-sufficient oasis residents could not provide for themselves, and returned with

dates and cereals. With their camels, the Persians, Greeks and Romans could negotiate the route to Africa over the desert without skirting the Nile Valley as their forefathers had done.

The northern part of the road must have been especially well-trodden under the feet of the Roman legionaries, as well as by the convoys of ox- drawn carts transporting their supplies. The Romans modified the Persian and Ptolemaic settlements, adding mud-brick ramparts to the sandstone temples and turning them into fortress complexes. The Romans, who diverted Egypt's surplus wheat to Rome, added wild animals destined for the circus to their list of imports.

Arab merchants began trading along the Darb Al-Arba'in soon after the invasion of Egypt in the seventh century, seeing it as a path to milk the human and other natural resources of Africa. They intensified the slave and spice trades, and initiated the mass movement of camels. To pay for their goods they carried luxuries from Europe, the Levant and Cairo.

The heyday of trading began in the Middle Ages, and in the 1830s and 40s the caravans were still travelling in full swing. The profits they reaped made the 1,000-mile journey worthwhile in spite of the hardship and losses involved. The annual Darfur caravans were huge, numbering thousands of slaves and camels. They travelled in winter when the desert was more hospitable by day, though less at night when freezing temperatures claimed the lives of thousands of the scantily-clad and malnourished slaves. With long treks between watering holes the camels fared little better, and in certain locations the sand was white with their bones.

Black slaves were destined for households in Egypt or the Levant, or even for shipment to America. They were purchased directly from kidnappers or from the Dongola slave market, and were assembled at Kobbār in Darfur and force-marched over the desert, only pausing to rest when the caravan reached an oasis town. In *Civilisation in the Sands* (Kane, 2000) Pauline and Philippe de Flers quote the description by Eugène Daumas of the departure of a slave caravan: "We were about 2,100 men and 2,600 camels and other animals ... The constant surveillance we needed to exercise over our slaves left us no repose, even though they were chained together like beads on a rosary, the women in two pairs attached by the feet, the men eight or ten together, their necks pushed into iron collars, to which were attached smaller double chains to keep their hands at chest height... The signal for departure was given, and the first caravan moved off. At this moment, a confusion of cries and groans broke out that, passed from one slave to the next, reached ours: all

were weeping and lamenting, calling to one another, saying their farewells."

By the mid-18th century a typical slave caravan was said to be valued at 115,000 British pounds, a great sum at the time. Taxes had to be paid on all goods crossing the border. As the caravans approached the Egyptian customs posts in Kharga Oasis, the traders hid small boys in empty water skins to evade tax, but officials would beat the skins to thwart this ploy. The most valuable slaves were girls and young women, who were prized as concubines. According to E W Lane, who wrote about slaves in *Manners and Customs of the Modern Egyptians*, which first appeared in 1836, slave-girls could be taken on a few days' trial. They were already "abominably corrupted" by the traders. Lane says: "... there are very few of the age of eight or nine years who have not suffered brutal violence."

On the long journey from Kobbarn Darfur, the first permanent water source they reached was Bir Natrun, 530 kilometres away. From there they continued for 260 kilometres across the sand, vulnerable to attack by local tribes. The next stop, Laqiya Al-Arba'in, had water but scant grazing for camels, while the next stage, the 280 kilometres to Selima Oasis, was one of the worst stretches of the journey, proving fatal for large numbers of slaves and animals.

The last stage for those coming up from the south was the long (116 kilometres) but relatively comfortable march through Kharga Oasis. The green trees and fields of wheat and vegetables must have been a welcome sight for sore, sand-dusted eyes. Here they could obtain fresh water, food and rest. Feeding and sheltering thousands of men and camels provided a livelihood for many communities in the oasis as the caravans prepared for the last and one of the worst parts of the journey -- the barren desert crossing from Kharga to Assiut. In Assiut most of the traders sold their goods and bought fabrics, weapons, semi-precious stones and other luxuries for the return journey. The slaves and goods continued along the Nile Valley to Kerdassa, near Cairo, to await a final purchaser.

Trade on the Darb Al-Arba'in was banned in 1884 after the Mahdist uprising. It reopened after some time, but never recovered and by the end of the 19th century it had ceased to exist as a trade route. Slavery in America had been abolished, and in Egypt the British were now in firm control.

For long the route was used by smugglers, the bane of the British administration. At the northern end, Kerdassa retained the weaving and carpet home industries which supplied the caravans with camel

saddles and blankets, and is now a centre for tourists buying galabiyas (traditional gowns). The New Valley scheme has brought fertile new riches to Kharga Oasis. But the memory lingers on. Today, every one of the indigenous residents of the oasis has heard of the Darb Al-Arba'in, and remembers the tales his grandfather told him of his grandfather who saw the caravans pass through.  
| 10358|2003-11-29 14:51:44|Paul Kekai Manansala|Zahi Hawass on antiquities trade|  
<http://weekly.ahram.org.eg/2003/664/he3.htm>

Dig days  
Antiquities for sale  
By Zahi Hawass

-----  
-----

Christie's and Sotheby's are just two of the most famous halls where antiquities are auctioned off every day. About a month ago, Al-Ahram, the Arabic daily, published an article about the antiquities for sale at Christie's. Up for bidding were statues, stelae, jewelry, shawabtis statuettes, pottery and furniture. Can you imagine? Those who understand even a little about history and cultural heritage wonder how an event like this can happen, and ask why it wasn't stopped.

We have to understand how this happened. I received a letter originally sent by a foreign Egyptologist who lives in Egypt. Her letter was handwritten to another Egyptologist who is prominent as a guide and aide to antiquities dealers. She was requesting his help in purchasing antiquities for a museum. To my sheer amazement, I learned that this lady is currently working to oversee and protect antiquities that are found during the construction of the sewage system in Luxor. I ask you: can we trust her to do this important work?

If you want to excavate in Egypt, don't get involved with antiquities dealers or the sale of antiquities. If any evidence is found linking a person (Egyptian or foreign) to the trade in antiquities then all ties should be broken. She or he has no place with us! However, for all those who are upset to hear about the development of this issue and want to help, it is important to understand the history of the antiquities market.

The first time that monuments left Egypt was during the Roman age, when many obelisks were moved to Rome. In the 19th century, Mohamed Ali gave gifts of antiquities to the crown prince of Austria. These formed the nucleus of the Egyptian antiquities collection at the Art

Museum in Vienna. In fact, consular delegates used to be appointed in Luxor for the purpose of transferring mummies and other artefacts to their countries. Egyptian antiquities became even more important after the world discovered the value of the Rosetta Stone and the hieroglyphic language was deciphered by Champollion. The Rosetta Stone went to the British Museum after an agreement between England and France. Then, Egyptian antiquities began to be sold under several decrees and laws, with museums around the world buying them to add to their collections.

A 12 August 1897 decree by Khedive Abbas Helmi stated that anyone who takes antiquities that belong to the government will be fined 50 to 100 piastres and jailed for three to seven days. Another decree, this one promulgated by Ismail Seri, issued in December 1909, established that all ancient buildings and artefacts belonged to the government of Egypt. A 1912 law said that any monuments found either under or above ground belong to the Egyptian government. All of these laws protecting antiquities also permitted their sale. However, the laws stated that the antiquities dealer needed a license to buy and sell from the Antiquities Service, and that all monuments that leave the country should be purchased by a licensed antiquities dealer. The law further established that the transport of artefacts without a license was punishable by a year's imprisonment.

The government issued a law in 1951 that regulated excavation and the transport of artefacts to museums around the world. Under this law the buying and selling of antiquities was still permitted and artefacts continued to be bartered and shipped all over the world. More laws followed. Two decrees in March 1952 established a system for the sale of antiquities and also enumerated the necessary steps for their export.

It wasn't until 1983 that a law was established to stop the selling and export of antiquities. The law gave antiquities dealers six months to register the monuments in their possession but it clearly stated that no antiquities could be sold or exported. The 1983 law will be changed this year and the Supreme Council of Antiquities will have the right to confiscate monuments from the dealers.

This history tracks the domestic legal developments of the buying and selling of Egyptian antiquities worldwide. Still, we cannot do anything about the sale of antiquities in the United States or Europe unless we can prove that the statues, reliefs and other antiquities were taken illegally from a tomb or storeroom. If we have this proof then we can stop the sale, as we did with Christie's



auktion in New York selling a piece that had been stolen from a temple in the Delta.

| 10359|2003-11-30 08:41:46|ra\_nehem|Re: definition of "Amen".|  
Mikyia wo (Greetings) Willie,

The name "Amen" is the name of the Great God in Kamit, Whom along with the Great Goddess, "Amenet", constitute the "Supreme Being".

Ra is a God, the Masculine Creative Power proceeding from Amen/Amenet (the Great Father and Mother). Also, Rait is a Goddess, the Feminine Creative Power proceeding from Amen/Amenet.

Just as you are a being, and you have power which you can direct to your leg muscles, arms, diaphragm when breathing deeply, etc., so is Amen/Amenet the Great Being, Who has Divine Creative Power, carried out by Their Functionaries---Ra and Rait.

The reason why Amen is called Amen Ra, and Amenet is called Amenet Rait or Amenet Rat, is because Ra is a Functionary of Amen, He is Amen's Creative Power. The same goes with Rait and Amenet.

Amen and Ra are separate and distinct entities, yet function together. Just as there is a difference between your body and the power/heat/energy moving through your body, yet they function together.

Check out [www.mamiwata.com/origins.html](http://www.mamiwata.com/origins.html) and [www.mamiwata.com/Da.html](http://www.mamiwata.com/Da.html)

You'll see that those who practice Vodoun still worship Da and Hoelousoue Da (Ra and the Wife of Ra---Ra is pronounced with a rolling 'r' which is identical phonetically to 'd')

You'll also find that Mawu (and Lisa) and Da are distinct entities. Mawu is the Great Mother (Amenet) in Ewe Vodoun. Lisa is the Great Father. They are the male/female manifestation of the androgynous Nana Buluku.

In the Akan culture we still worship Amen under the names Amen and Men Amen (the God of Saturday, the Kamitic Min/Menu) and the great name Nyame which is Ny-Amen (the 'n' is nasal). We also worship Ra as well. The Akan culture, like so many other cultures on the continent is descendant of Keneset (Nubia) and Kamit. The Twi/Akan language is descendant of Keneset and Kamit as well. We still worship the same Deities by the same names and in the same forms as we did in Keneset and Kamit.

The interpretation of Amen Ra meaning "who believe in God and the last day" is woefully inaccurate.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"  
wrote:

> Harambee Ossama

>

> Thank you for your timely answer. I value this information as a

tool for

> living.

>

> wb

>

>

>>From: "Ossama Alsaadawi"

>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>>Subject: [Ta\_Seti] Re: definition of "Amen".

>>Date: Fri, 28 Nov 2003 20:16:27 +0200

>>

>>

>>

>>> but I stumbled badly on just what "Amen" meant, especially

when

>>combined with Ra. Can someone give me a brief definition or some

direction?

>><<

>>

>>

>>

>>Hi,

>>

>>

>>

>>In traditional Egyptology the word 'amen' is written in AE

Hieroglyphs as

>>follows:

>>

>>[M17-Y5:N35], which utters phonetically as 'imn'.

> >

> >Please, see Faulkner DME p.21.

> >

> >In professional dictionaries of Egyptian Hieroglyphs one could

never find

> >the word 'amn' or 'amen'. This comes simply because Champollion

and all his

> >followers never discovered the Hieroglyphic grapheme that really

utters

> >'am'. The True Hieroglyph that has the phonetic value \*\*am\*\* is

the Ancient

> >Egyptian classic 'cross' sign (+) which is the sign [Z11]

according to

> >Gardiner sign list. Unfortunately, Egyptologists wrongly

deciphered it as

> >'imi'!! Therefore, if we wish to write the word 'amn' or 'amen' in

> >Hieroglyphs we should use the Hieroglyphic sign [Z11] or the

classical

> >Egyptian Cross (+).

> >

> >A very good example could be seen on the AE Pharaohnic picture

published at

> >the URL:

> >

> >

> >

> >[http://us.f1.yahoofs.com/groups/g\\_483770/\\_hr\\_believer-4.jpg?](http://us.f1.yahoofs.com/groups/g_483770/_hr_believer-4.jpg?bcwo9t_ALgcMxa6L)

bcwo9t\_ALgcMxa6L

> >

> >

> >

> >The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE

writings,

> >because it is in fact a shorthand word, like 'PRF' for example

which could

> > have a multitude of meanings! However, in more than 80% of AE

writings this

> > word 'imn' means 'believe' and relative words.

> >

> >

> >

> > The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written

in

> > Hieroglyphs as:

> >

> > [M17-Y5:N35-N5:Z1]

> >

> > Egyptologists translated this AE Hieroglyphic expression to 'god

Amen

> > united to god Ra!! That's a wrong translation, either on

the 'imn' side or

> > on the 'r3' side. I don't wish to go into detailed AE lingual

discussions

> > here but this famous AE expression Truly means the following:

> >

> >

> >

> > \*\*who believe in God and the Last Day\*\*

> >

> >

> >

> > The solar-disk sign [N5] means here 'day', like in many other

cases also.

> >

> >

> >

> > The AE word 'Amen' was conducted to all modern divine creeds and

it means:

> >

> >

> >

> > \*\*O' Lord we believed\*\* or simply \*\*We Believe\*\*.

> >

> >

> >

> > Usually this word comes after a divine statement said by the

priests or by

> > the believers themselves.

> >

> >

> >

> > For more details please read here:

> >

> >

> >

> > <http://alsaadawi.exeedia.com/>

> >

> >

> >

> > Best regards,

> >

> > Ossama Alsaadawi

> >

> >

> >

> >

> >

> >

>

>

---

> Gift-shop online from the comfort of home at MSN Shopping! No

crowds, free

> parking. <http://shopping.msn.com>

| 10360|2003-11-30 08:52:50|ra\_nehem|Re: Djhwty|

Mikyia mo (Greetings),

I'm just reading some posts after a long time.

Tehuti, the God of Wisdom in Kamit is sometimes spelled Djehuti, Iah-Tehuti, Iah. It is also written Dhuti (Dehuti/Dahuti).

Iah, meaning moon, as connected to Tehuti describes a certain function connected to Him. This is the origin of the title "Jah". Djehuty is definitely the origin of Yehudah/Judah which is simply a corruption. Tehuti/Tahuti/Dahuti was sometimes pronounced Taut/Daut by the blacks in Kanaan. Tahut/Dahut was corrupted into Dawud, Daweed and David in english.

The fictional characters: David, Judah, Jah as well as Moses and Yahweh are all european hcorruptions of the titles and functions of the God Tehuti. (See Moses Egyptian Name thread for the full explanation of how Tehuti's title Maa-kher was corrupted into Mo-she/Moses). The bird that is sacred to Tehuti is called Habu and Habui in Kamit. Habui was corrupted into Habweh and Yabweh/Yahweh. Note, the 'j' and 'h' have interchanged just as in the name of the fictional character 'hesus' / 'jesus'.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

- > No, they're two totally different words.
- >
- > Dj-h-w-t-y
- >
- > Y-h-w-d-h
- >
- > The shift for the 'Dj' in "Djhwty" is a 'T' not a 'Y' while

Yehuwdah

- > pronounced with a 'j' as "Judah" is of Germanic origin (which is

why

- > we say "Julius Ceasar" instead of "Iulius Kaisar").

>

- > Djehuti Sundaka

>

>

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

> wrote:

- >> is there any linguistic connection between the Hebrew term for

judah

- > "Yehudi" and the Kemetic term Tehuti/Jehudi/Djehuti?

>>

- >> Djehuti Sundaka wrote:Djhwty

- >> <http://www.ancient-egypt.org/glossary/religion/thot.html>

>>

>>

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- >> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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Service.

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> >

> > -----

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> > The New Yahoo! Shopping - with improved product search

| 10361|2003-11-30 08:55:23|ra\_nehem|ODWIRAFO|

Mikyia mo (Greetings),

FYI, I have a new and developing webpage at [www.odwirafo.com](http://www.odwirafo.com)

Updates are forthcoming.

Ma asomdwoee-Hetep (Peace),

Kwesi Ra Nehem Ptah Akhan

| 10362|2003-11-30 15:34:29|saidis\_aswan\_egy|Fwd: Study of fellaheen and Copts in Upper Egypt|

--- In [CopticHistoryForum@yahoo.com](mailto:CopticHistoryForum@yahoo.com), "Imad Boles" wrote:

Jirja Province (Muderia)in Upper Egypt, now called Sohag Governorate, is an important Coptic centre. In the 14th century the Circassian Mamluks banished the Arab Hawarra tribe there, and these raiders saw to it that all fellaheen, particularly Copts, suffered. Most fellaheen lost their lands to these Arabs. They were reduced to slaves, as they were made to work for the Arabs on threat of being killed. An important book on the history of the area is written by Mohammad ibn Mohammad ibn Hamid al-Maraghi al-Jirjawi and called "Nour al iyyoon fi zikri Jirja min aahdi thalathati ghiroun." As usual in books written by Arabs it is full of irrelevant things; however, it contains some important information on the history of Upper Egypt (Saeed) as a whole. Westners have ignored the study of this important part as they focused on the study of Cairo and its environment. If one has the time and energy to translate that book with some annotation it will prove a very helpful contribution to the study of the fellaheen and Copts in Upper Egypt.

Imad Boles

--- End forwarded message ---

| 10363|2003-11-30 15:35:48|saidis\_aswan\_egy|Fwd: Re: Study of fellaheen and Copts in Upper Egypt|

--- In [CopticHistoryForum@yahoogroups.com](mailto:CopticHistoryForum@yahoogroups.com), "Imad Boles" wrote:

--- In [CopticHistoryForum@yahoogroups.com](mailto:CopticHistoryForum@yahoogroups.com), "saidis\_aswan\_egy" wrote:

> Don't forget about your fellahin brothers and sisters in Asyut

to

> Aswan. At one time in the most remote village to the south Coptic

was

> spoken by the masses in these regions. Most importantly is that

many

> Fellahin, Sa3eadi, and Baladi retained a good portion of their

culture

> from ancient Egyptian times. The people found ways to synchrinize

> their tradition beliefs with both Christainty and Islam. To a

certain

> extent this is still partispated in rual areas and the big cities

> that Baladi move to. This is important for contemporary Egyptians

to

> know, because this will eradicate the notion that Egyptians are

Arabs.

>

> The savage Arab tribe of Bani Hilal, Baui Sauima[sp] have wrecked

> havoc on the fellahin in both Middle and Upper Egypt. Yet we

persist

> even to this day with the culture, customs, and traditions of our

> ancestors.

Dear Saidis,

It was not only Jirja or the area of the present day Sohag

Governorate which was occupied by these Hawarra tribe men, but their

influence and control included all of what was called al saeed al

aala (upper upper Egypt) extending from almost the centre of Assiut

Governorate, through Sohag Governorate, Gena Goverorate and Asswan

Governorate to Nubia in the south with its centre at Domgola

(Dongola). Their control started from 1380 AD when the Circassian

Mamluk, Sultan Barkuk, allowed them to move from Bahira area, west of

Alexandria, to Jirja, near Akhmim. Their control was not weakened



until Mohammad Ali came to power in the 19th century, but their raids, stealing and killing of fellahain and Copts did not really end until late in the second half of the 19th century.

I think more than any thing else they are responsible for the deterioration of the fellah condition, the decline of Christianity in Upper Egypt and the abandonment of the Egyptian language in Upper Egypt. I am a strong believer that Egypt did not Islamize (meaning the majority becoming Muslim) or Arabize (meaning abandonment of Coptic for Arabic) in the 10th century if by Egypt it meant the country of Egypt. It is true that Cairo area and a large part of Lower Egypt converted to Islam and Arabized after the severe persecution and suppression that followed the Coptic Revolt in 832 AD, and of which Al Maghrizi talks. However, I think Upper Egypt did not Islamize or Arabize until after the 14/15th century, and under the influence of oppression by these Arab tribes. It is interesting to note that both Nubia and Upper Egypt succumbed at the same time.

Imad

--- End forwarded message ---

| 10364|2003-11-30 21:31:50|willie bennett|Re: definition of "Amen".|  
Harambee (let us all work together)

Thank you for your response. Some of this reminds me of "The Africans Who Wrote The Bible."

wb

>From: "ra\_nehem" <[ra\\_nehem@hotmail.com](mailto:ra_nehem@hotmail.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: definition of "Amen".

>Date: Sun, 30 Nov 2003 16:41:21 -0000

>

>Mikyia wo (Greetings) Willie,

>

>The name "Amen" is the name of the Great God in Kamit, Whom along  
>with the Great Goddess, "Amenet", constitute the "Supreme Being".

>

>Ra is a God, the Masculine Creative Power proceeding from Amen/Amenet  
>(the Great Father and Mother). Also, Rait is a Goddess, the Feminine  
>Creative Power proceeding from Amen/Amenet.

>

>Just as you are a being, and you have power which you can direct to  
>your leg muscles, arms, diaphragm when breathing deeply, etc., so is  
>Amen/Amenet the Great Being, Who has Divine Creative Power, carried  
>out by Their Functionaries---Ra and Rait.

>

>The reason why Amen is called Amen Ra, and Amenet is called Amenet  
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 >  
 >Amen and Ra are separate and distinct entities, yet function  
 >together. Just as there is a difference between your body and the  
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 >  
 >Check out [www.mamiwata.com/origins.html](http://www.mamiwata.com/origins.html) and [www.mamiwata.com/Da.html](http://www.mamiwata.com/Da.html)  
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 >You'll see that those who practice Vodoun still worship Da and  
 >Hoelousoue Da (Ra and the Wife of Ra---Ra is pronounced with a  
 >rolling 'r' which is identical phonetically to 'd')  
 >  
 >You'll also find that Mawu (and Lisa) and Da are distinct entities.  
 >Mawu is the Great Mother (Amenet) in Ewe Vodoun. Lisa is the Great  
 >Father. They are the male/female manifestation of the androgynous  
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 >  
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 >well. The Akan culture, like so many other cultures on the continent  
 >is descendant of Keneset (Nubia) and Kamit. The Twi/Akan language is  
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 >and Kamit.  
 >  
 >The interpretation of Amen Ra meaning "who believe in God and the  
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 >  
 >Ma asomdwoee-Hetep,  
 >Ra Nehem  
 >  
 >--- In [Ta.Seti@yahoogroups.com](mailto:Ta.Seti@yahoogroups.com), "willie bennett"  
 >wrote:  
 >> Harambee Ossama  
 >>  
 >> Thank you for your timely answer. I value this information as a  
 >tool for  
 >> living.  
 >>  
 >> wb  
 >>  
 >>

>>>From: "Ossama Alsaadawi"  
>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>>>Subject: [Ta\_Seti] Re: definition of "Amen".  
>>>Date: Fri, 28 Nov 2003 20:16:27 +0200  
>>>  
>>>  
>>>  
>>>>> but I stumbled badly on just what "Amen" meant, especially  
>when  
>>>combined with Ra. Can someone give me a brief definition or some  
>direction?  
>>><<  
>>>  
>>>  
>>>  
>>>Hi,  
>>>  
>>>  
>>>  
>>>In traditional Egyptology the word 'amen' is written in AE  
>Hieroglyphs as  
>>>follows:  
>>>  
>>>[M17-Y5:N35], which utters phonetically as 'imn'.  
>>>  
>>>Please, see Faulkner DME p.21.  
>>>  
>>>In professional dictionaries of Egyptian Hieroglyphs one could  
>never find  
>>>the word 'amn' or 'amen'. This comes simply because Champollion  
>and all his  
>>>followers never discovered the Hieroglyphic grapheme that really  
>utters  
>>>'am'. The True Hieroglyph that has the phonetic value \*\*am\*\* is  
>the Ancient  
>>>Egyptian classic 'cross' sign (+) which is the sign [Z11]  
>according to  
>>>Gardiner sign list. Unfortunately, Egyptologists wrongly  
>deciphered it as  
>>>'imi'!! Therefore, if we wish to write the word 'amn' or 'amen' in  
>>>Hieroglyphs we should use the Hieroglyphic sign [Z11] or the  
>classical  
>>>Egyptian Cross (+).  
>>>  
>>>A very good example could be seen on the AE Pharaohnic picture

>published at  
>>>the URL:  
>>>  
>>>  
>>>  
>>>[http://us.f1.yahoofs.com/groups/g\\_483770/\\_hr\\_believer-4.jpg?](http://us.f1.yahoofs.com/groups/g_483770/_hr_believer-4.jpg?bcwo9t_ALgcMxa6L)  
>bcwo9t\_ALgcMxa6L  
>>>  
>>>  
>>>  
>>>The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE  
>writings,  
>>>because it is in fact a shorthand word, like 'PRF' for example  
>which could  
>>>have a multitude of meanings! However, in more than 80% of AE  
>writings this  
>>>word 'imn' means 'believe' and relative words.  
>>>  
>>>  
>>>  
>>>The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written  
>in  
>>>Hieroglyphs as:  
>>>  
>>>[M17-Y5:N35-N5:Z1]  
>>>  
>>>Egyptologists translated this AE Hieroglyphic expression to 'god  
>Amen  
>>>united to god Ra'!! That's a wrong translation, either on  
>the 'imn' side or  
>>>on the 'r3' side. I don't wish to go into detailed AE lingual  
>discussions  
>>>here but this famous AE expression Truly means the following:  
>>>  
>>>  
>>>  
>>>\*\*who believe in God and the Last Day\*\*  
>>>  
>>>  
>>>  
>>>The solar-disk sign [N5] means here 'day', like in many other  
>cases also.  
>>>  
>>>  
>>>  
>>>The AE word 'Amen' was conducted to all modern divine creeds and

>it means:

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>>>\*\*O' Lord we believed\*\* or simply \*\*We Believe\*\*.

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>>>Usually this word comes after a divine statement said by the  
>priests or by

>>>the believers themselves.

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>>>For more details please read here:

>>>

>>>

>>>

>>><http://alsaadawi.exeedia.com/>

>>>

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>>>

>>>Best regards,

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>>>Ossama Alsaadawi

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>

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| 10365|2003-12-01 00:11:19|alaman5375@aol.com|Re: definition of "Amen".|

In a message dated 11/30/03 8:43:02 AM, [ra\\_nehem@hotmail.com](mailto:ra_nehem@hotmail.com) writes:

<< Mikyia wo (Greetings) Willie,

The name "Amen" is the name of the Great God in Kamit, Whom along with the Great Goddess, "Amenet", constitute the "Supreme Being".

Ra is a God, the Masculine Creative Power proceeding from Amen/Amenet (the Great Father and Mother). Also, Rait is a Goddess, the Feminine Creative Power proceeding from Amen/Amenet.

Just as you are a being, and you have power which you can direct to your leg muscles, arms, diaphragm when breathing deeply, etc., so is Amen/Amenet the Great Being, Who has Divine Creative Power, carried out by Their Functionaries---Ra and Rait.

The reason why Amen is called Amen Ra, and Amenet is called Amenet Rait or Amenet Rat, is because Ra is a Functionary of Amen, He is Amen's Creative Power. The same goes with Rait and Amenet.

Amen and Ra are separate and distinct entities, yet function together. Just as there is a difference between your body and the power/heat/energy moving through your body, yet they function together.

Check out [www.mamiwata.com/origins.html](http://www.mamiwata.com/origins.html) and [www.mamiwata.com/Da.html](http://www.mamiwata.com/Da.html)

You'll see that those who practice Vodoun still worship Da and Hoelousoue Da (Ra and the Wife of Ra----Ra is pronounced with a

rolling 'r' which is identical phonetically to 'd')

You'll also find that Mawu (and Lisa) and Da are distinct entities.

Mawu is the Great Mother (Amenet) in Ewe Vodoun. Lisa is the Great Father. They are the male/female manifestation of the androgynous Nana Buluku.

In the Akan culture we still worship Amen under the names Amen and Men Amen (the God of Saturday, the Kamitic Min/Menu) and the great name Nyame which is Ny-Amen (the 'n' is nasal). We also worship Ra as well. The Akan culture, like so many other cultures on the continent is descendant of Keneset (Nubia) and Kamit. The Twi/Akan language is descendant of Keneset and Kamit as well. We still worship the same Deities by the same names and in the same forms as we did in Keneset and Kamit.

The interpretation of Amen Ra meaning "who believe in God and the last day" is woefully inaccurate.

Ma asomdwoee-Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> Harambee Ossama

>

> Thank you for your timely answer. I value this information as a

tool for

> living.

>

> wb

>

>

> >From: "Ossama Alsaadawi"

> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> >Subject: [Ta\_Seti] Re: definition of "Amen".

> >Date: Fri, 28 Nov 2003 20:16:27 +0200

> >

> >

> >

> > >> but I stumbled badly on just what "Amen" meant, especially

when

> >combined with Ra. Can someone give me a brief definition or some

direction?

> ><<

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> >

> >Hi,

> >

> >

> >

> >In traditional Egyptology the word 'amen' is written in AE

Hieroglyphs as

> >follows:

> >

> >[M17-Y5:N35], which utters phonetically as 'imn'.

> >

> >Please, see Faulkner DME p.21.

> >

> >In professional dictionaries of Egyptian Hieroglyphs one could

never find

> >the word 'amn' or 'amen'. This comes simply because Champollion

and all his

> >followers never discovered the Hieroglyphic grapheme that really

utters

> >'am'. The True Hieroglyph that has the phonetic value \*\*am\*\* is

the Ancient

>>Egyptian classic 'cross' sign (+) which is the sign [Z11]

according to

>>Gardiner sign list. Unfortunately, Egyptologists wrongly

deciphered it as

>>'imi'!! Therefore, if we wish to write the word 'amn' or 'amen' in

>>Hieroglyphs we should use the Hieroglyphic sign [Z11] or the

classical

>>Egyptian Cross (+).

>>

>>A very good example could be seen on the AE Pharaohnic picture

published at

>>the URL:

>>

>>

>>

>>[http://us.f1.yahoofs.com/groups/g\\_483770/\\_hr\\_believer-4.jpg?](http://us.f1.yahoofs.com/groups/g_483770/_hr_believer-4.jpg?bcwo9t_ALgcMxa6L)

bcwo9t\_ALgcMxa6L

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>>

>>The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE

writings,

>>because it is in fact a shorthand word, like 'PRF' for example

which could

>>have a multitude of meanings! However, in more than 80% of AE

writings this

>>word 'imn' means 'believe' and relative words.

>>

>>

>>

>>The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written

in

>>Hieroglyphs as:

>>

>>[M17-Y5:N35-N5:Z1]

>>

>>Egyptologists translated this AE Hieroglyphic expression to 'god

Amen

>>united to god Ra'!! That's a wrong translation, either on

the 'imn' side or

> >on the 'r3' side. I don't wish to go into detailed AE lingual

discussions

> >here but this famous AE expression Truly means the following:

> >

> >

> >

> >\*\*who believe in God and the Last Day\*\*

> >

> >

> >

> >The solar-disk sign [N5] means here 'day', like in many other

cases also.

> >

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> >

> >The AE word 'Amen' was conducted to all modern divine creeds and

it means:

> >

> >

> >

> >\*\*O' Lord we believed\*\* or simply \*\*We Believe\*\*.

> >

> >

> >

> > Usually this word comes after a divine statement said by the

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> >

> >

> > <http://alsaadawi.exeedia.com/>

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> >

> > Best regards,

> >

> > Ossama Alsaadawi

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2003 16:41:47 -0000

X-Sender: [ra\\_nehem@hotmail.com](mailto:ra_nehem@hotmail.com)

X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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by m7.grp.scd.yahoo.com with QMQP; 30 Nov 2003 16:41:45 -0000

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by mta1.grp.scd.yahoo.com with SMTP; 30 Nov 2003 16:41:45 -0000

Received: from [66.218.67.186] by n17.grp.scd.yahoo.com with NNFMP; 30 Nov  
2003 16:41:21 -0000

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Message-ID: <[bqd6jh+bble@eGroups.com](mailto:bqd6jh+bble@eGroups.com)>

In-Reply-To: <[BAY7-F94Xde1gRFQoB000009aa7@hotmail.com](mailto:BAY7-F94Xde1gRFQoB000009aa7@hotmail.com)>

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X-Mailer: Yahoo Groups Message Poster

X-eGroups-Remote-IP: 66.218.66.72

From: "ra\_nehem" <[ra\\_nehem@hotmail.com](mailto:ra_nehem@hotmail.com)>

X-Originating-IP: 152.163.252.40

X-Yahoo-Profile: ra\_nehem

MIME-Version: 1.0

Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact

[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)

Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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Date: Sun, 30 Nov 2003 16:41:21 -0000

Subject: [Ta\_Seti] Re: definition of "Amen".

Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Content-Type: text/plain; charset=ISO-8859-1

Content-Transfer-Encoding: 7bit

X-AOL-IP: 66.218.66.108

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X-AOL-SCOLL-URL\_COUNT: 2

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| 10366|2003-12-01 09:11:50|Paul Kekai Manansala|Ancient Egyptian Artifacts Return Home|

## Ancient Egyptian Artifacts Return Home

By Associated Press

November 30, 2003, 6:03 PM EST

CAIRO, Egypt -- More than 280 ancient artifacts discovered in a Swiss customs warehouse were returned to Egypt on Sunday, Egyptian antiquities officials said.

The artifacts are from the prehistoric, Pharaonic, Hellenic and Roman eras. Two mummies as well as sarcophagi -- the boxes that hold mummies -- statues and masks were among the artifacts seized last August in an investigation into the illegal excavation and export of the objects.

"They are among Egypt's best and most beautiful pieces," Egypt's chief antiquity official Zahi Hawass said in a written statement.

Egypt's attorney general and other senior antiquity officials brought the historical pieces back to Cairo. They were discovered in a customs warehouse in Geneva.

Negotiations are under way between investigators who want to use the antiquities as evidence in the trial of a smuggling ring and antiquity officials who want to display the treasures at the Egyptian Museum.

A 2002 accord was signed between Egypt and Switzerland to prevent illegal trafficking in historical artifacts. But Switzerland remains a major hub in the international art and antiquities trade.

Copyright 2003, The Associated Press

| 10367|2003-12-01 11:02:32|M. Washington|27,000 Years of African fashion - and still going strong.|

Attachments :  
.....

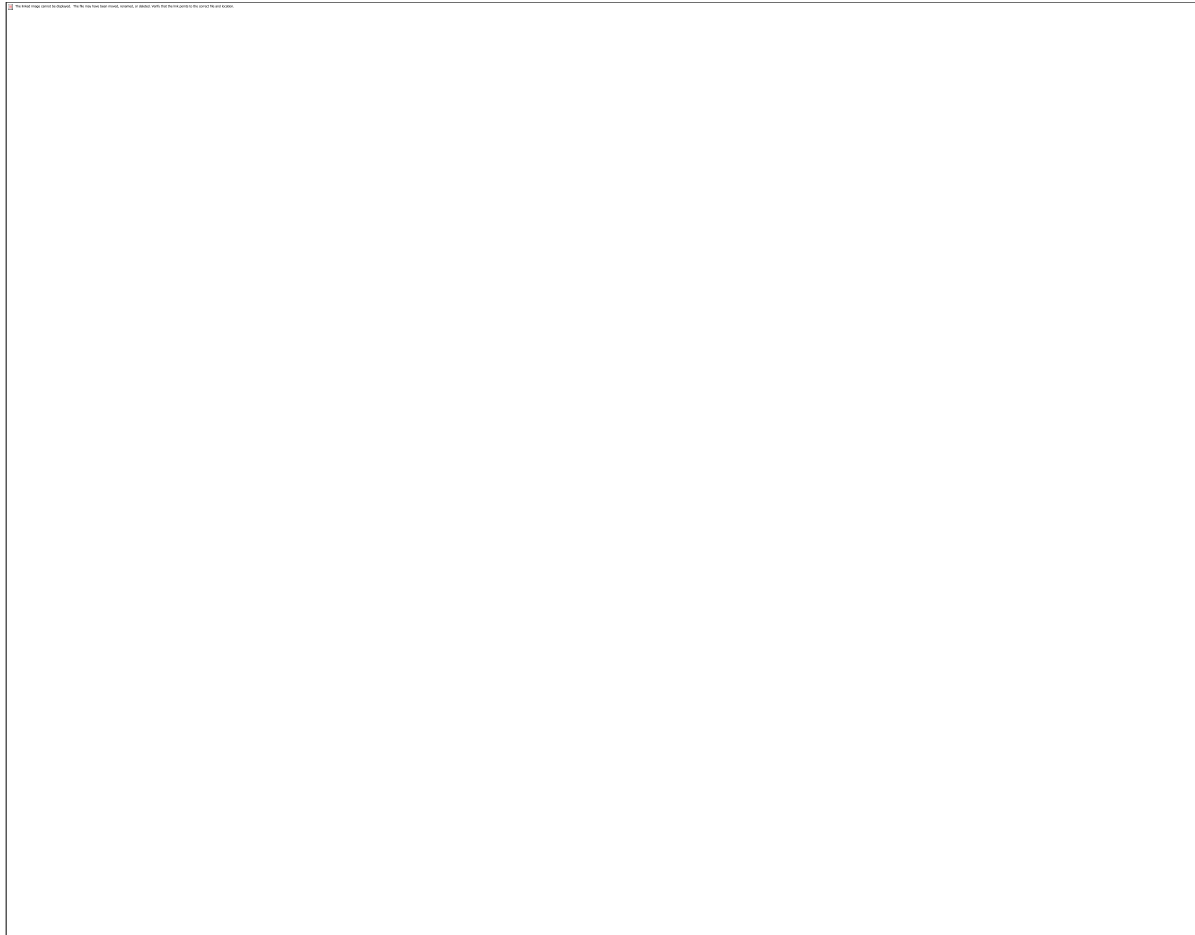
TBC = thousand BC; as in 50TBC, or 50,000 BC

### **27,000 YEARS OF FASHION AND STILL GOING STRONG**

The multiple-stranded beaded headdress is ubiquitous throughout Africa today. The bead appears unambiguously in the archeological record at 50TBC in Africa 10,000 years earlier than in Europe. More than one anthropologist has claimed that such are found at 125TBC on the shores of Somalia. Its an interesting claim but certainly needs



solid backing and is not an opinion to throw around. At 50TBC, the beads entry into the historical record is still impressive. In I III below are found intact instances of the multiple-stranded bead worn as grave goods. This is also to be found at least in Susa (the old African Iran before the Africans were routed out) and in several places along the Black Sea. Below are found examples of this specific jewelry as grave goods in Palestine before European incursion (and they werent no damn Mediterraneans: i.e. Mulattos). IV shows the beaded headdress in Egypt. They were Nubians at the time.



[http://www.mightymall.com/TheSecondBookImages/05-10-000-00-20-03\\_25,000.Years.of.African.Jewelry-in.the.Ukraine.Palestine.Afro-Egypt.jpg](http://www.mightymall.com/TheSecondBookImages/05-10-000-00-20-03_25,000.Years.of.African.Jewelry-in.the.Ukraine.Palestine.Afro-Egypt.jpg)

Reference for Ukranian grave site from 25TBC, [I] above: Barry Cunliffe, *The Oxford Illustrated Prehistory of Europe*, (Oxford University, Oxford, 1994), p. 66.

VI shows a woman from Kenya wearing both a beaded headdress and flat plate of beads. The flat plate of beads is worn by Nubians in Egypt as in V. The fiction known as Western history would not say a word about these things. Though certainly known by the truth-seekers: i.e. academics, scientists, and scholars. Here is another example of history being well in place before its officially designated start at 3100 BC. So, 21,000 years before being officially recognized.

I suppose you already know that there is the possibility that it was Africans who domesticated horses and that their presence is very well documented in the archeological record of Siberia. To be continued. In any case, whenever you see someone wearing some kind of headband from the new (as he passed) Ralph Lauren or whoever, however modern, it is at least 25,000 years old. The originator of the fashion did not become a millionaire.

Marc Washington

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$$xyz$$

*ra\_nehem* wrote:

I'm just reading some posts after a long time.

Iah, meaning moon, as connected to Tehuti describes a certain function connected to Him. This is the origin of the title "Jah". Djehuty is definitely the origin of Yehudah/Judah which is simply a corruption. Tehuti/Tahuti/Dahuti was sometimes pronounced Taut/Daut by the blacks in Kanaan. Tahut/Dahut was corrupted into Dawud, Daweed and David in english.

The fictional characters: David, Judah, Jah as well as Moses and Yahweh are all european hcorruptions of the titles and functions of the God Tehuti. (See Moses Egyptian Name thread for the full explanation of how Tehuti's title Maa-kher was corrupted into Mo-she/Moses). The bird that is sacred to Tehuti is called Habu and Habui in Kamit. Habui was corrupted into Habweh and Yabweh/Yahweh. Note, the 'j' and 'h' have interchanged just as in the name of the fictional character 'hesus' / 'jesus'.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "Djehuti Sundaka"  
wrote:

> No, they're two totally different words.

>

> Dj-h-w-t-y

>

> Y-h-w-d-h

>

> The shift for the 'Dj' in "Djhwty" is a 'T' not a 'Y' while  
Yehuwdah

> pronounced with a 'j' as "Judah" is of Germanic origin (which is  
why

> we say "Julius Ceasar" instead of "Iulius Kaisar").

>

> Djehuti Sundaka

>

>

> --- In Ta\_Seti@yahoogroups.com, cristofori whitakara

> wrote:

> > is there any linguistic connection between the Hebrew term for  
judah

> "Yehudi" and the Kemetic term Tehuti/Jehudi/Djehuti?

> >

> > Djehuti Sundaka wrote:Djhwty

> > <http://www.ancient-egypt.org/glossary/religion/thot.html>

> >

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| 10369|2003-12-01 14:24:18|Deus Ex Machina|West Nile Virus may have felled Alexander the Great|

West Nile Virus may have felled Alexander the Great  
Dying ravens provide clue to conqueror's swift demise.

28 November 2003

HELEN PEARSON

<http://www.nature.com/nsu/031124/031124-11.html>

He ruled Macedonia, crushed the Persian Empire and invaded India. But a simple infection with West Nile virus may finally have toppled Alexander the Great.

The legendary military leader died suddenly in 323 BC in the Mesopotamian city of Babylon, near current-day Baghdad. The cause of his death, aged only 32, has puzzled historians for years. Poisoning, flu and typhoid fever have all been suggested, based on records of his two-week illness.

Now epidemiologist John Marr of the Virginia Department of Health in Richmond and infectious-disease expert Charles Calisher of Colorado State University in Fort Collins have a new suggestion: West Nile fever<sup>1</sup>.

Common in Africa, West Asia and the Middle East, West Nile virus has found renewed global fame since its accidental introduction to the United States in 1999. The virus is harboured by birds and other animals and is transmitted to humans by mosquitoes.

Marr and Calisher cite a passage by the Greek biographer Plutarch. "When [Alexander] arrived before the walls of [Babylon]," Plutarch recorded, "he saw a large number of ravens flying about and pecking one another, and some of them fell dead in front of him."

The ravens might have been dying of West Nile virus infection, the researchers suggest. Ravens belong to a family of birds that are particularly susceptible to the pathogen - members of the same family are responsible for the virus' spread across the United States.

Marr and Calisher tested their idea using an online diagnostic program called GIDEON (Global Infectious Diseases and Epidemiology Network). After entering Alexander's symptoms - respiratory infection, liver

disorder, rash - plus the link with birds, "the answer was West Nile, 100%", says Calisher.

"It's fairly compelling," says Thomas Mather, an epidemiologist at the University of Rhode Island in Kingston. But West Nile virus tends to kill the elderly or those with weakened immune systems, he points out. "If he was so great, he might not have been bumped off by this disease," Mather says.

#### Case history

Alexander the Great - more properly known as Alexander III of Macedon - quashed enemies in his own kingdom before famously conquering the Persian territories of Asia Minor, Syria and Egypt. He eventually built an empire that stretched west as far as Greece, east to India, and north to the Danube.

Calisher admits that Alexander's retrospective diagnosis cannot be certain. But he says that the study illustrates how important it is for doctors today to take into account the full history of a case - such as exposure to animals.

#### References:

Marr, J.S. & Calisher, C. H. Alexander the Great and West Nile Virus. Emerging Infectious Diseases, 9, 1599 - 1603, (2003). [Homepage| 10370|2003-12-01 15:17:26|Derrick, Alexander|Re: definition of "Amen".]

Hi Mr. Ossama Alsaadawi

imn, is a European transliteration, not a vocalization.

Gardiners sign M17, is vocalized as a short ah sound, as in the Arabic ,?Ya the vocalization is something like ah mm nn.  
Look back in gardiner on page 27.

alex

-----Original Message-----

**From:** Ossama Alsaadawi [mailto:alsaadawi@exeedia.com]

**Sent:** Friday, November 28, 2003 10:16 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: definition of "Amen".

>> but I stumbled badly on just what "Amen" meant, especially when combined with Ra. Can someone give me a brief definition or some direction? <<

Hi,

In traditional Egyptology the word 'amen' is written in AE Hieroglyphs as follows:

[M17-Y5:N35], which utters phonetically as 'imn'.

Please, see Faulkner DME p.21.

In professional dictionaries of Egyptian Hieroglyphs one could never find the word 'amn' or 'amen'. This comes simply because Champollion and all his followers never discovered the Hieroglyphic grapheme that really utters 'am'. The True Hieroglyph that has the phonetic value \*\*am\*\* is the Ancient Egyptian classic 'cross' sign (+) which is the sign [Z11] according to Gardiner sign list. Unfortunately, Egyptologists wrongly deciphered it as 'imi'!! Therefore, if we wish to write the word 'amn' or 'amen' in Hieroglyphs we should use the Hieroglyphic sign [Z11] or the classical Egyptian Cross (+).

A very good example could be seen on the AE Pharaohnic picture published at the URL:

[http://us.f1.yahoofs.com/groups/g\\_483770/\\_hr\\_believer-4.jpg?bcwo9t\\_ALgcMxa6L](http://us.f1.yahoofs.com/groups/g_483770/_hr_believer-4.jpg?bcwo9t_ALgcMxa6L)

The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE writings, because it is in fact a shorthand word, like 'PRF' for example which could have a multitude of meanings! However, in more than 80% of AE writings this word 'imn' means 'believe' and relative words.

The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written in Hieroglyphs as:

[M17-Y5:N35-N5:Z1]

Egyptologists translated this AE Hieroglyphic expression to 'god Amen united to god Ra'!! That's a wrong translation, either on the 'imn' side or on the 'r3' side. I don't wish to go into detailed AE lingual discussions here but this famous AE expression Truly means the following:

**\*\*who believe in God and the Last Day\*\***

The solar-disk sign [N5] means here 'day', like in many other cases also.

The AE word 'Amen' was conducted to all modern divine creeds and it means:

**\*\*O' Lord we believed\*\* or simply \*\*We Believe\*\*.**

Usually this word comes after a divine statement said by the priests or by the believers themselves.

For more details please read here:

<http://alsaadawi.exeedia.com/>

Best regards,

Ossama Alsaadawi

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| 10371|2003-12-01 18:46:59|catherine cornish|Re: definition of "Amen".|

Hetep Everyone,

Based on the book, **METU NETER VOL. 1** by Ra Un Nefer Amen,  
Chapter 17 "**The Dieties of the Metu Neter**" :

Amen means "concealed". It is the Kamitic counterpart of the term "Subjective" as we have used it in this book. It corresponds to the essential nature of the Supreme Being, which is the same as the essence of Man's being. It is our unmanifested, unmanifestable unconditioned Self-That which is the ultimate source of life and consciousness. It is the unseen and unseeable that looks out into the Objective Realm of spirits,



thoughts, feelings, and physical phenomena. We must return our focus consciousness back to it by cessation of all thought activity. Once we have established this innermost point as our place of being--i.e., living beyond emotional influences--we will attain to the state of Hetep. This is a state in which we are able to fully ignore all emotions that may rise into our awareness, and thus attain to a peace that cannot be disturbed by any challenge in life. In the Hindu tradition it is called *Parabrahm Sarvikalpa Nirvana*. This state of inner peace is the prime foundation for the functioning of the healing functions of the life-force (Ra), and is the source of all spiritual power.

This information is presented as part of a Kemetic Cosmologistics framework - which is based on Spiritual Cultivation/Culture.

For further clarification, please study the Tree of Life as presented in Chapter 18 of **METU NETER VOL. 1**

Peace-n-Blessings,

Shri Sa Hetep

"Derrick, Alexander" wrote:

Hi Mr. Ossama Alsaadawi

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Gardiner???s sign M17, is vocalized as a short ???ah??? sound, as in the Arabic ,???????Ya???

the vocalization is something like ah??? mm nn.?  
?Look back in Gardiner on page 27.

alex

-----Original Message-----

**From:** Ossama Alsaadawi [mailto:alsaadawi@exeedia.com]

**Sent:** Friday, November 28, 2003 10:16 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: definition of "Amen".

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[M17-Y5:N35], which utters phonetically as 'imn'.

Please, see Faulkner DME p.21.

In professional dictionaries of Egyptian Hieroglyphs one could never find the word 'amn' or 'amen'. This comes simply because Champollion and all his followers never discovered the Hieroglyphic grapheme that really utters 'am'. The True Hieroglyph that has the phonetic value \*\*am\*\* is the Ancient Egyptian classic 'cross' sign (+) which is the sign [Z11] according to Gardiner sign list. Unfortunately, Egyptologists wrongly deciphered it as 'imi'!! Therefore, if we wish to write the word 'amn' or 'amen' in Hieroglyphs we should use the Hieroglyphic sign [Z11] or the classical Egyptian Cross (+).

A very good example could be seen on the AE Pharaohnic picture published at the URL:

[http://us.f1.yahoofs.com/groups/g\\_483770/\\_hr\\_believer-4.jpg?bcwo9t\\_ALgcMxa6L](http://us.f1.yahoofs.com/groups/g_483770/_hr_believer-4.jpg?bcwo9t_ALgcMxa6L)

The AE word 'imn' [M17-Y5:N35] could refer to many meanings in AE writings, because it is in fact a shorthand word, like 'PRF' for example which could have a multitude of meanings! However, in more than 80% of AE writings this word 'imn' means 'believe' and relative words.

The word 'imn r3', known sometimes wrongly as 'Amen Ra' is written in Hieroglyphs as:

[M17-Y5:N35-N5:Z1]

Egyptologists translated this AE Hieroglyphic expression to 'god Amen united to god Ra'!! That's a wrong translation, either on the 'imn' side or on the 'r3' side. I don't wish to go

into detailed AE lingual discussions here but this famous AE expression Truly means the following:

**\*\*who believe in God and the Last Day\*\***

The solar-disk sign [N5] means here 'day', like in many other cases also.

The AE word 'Amen' was conducted to all modern divine creeds and it means:

**\*\*O' Lord we believed\*\* or simply \*\*We Believe\*\*.**

Usually this word comes after a divine statement said by the priests or by the believers themselves.

For more details please read here:

<http://alsaadawi.exeedia.com/>

Best regards,

Ossama Alsaadawi

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| 10372|2003-12-01 21:59:47|Imnrnnre|Re: Definition of Amen|  
Alex,

I too was baffled by Ossama Alsaadawi's interpretations. As I read his piece, I was struck by the degree to which his translations resembled portions of Islamic sutras and employed a decidedly English syntax. The liberties he took with the medu netjer (mdw ntjr) were startling.

That aside, I want you to know that I did take your advice by turning to page 27 in Gardiner to see how he pronounced the "flowering reed" (M17). I'm afraid I came away with a slightly different reading than yours. According to Gardiner, the reed may be pronounced like the English letter "y" or like the glottal stop associated with the vulture sign (G1). Note that the explanatory column on page 27 where the "y" and the diacritical mark for the glottal stop appear is headed "approximate sound-value." Note also that the corresponding Hebrew and Arabic expressions (phonemes) in the last column both begin with a "y."

As far as I know, the glottal stop has no English letter to which it can be transliterated. It is more like the explosive burst of air that usually precedes expressions like "oh!", "often," "ah!" or "inside." If we apply this analysis in a strict way, the name we usually pronounce as "Amen" could very well be also enunciated as "Ymn" or "Amn." Note also that on page 19, Gardiner, inconsistently associated the reed with the English letter/sound "i" referring to it as a "semi-vowel." This being the case, one could render "Amen" as "Imn" as well. It is always worth remembering his comment that "we are as a rule ignorant of the actual pronunciation of early Egyptian words ....." (p. 26)

The truth is that serious students of the language are all over the map on this one. The situation no doubt calls for some flexibility and, perhaps, a gentler regard for those whose usage slightly differs from ours --- Ossama Alsaadawi's other unorthodox views notwithstanding.

By the way, about Amen (Ymn, Imn, Amun, etc.) didn't he first come to prominence as one of the eight attributes of the primordial essence/ocean/sky netjer, Nun (Nu, Nw, Nwn), diffuse into Waset (Wst) as a local netjer, only to be amalgamated with Ra (Re) around the 13th dynasty? His name, and that of his female consort Amenet (Imnt, Ymnt) means "that which is hidden." Perhaps someone will offer a more detailed and fact-based answer to the question than this exceedingly short version of his fascinating nature and career.

Senebty,

Raymond

| 10373|2003-12-02 04:48:23|M. Washington|Nature of the Twa-type person?

I hope someone will give some input here. Read a description about Twa-type persons, the Pygmy, and you come across the peppercorn hair, yellowish-skin, height around 5 feet. I never see much more. Today, I was looking over a collection from various time periods and places of Twa-like persons and was taken aback by the diversity. Surely not uniformly yellowish skin but brown and I think I saw black. I initially noted the bowed legs; a trunk proportionally larger than the rest of the body; legs that are, conversely, shorter than the rest of the body. But, then, I noted some where the arms were what wed say is normal length but in other cases, the arms were smaller proportionally. Then, I saw a picture where the trunk was not proportionally larger but the legs were proportionally longer (accompanied by a pot belly) maybe a nutritional problem? Sometimes, the head may be proportionally larger than the trunk and the rest of the body. I was taken aback by the diversity of these people sharing stature around five feet and one or any combination of the above. San, by comparison, appear to be slender and what wed consider to be normal proportioned and it is my guess that the taller Ethiopians are San with greater stature. Ethiopians, in any case, share the most ancient genes found in humanity with the San (at a lower rate than the San I suspect from San interacting with more recent local races: recent meaning at the end of the Pleistocene, early Holocene).

Can someone give some input here about the characteristics of the Twa-like person?

Marc W.

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xyz

| 10374|2003-12-02 08:54:10|Nuwaubian Hotep|Re: Definition of Amen|  
Raahubaat

When transposing the MDW NTJR we should do so from presumption that no spoken phonetic values were meant to be attached. The MDW NTJR is not a spoken language and in my opinion it's symbolic state is far too complicated to fit into a one-for-one transliteration of any spoken language form. I would ascertain however symbols within the MDW NTJR are readily indentifiable and do succumb to a spoken form; ex: the symbol for kmt. Khmetians used the cursive writing style of Demotic for everyday writing needs.

As far as the pronunciation of Amen is concerned we need simply look to the Yisreal who applied certian khemetic words to their religion. The evidence is overwhelming. Jews, Christians and Musilms all say Amen after prayer praising life itself, which is tribute to the khemetic deity Amen: The Hidden One.

HTP

NWB HTP

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

> Alex,

>

> I too was baffled by Ossama Alsaadawi's interpretations. As I read his piece, I was struck by the degree to which his translations

resembled portions of Islamic sutras and employed a decidedly English syntax. The liberties he took with the medu netjer (mdw ntjr) were startling.

>

> That aside, I want you to know that I did take your advice by turning to page 27 in Gardiner to see how he pronounced the "flowering reed" (M17). I'm afraid I came away with a slightly different reading than yours. According to Gardiner, the reed may be pronounced like the English letter "y" or like the glottal stop associated with the vulture sign (G1). Note that the explanatory column on page 27 where the "y" and the diacritical mark for the glottal stop appear is headed "approximate sound-value." Note also that the corresponding Hebrew and Arabic expressions (phonemes) in the last column both begin with a "y."

>

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>

> By the way, about Amen (Ymn, Imn, Amun, etc.) didn't he first come to prominence as one of the eight attributes of the primordial essence/ocean/sky netjer, Nun (Nu, Nw, Nwn), diffuse into Waset (Wst) as a local netjer, only to be amalgamated with Ra (Re) around the 13th dynasty? His name, and that of his female consort Amenet (Imnt, Ymnt) means "that which is hidden." Perhaps someone will offer a more detailed and fact-based answer to the question than this exceedingly short version of his fascinating nature and career.

>

> Senebty,

>

> Raymond



| 10375|2003-12-02 11:12:58|saidis\_aswan\_egy|Scientists Unearth Urban Center More Ancient Than Plato|

Scientists Unearth Urban Center More Ancient Than Plato

By JOHN NOBLE WILFORD

Published: December 2, 2003

digging on a coastal plain at the Gulf of Corinth three years ago, archaeologists came upon some ruins of Helike, a Greek city destroyed by earthquake in Plato's time. A search for the rest of Helike has now turned up something even more ancient, rare and inviting. The archaeologists say they have uncovered the stone foundations, cobbled streets and pottery of a well-preserved 4,500-year-old urban center, one of the few Early Bronze Age communities ever found on the Greek mainland.

Preliminary investigation at the prehistoric site, the researchers say, reveals that this was a prosperous town at the time pre-Homeric Troy enjoyed one of its richest periods. The new-found ruins yielded a tall cylindrical cup in the style of graceful cups known from Troy, suggesting a wider Trojan influence than previously established. The discovery of the ancient town, name unknown and its existence unsuspected, was described in recent interviews with members of the excavating team that came upon its traces in 2001. Further explorations last summer confirmed their assessment of what they had found.

The ruins were uncovered a few hundred feet from the earlier discovery among vineyards and orchards 26 miles east of the modern port city of Patras. The ceramics enabled archaeologists to date the Bronze Age site there at 2600 to 2300 B.C.

Dr. Dora Katsonopoulou, an archaeologist and co-director of the Helike excavation, said last week that "it was clear from the very beginning that we had made a significant discovery."

In interviews by e-mail and telephone from Athens, Dr. Katsonopoulou said the remains were undisturbed by later occupations of the site and "so offers the great and rare opportunity to us to study and reconstruct everyday life and economy of one of the most important periods of the Early Bronze Age."

In 2000, after 12 years of searching, Dr. Katsonopoulou announced the discovery of buried ruins of Helike (pronounced huh-LEE-kee) known to Homer, Plato and other writers in antiquity. The city was destroyed in 373 B.C. by an earthquake followed by a towering tidal wave. Its disappearance beneath the sea is said to have inspired Plato's story of the legendary Atlantis.

It was while looking for the center of Helike, as yet undiscovered,

that archaeologists drilled holes elsewhere on the coastal plain and reached deposits of bone, shell, charcoal and pottery. They dug trenches and in 2001 happened on evidence of the earlier town.

"We were looking for a Classical Pompeii and we found a Bronze Age Pompeii," said Dr. Steven Soter of the American Museum of Natural History, the other excavation leader.

The trenches exposed stone walls of buildings flanking paved streets. Pottery, mostly intact, lay all around. There were clay jars, cooking pots, tankards and kraters, wide bowls used for mixing wine and water. Their distinctive styles were the big surprise.

Dr. Soter, a planetary scientist drawn to Helike research by his interest in earthquakes, recalled standing at the top of the deep trench where Dr. Katsonopoulou was working.

"Dora looked up and said, 'These pots are prehistoric, more than 2,000 years older than the city we had been excavating,' " Dr. Soter said. "She was amazed. All of us were amazed."

Dr. Katsonopoulou submitted a formal report on the findings to the Greek Ministry of Culture yesterday. An article on excavations at both the Classical and prehistoric sites at Helike is scheduled for publication in the January issue of *Archaeology*, the magazine of the Archaeological Institute of America.

As the digging continued, archaeologists found luxury items like gold and silver clothing ornaments and the "depas" cup in the Trojan style. Heinrich Schliemann, excavating the ruins of Troy in the 19th century, was the first to describe such cups and associate them with nobility.

Although one of the two loop handles on the Helike cup is missing, the vessel's cylindrical shape and remaining handle are almost identical to that of a Trojan depas drinking cup displayed at the recent exhibition "Art of the First Cities: The Third Millennium B.C. From the Mediterranean to the Indus" at the Metropolitan Museum of Art in New York.

Scientists Unearth Urban Center More Ancient Than Plato

Published: December 2, 2003

(Page 2 of 2)

The excavators have circulated a picture of the cup to what they say is a limited number of recipients, but Dr. Katsonopoulou refused to release the picture for publication now, pending a more formal announcement in a professional journal.

At its height, the Bronze Age town at Helike was a contemporary of an ascendant Troy, as revealed in its ruins from the third millennium B.C., known to archaeologists as Troy II and III.

Schliemann recovered substantial treasures of gold and bronze from these layers and mistakenly concluded that these were remains of the

later Troy of the 13th century B.C., the city of Priam and Hector, besieged by the Greek forces of Agamemnon and the warrior Achilles in a war memorialized in "The Iliad" of Homer.

Dr. John E. Coleman, an archaeologist and professor of classics at Cornell, called the new site an exciting find.

"It's not just a little farmstead," Dr. Coleman, who has visited the ruins twice, said in a telephone interview. "It has the look of a settlement that may be planned, with buildings aligned to a system of streets, which is pretty rare for that period. And the depas cup is very important because it suggests international contacts."

Dr. Helmut Brckner, a geologist and geographer at the University of Marburg in Germany who has inspected the dig, said the excavators have "indeed found a site with many excellent artifacts and well-preserved Bronze Age walls."

In an interview by e-mail, Dr. Brckner said that the age and artifacts of the Bronze Age Helike suggested possible trading relations with Troy, though "this is not yet established." The geology of the site, he said, indicated that it was a coastal town and "at the time had a strategic importance" in shipping.

The size and population of the Bronze Age town cannot be estimated until more extensive exploration is conducted, the discoverers said. It could have been a town of a few hundred or more people, and might have extended over an area of as much as 10 acres. So far, no human skeletal remains have been found.

Next year, the research team plans an extensive seismic survey of the plain using techniques from oil exploration. Seismic signals reflected off solid buried objects should produce a map of the city wall, building foundations and other structures of the entire city.

Dr. Katsonopoulou believes the town was probably a well-organized regional center of some wealth, judging by the excavated luxury goods. It probably controlled sea trade in the area and was run by a ruler in a hierarchy-based society.

In any case, other researchers say, the site could lead to important insights about a period in Greece that is little known to archaeologists.

An examination of the stone walls and the sediments covering the Bronze Age ruins, Dr. Soter said, showed that the early town had met the same fate as its Classical successor. Abrupt dips in some walls indicated destruction by earthquake. And the presence of sea urchin spines and other marine organisms in the clay, he said, strongly suggested that after the earthquake and land subsidence, the town ruins sank into a lagoon or the sea itself.

With subsequent changes in the shoreline, the town ruins now lie buried about a half-mile inland, on a river delta that is increasingly being developed by builders of vacation homes. The World Monuments Fund recently included Helike on its 2004 list of the 100

most endangered cultural sites.

[http://www.nytimes.com/2003/12/02/science/02BRON.html?](http://www.nytimes.com/2003/12/02/science/02BRON.html?pagewanted=2&ei=5062&en=0f5751ee905bff9f&ex=1070946000&partner=GOOGLE)  
| 10376|2003-12-02 11:58:08|Paul Kekai Manansala|Museum Mummy Could Be Egyptian Royal|  
[http://beta.kpix.com/news/local/2003/11/20/Museum\\_Mummy\\_Could\\_Be\\_Egyptian\\_Royal.html](http://beta.kpix.com/news/local/2003/11/20/Museum_Mummy_Could_Be_Egyptian_Royal.html)

## Museum Mummy Could Be Egyptian Royal

This mummy could be an ordinary Egyptian -- or a Pharaoh.

Len Ramirez

Watch the Video

He is the most popular resident of the Rosicrucian Egyptian Museum in San Jose: a mummified man, minus a few toes and an ear, 30 to 35 years of age who probably lived 3000 years ago.

But mystery has always shrouded his true identity. He could be an ordinary Egyptian. But modern study shows he is more likely someone who once ruled the entire empire -- possibly one of the last missing Pharaohs of ancient Egypt.

"We could be looking at a king of Egypt here," said museum curator Lisa Schwappach-Shirriff. "He looks like a Ramsees, a Pharaoh. He matches the points of mummification. It just feels right."

Schwappach-Shirriff is excited and a little afraid of what she and other scholars may soon find out because of this. Last month, a museum in Atlanta had to send their prized mummy back to Egypt. That mummy was determined to be the Pharaoh Ramsees I. By international treaty, all royals must be returned.

Now, it's the Rosecrucian's mummy that has the attention of the world's foremost Egyptologist, who is planning a trip to San Jose next spring to examine it. The mummy has already been extensively photographed, x-rayed and carbon dated. Next will probably be DNA testing, although today, the practice is still considered too invasive and unreliable when it comes to identifying ancient mummies. It could be two to five years before we find out for sure if the mummy is a royal.

| 10377|2003-12-02 17:21:42|M. Washington|Nice gallery of San pictures and life style|

Just a few pictures; but neat: [http://www.globeintersafaris.com/culture\\_gallery.htm](http://www.globeintersafaris.com/culture_gallery.htm)

MW

| 10378|2003-12-03 09:51:08|cristofori whitakara|Fwd: [KemetsoulSociety] Inviting Other  
Brothas and Sistars!|

Attachments :  
.....

Note: forwarded message attached.

---

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| 10379|2003-12-03 13:22:09|D. McIntyre|TLC|

Okay, it's time to prepare for the The Learning Channel's "Ancient Egyptians" series next week and take notes so that we can send our letters of complaints.... (heh)

The schedule:

[http://tlc.discovery.com/schedule/series.jsp?series=53880&gid=](http://tlc.discovery.com/schedule/series.jsp?series=53880&gid=11671)

11671

| 10380|2003-12-03 18:27:52|ra\_nehem|Re: Djhwty|

Mikyia wo (Greetings),

I can give some information why there could be a mix up.

For example, in the Akan language (which is derivative of Keneset-Kamit) the word for "name" is 'den'. (the same as 'ren' which means 'name' in Kamit. 'ren' pronounced with the rolling 'r' is the same as a soft 'd', i.e., 'ren' and 'den' are identical).

Now, some Akan groups (like the Asante and the Akuapem) pronounce the word as 'den'. Other Akan groups (like the Fante) pronounce the word as 'dzen'. (See African Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor)

At regular conversation speed, 'dzen' sounds like 'Tsen', 'Djen', even 'chen'. The same goes for the language of Kamit-Keneset with respect to the 't' or soft 't' (d) in Tehuti, Dehuti, Dzehuti, Djehuti, Tchehuti. Of course, the 'dj' sound and the 'j' sound are related. We all know how the 'j' is related to the 'y' sound as well.

When you hear the languages actually spoken, it is very easy to establish the fact that Tehuti, Dehuti, Djehuti, Yehudy, Yehudah, Judah are all the same.

Incidentally, the Fante sub-group of the Akan people pronounce their

own name , Fantse or Mfantse, while others call them Fante. Here again, we see the 't' being pronounced 'ts'.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> if this is the right correction then why is there a mix-up b/w the

two posts?

>

> ra\_nehem wrote:Mikyia mo (Greetings),

>

> I'm just reading some posts after a long time.

>

> Tehuti, the God of Wisdom in Kamit is sometimes spelled Djehuti,

Iah-

> Tehuti, Iah. It is also written Dhuti (Dehuti/Dahuti).

>

> Iah, meaning moon, as connected to Tehuti describes a certain

> function connected to Him. This is the origin of the title "Jah".

> Djehuty is definitely the origin of Yehudah/Judah which is simply a

> corruption. Tehuti/Tahuti/Dahuti was sometimes pronounced Taut/Daut

> by the blacks in Kanaan. Tahut/Dahut was corrupted into Dawud,

Daweed

> and David in english.

>

> The fictional characters: David, Judah, Jah as well as Moses and

> Yahweh are all european hcorruptions of the titles and functions of

> the God Tehuti. (See Moses Egyptian Name thread for the full

> explanation of how Tehuti's title Maa-kher was corrupted into Mo-

> she/Moses). The bird that is sacred to Tehuti is called Habu and

> Habui in Kamit. Habui was corrupted into Habweh and Yabweh/Yahweh.

> Note, the 'j' and 'h' have interchanged just as in the name of the

> fictional character 'jesus' / 'jesus'.

>

> Ma asomdwoee-Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>> No, they're two totally different words.

>>

> > Dj-h-w-t-y  
> >  
> > Y-h-w-d-h  
> >  
> > The shift for the 'Dj' in "Djhwty" is a 'T' not a 'Y' while  
> Yehuwadah  
> > pronounced with a 'j' as "Judah" is of Germanic origin (which is  
> why  
> > we say "Julius Ceasar" instead of "Iulius Kaisar").  
> >  
> > Djehuti Sundaka  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
> > wrote:  
> > > is there any linguistic connection between the Hebrew term for  
> judah  
> > "Yehudi" and the Kemetic term Tehuti/Jehudi/Djehuti?  
> > >  
> > > Djehuti Sundaka wrote:Djhwty  
> > > <http://www.ancient-egypt.org/glossary/religion/thot.html>  
> > >  
> > >  
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| 10381|2003-12-03 18:51:19|A. Derrick|Re: Definition of Amen|

Hi Raymond,

I looked at James Allen's Middle Egyptian. He actually gives a "j" for M17 (reed).

Budge gives an "Ah!" sound.

I will ask my teacher over the weekend for further clarification regarding the vocalizations provided by Gardiner, Budge, and Allen.

Currently, I am still leaning towards Budge's pronunciation, primarily because his rendering agrees with other late renditions which all concur on a similar vocalization.

Coptic = Amen  
Judao-christian = Amen  
Muslim = Amen  
Greco-Roman - Amenophis  
The Meroetic database gives "AMANI"

Budge, also beleived that the Ancient Egyptian language was not strictly Semitic, and hemade comparisions with other African languages. Budge's comparisions should not be ignored, even though most modern egyptological works consider Budge out of date.

(See my web article [Ancient Egyptian an African Language](#))

Kind regards,

*Alex*

---

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| 10382|2003-12-03 19:05:47|Paul Kekai Manansala|Re: TLC|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "D. McIntyre" wrote:



- > Okay, it's time to prepare for the The Learning Channel's "Ancient
- > Egyptians" series next week and take notes so that we can send
- > our letters of complaints.... (heh)
- >

After studying this I know it (complaints) can only work when combined with a proactive campaign.

The Discovery Channel, which owns The Learning Channel, mostly buys packaged products or funds independent projects that it thinks will attract an audience.

Therefore, if something on AE is well-made it might not matter to them if the AEs are portrayed as black, white or whatever. They simply want a professional product.

If there is nothing out there showing AEs as black, then they have an excuse not to offer alternative views.

Regards,

Paul Kekai Manansala

| 10383|2003-12-04 00:37:11|duron chavis|Reminder for Nubian Soul - 12/5/03|



Hi ta\_seti@yahoogroups.com,

This is your reminder for **Nubian Soul - 12/5/03** on **Fri. Dec. 5.**

Your current reply is **Not Yet Responded.**

[View the invite](#) to change your RSVP, print maps & driving directions and access event details.

Cheers,  
The Evite Team

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| 10384|2003-12-04 06:26:51|M. Washington|Language family tree: Khoisan|

[http://www.ethnologue.com/show\\_family.asp?subid=30](http://www.ethnologue.com/show_family.asp?subid=30)

| 10385|2003-12-04 06:30:31|M. Washington|Mini-history on South Africa, San, Khoi, the settlers|

<http://oldwynberg.co.za/index.htm>

| 10386|2003-12-04 08:44:38|catherine cornish|Re: TLC|

Hetep,

I agree with Paul whole heartedly!! If the AE's are not black, keep it in the back.

Blessings,

Shri Sa Hetep

**Paul Kekai Manansala** wrote:

```
--- In Ta_Seti@yahooogroups.com, "D. McIntyre" wrote:  
> Okay, it's time to prepare for the The Learning  
Channel's "Ancient  
> Egyptians" series next week and take notes so that we  
can send
```

> our letters of complaints.... (heh)  
>

After studying this I know it (complaints) can only work when combined with a proactive campaign.

The Discovery Channel, which owns The Learning Channel, mostly buys packaged products or funds independent projects that it thinks will attract an audience.

Therefore, if something on AE is well-made it might not matter to them if the AEs are portrayed as black, white or whatever. They simply want a professional product.

If there is nothing out there showing AEs as black, then they have an excuse not to offer alternative views.

Regards,  
Paul Kekai Manansala

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| 10387|2003-12-04 10:37:58|alberto34482@yahoo.com|Archeologists rush to save Nile dig |  
Archeologists rush to save Nile dig

Robin Summerfield  
Calgary Herald

Thursday, December 04, 2003

In the unforgiving heat, amongst snakes, scorpions and crocodiles, a team of Calgary archeologists hope to uncover an ancient society before it is swallowed up by the Nile forever.

The goal -- to salvage as many artifacts and learn as much as they can about the Kush civilization -- which existed between 1400 BC to 350 AD -- before the Sudanese countryside is overtaken by the rising waters on a new dam's 200 kilometre-long flood plain.

Mount Royal College professor and archeologist John Robertson and

ethno-archeologist Rebecca Bradley head to Sudan at the end of December for a nearly three-month excursion to the area to save what they can before the waters rise in 2007.

"It's got to be done or this stuff vanishes from the archeological map forever," said Bradley.

The Sudanese government is going building a much-needed hydroelectric dam on the Nile to power the local communities, which have no electricity.

To do so, a 200-kilometre stretch of land in an artifact-rich and historically significant area will end up under water.

The Calgary contingent, which also includes Robertson's wife, Evelyn, who will work as his assistant, is part of an international archeological effort to save artifacts and collect information about the Kushites.

The Kushites' accomplishments are often overshadowed by Egyptian contributions.

"I have always felt the Kushites needed a spokesperson," said Robertson, pointing to the group's distinct culture and contributions to history.

That history, experts believe, includes a matriarchal hierarchy where people farmed grain, grapes, onions, made wine and beer and herded cattle.

Over generations, they survived clashes against the Egyptians and Syrians, among others, and merged parts of Egyptian culture and their own into a distinct African society. The Kushites had their own written language and religion, and thrived in matters of science, culture and commerce.

"This civilization needs to be broadcast more widely -- their accomplishments in the ancient world," said Robertson. "It's good solid stuff. They are a civilization, they have mathematics . . . they have astronomy, they are educated, they have writing, they have ironworks," said Robertson, "but they don't have the flash."

Teams from Poland, France, England, Germany, Russia, Canada and Sudan will scour the scrub and desert for remnants of the Kush.

The Sudanese government, through the Sudan Archeological Research Society, invited international researchers to search the area over the next two years to salvage and save any artifacts they can.

Teams plan to head back again a year later to do more work at the sites.

Robertson, who specializes in pottery and skeletal remains, will focus his efforts on the cemeteries dotted throughout the area, excavating the mound graves from top to bottom and in half to reveal the different layers below.

"What we don't get is lost forever," said Robertson, who has been working at the college for 17 years.

Those skeletal remains will hopefully reveal family genetic lines,

inherited traits, some evidence of disease and adaptation to disease, general health and a demographic picture of the people.

Bradley's ethno-archeology work will focus on how the present-day Nubians in the area leave an archeological stamp on the land. From those present-day observations in the village and looking at the "archeological stamp" left in the land, she hopes to trace the steps back to how the Kushites lived.

The team will focus the first half of their time at the fourth cataract of the Nile, about 250 kilometres north of Khartoum, the east African country's capital city.

For the last half, the team will move about 100 kilometres south of Khartoum to Musawwarat es Sufra, for another dig not under water pressure.

"It continues to feel adventurous," said Bradley, with a smile. "You get hooked on the intellectual puzzles -- you want to understand, you want to see for yourself. I guess it's like any obsession."

The Calgary team returns Feb. 14.

[rsummerfield@theherald.canwest.com](mailto:rsummerfield@theherald.canwest.com)

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> <javascript:openSendStoryWindow

()>

<http://www.canada.com/calgary/news/story.asp?id=188B8C79-D32E-4AAD-A3F6-0AC46EEDAB7F>

| 10388|2003-12-04 11:26:56|Djehuti Sundaka|Can DNA determine who is American Indian?  
Can DNA determine who is American Indian?

Posted: December 03, 2003 - 8:07am EST

by: Kim TallBear / Associate / Red Nation Consulting

There is talk in Indian country about how DNA can decide tribal enrollment and prove American Indian ancestry. Some of this is coming from DNA testing companies anxious to sell costly services to tribes. Self-determined tribes struggling to control identities and resources must make decisions about the risks and benefits of DNA testing. Some tribal decision-makers display healthy skepticism as they talk about the complicated nature of identity, family, and community. Biological connection is not the sole important factor in determining who belongs. Cultural knowledge and connection to a land base are also valued. Many Indian people are also concerned about loss of privacy and control if outsiders hold biological samples. Other tribal decision-makers have expressed interest in DNA testing and still others need more information.

Do Not Rely on DNA Testing Companies for Information

DNA testing companies are not in business to provide accessible and balanced information on DNA technologies. Their brochures generally contain shallow scientific detail. I suspect this is partly because these scientist-entrepreneurs do not know enough about the cultural politics of tribal membership to apply science to such questions.

At a recent "tribal enrollment workshop" (that played out like a three-day sales pitch for DNA testing) a company representative claimed that DNA technology is "100 percent reliable in terms of creating accurate answers" to questions of tribal enrollment. But tribes should ask "which questions can this technology provide answers to?"

Sometimes the biological connection of an enrollment applicant is in question. In this case, a tribe might call for a DNA test of the individual to prove relation to an enrolled member. More often, tribal enrollment and identity questions center around two issues that DNA cannot inform: cultural affiliation and the distribution of money and services. Like "blood quantum" DNA is an imperfect answer to the cultural question. Neither a higher blood quantum nor DNA can guarantee greater cultural attachment. In addition, casino tribes issuing per capita payments want to distribute money to as few people as possible; they often impose non-biological barriers to enrollment. What does DNA matter in these cases?

### Overview of DNA Testing

In general, two types of tests are offered to help American Indians prove ancestry: "DNA fingerprinting" and tests for "Native American haplotypes" or lines of descent.

The DNA fingerprint is the type of test used in criminal cases to prove, for example, that a bodily fluid found on a crime victim belongs to an individual suspect. This test is also used to establish paternity and maternity when the DNA of parent and offspring are compared.

One company sells this test as a paternity and maternity test and claims that it will ensure that "only Native Americans that deserve to be members of your tribe will be." However, most tribes do not decide enrollment solely based on simple biological connection. For example, blood quantum attempts to quantify one's Indian-ness; it is not used to prove parentage. And parentage is not usually in question.

Another company promises to help individuals establish their "identity as a Native American" by testing for Native American DNA. But what is "Native American DNA" and is it relevant to tribal enrollment?" A paper

by the Nevada-based Indigenous Peoples Council on Biocolonialism (IPCB) explains why DNA is not a valid test of Native American identity:

Scientists have found ? "markers" in human genes that they call Native American markers because they believe all "original" Native Americans had these genetic traits ? On the mitochondrial DNA, there are a total of five different "haplotypes" ? which are increasingly called "Native American markers," and are believed to be a genetic signature of the founding ancestors. As for the Y-chromosome, there are two primary lineages or "haplogroups" that are seen in modern Native American groups ?

IPCB points out that "Native American markers" are not found solely among Native Americans. While they occur more frequently among Native Americans they are also found in people in other parts of the world.

A second problem with tying markers to Native American identity is that mitochondrial DNA and Y marker testing show only one line of ancestry each. Therefore, Native American ancestors on other lines are invisible.

IPCB addresses a third crucial problem with DNA testing for identity: Genetics cannot help determine specific tribal affiliations for living people or ancient human remains. This is because "[n]eighboring tribes have long-standing complex relationships involving intermarriage, raiding, adoption, splitting and joining. These social historical forces insure that there cannot be any clear-cut genetic variants differentiating all the members of one tribe from those of nearby tribes."

So "Native American markers" can tell something about an individual's biological descendancy along a few ancestral lines over archaeological time. But how does this inform tribal enrollment? Many individuals around the world no doubt possess markers and yet have no close biological, social or cultural attachment to a living tribe. In contrast, individuals with strong connections might not have the markers because their American Indian ancestors are not on the lines of descendancy covered by the tests. DNA testing fails to provide definitive answers on either biological or cultural connections to a tribe.

What does it Cost and who's in Control?

DNA testing by a private company is expensive. Depending on the type, tests range from \$150 to \$600 per individual.

One DNA testing company offers DNA fingerprinting for two to three

individuals (an individual plus one or both biological parents) for \$500. They advocate tribal-wide DNA testing. To estimate cost, the number of tests for a tribe of 10,000 members might be 4,000 (an average of 2.5 people per test). At \$500 per test the cost to test all members would be \$2 million. This same company advertises a more costly "individual DNA identity system" to accompany tribal-wide testing. This is a programmable identification card that stores a tribal member's information (i.e. enrollment number, health services, voter registration, and a DNA profile). This company charges \$320 to produce each individual card totaling \$3.2 million for a 10,000-member tribe.

A tribe determines information to be included on the card and maintains the database. However, the tribe sends (often confidential) data to the company and they generate the cards. The company notes that they purge the data after producing the card. Yet tribes relinquish a good deal of sovereignty by sending confidential data to be consolidated by a private company. No doubt, many tribal members would object to the invasion of privacy.

Tribes should also consider the logistical nightmare of doing DNA tests on all members, especially those living off reservations. In summary, DNA testing does not seem to provide cost-efficient, politically tenable, or substantive solutions to most cases of tribal enrollment.

### Seek Reliable Advice

Unfortunately, there is no single source for information on DNA technologies and tribes. Nonprofit organizations and academic resources used in conjunction are a good start. The Council for Responsible Genetics (CRG) located in Cambridge, Mass. can provide general information about genetics ([www.gene-watch.org](http://www.gene-watch.org)). The Genetics and Identity Project at the University of Minnesota Center for Bioethics has on-line information on genetics and American Indian Identity available at [http://www.bioethics.umn.edu/genetics\\_and\\_identity/index.html](http://www.bioethics.umn.edu/genetics_and_identity/index.html). IPCB's paper on DNA and Native American identity and other documents on genetics are available at [http://www.ipcb.org/publications/briefing\\_papers/files/identity.html](http://www.ipcb.org/publications/briefing_papers/files/identity.html). IPCB is well-networked on genetics issues affecting indigenous peoples and can help tribes find technical assistance.

Kim TallBear is an associate with Red Nation Consulting and a member of the Sisseton-Wahpeton Oyate in South Dakota. She specializes in tribal program development and strategic planning and has worked with many U.S. tribes, tribal organizations, and federal agencies. She is a Ph.D. student in the History of Consciousness Program at the University of California, Santa Cruz. Her research focuses on racial formation among



American Indians, specifically how DNA and blood influence identity and community belonging. She is a 2003 recipient of the National Science Foundation Graduate Research Fellowship.

This article can be found at <http://IndianCountry.com/?1070457107>

| 10390|2003-12-05 06:42:03|M. Washington|The beginning of Judaism, the Black Jews (the first Jews), the begi|

Fascinating. Fascinating for someone like me who has only heard of the beginning of Judaism as starting with Africans. Accepting it. Talking about it. Not knowing much about it other than the logic of the idea that around 4000 BC Kurgans began to trickle out of the Russian Steepes into the Near East and mingle with African cultures that had been there for tens of thousands of years; and Neolithic cultures that had established permanent settlements and admirably advanced civilizations with gold and jewelry mining technology and crafts, etc., well in place 6000 years before Semitic arrival and which the Semites quickly learned and incorporated.

Then, to stumble across a translation of the Kebra.Nagast, the Ethiopian Bible translated by Budge. Its translations like this that show why he has earned so many enemies as the work is iconoclastic. Tons of early Jewish images but with Ethiopian figures. I only browsed for half-an-hour. Here are a few of the things I bookmarked. Note. The first link provides the index and from there will be found a link to all the many plates in the fourth entry:

<http://www.sacred-texts.com/chr/kn/kn000-1.htm>:

BUDGE: How far are the ABYSSINIANS justified in claiming definite kinship with the SEMITES? In dealing with this question the following facts must be considered. **There is little doubt the aboriginal inhabitants of ABYSSINIA were negroes or negroids who came from the valley of the NILE** Later a section of the HAMITES, whose language was akin to that of the LIBYANS, BERBERS, and EGYPTIANS, brought into p. ix ABYSSINIA a language which for convenience we may call "Ethiopic" though its more correct name is "Kushite". The translators of the Bible into "Ethiopic" identified, quite incorrectly, ABYSSINIA with Kֶזַח, the Hebrew name for the country which we now call NUBIA. Owing to the intermingling of SEMITES and HAMITES a Semitic element entered the Hamitic language at a very early period. The northern part of ABYSSINIA, that is, the mountainous section of it, became the principal settlement of the SEMITES, who are known as the "AGAW", and from them were probably descended many of the FAL“ HAS or Abyssinian Jews.

Moses receiving the Table of the Law from the hand of God on Sinai

<http://www.sacred-texts.com/chr/kn/img/04.htm>

Aaron holding in his left hand his rod which blossomed

<http://www.sacred-texts.com/chr/kn/img/06.htm>

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| 10391|2003-12-05 12:10:51|cwinters@enc.k12.il.us|Re: The beginning of Judaism, the Black Jews (the first Jews), the |

Hi Marc

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C.A. Winters

Original Message:

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From: M. Washington [best@mail.datanet.hu](mailto:best@mail.datanet.hu)

Date: Fri, 5 Dec 2003 09:43:34 -0600

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] The beginning of Judaism, the Black Jews (the first Jews), the beginning of Western Judaism

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mail2web - Check your email from the web at  
<http://mail2web.com/> .  
 | 10392|2003-12-05 12:58:12|D. McIntyre|Re: TLC|  
 I've seen only one commercial that shows the footage from the  
 show. They are not black. They look more like clones of the "evil  
 Imhotep" character in "The Mummy" movie series (i.e. brunette  
 white women, bald men with some tanning lotion.) Ethnically,  
 they couldn't even pass for Greek.

Also, the commercial seems to mimic the coming of a soap opera with promotions like... "she cheated on her husband. he ruled an empire. See it on the "Ancient Egyptians" coming next

week..." or something to that nature. I hope that is just sensational advertisement.

Also, I'm not sure the executives at Discover/AE would know a good ancient Egyptian program even if it were available.

--> Deidra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), catherine cornish wrote:

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Service.

| 10393|2003-12-05 13:09:45|D. McIntyre|Re: The beginning of Judaism, the Black Jews (the first Jews), the |

From another perspective, if you take the Biblical story of Jews... specifically Moses. Well, he'd have to look plenty African to be raised as the son of a Pharoah into adulthood.

Also, culturally, there is much about Judaism that has lots of ties to cultures similar throughout Africa... i.e. Rosh Hashashanna (spelling?) is essentially a harvest festival, and the Menorah used during Chanukah (sp?) is common African candleholder not to mention the practice of male circumcision, etc. It's as if Judaism is an amalgamation of an African/Egyptian religion reinterpreted by Eastern European Jews.

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wrote:

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> Hi Marc

> As I have said earlier the Semites were native to this part of

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find that

> Akkadian is more closely related to the Ethiopian languages,

instead of

> Arabic and Hebrew.

> C.A. Winters

>

>

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> Original Message:

> -----

> From: M. Washington best@m...

> Date: Fri, 5 Dec 2003 09:43:34 -0600

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] The beginning of Judaism, the Black Jews

(the first

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> mail2web - Check your email from the web at

> <http://mail2web.com/> .

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Paul Kekai Manansala

| 10395|2003-12-06 03:26:19|M. Washington|To D. McIntyre ... The beginning of Judaism, the Black Jews (the |

Thanks for your comments below. I think youd probably know. Can you tell me, please, aside from the bible where is it can be found that the Abyssinians were Ethiopians and why they preferred to be called Ethiopian? Also, I realize Clyde has identified the Semites with the Puntites. I realize this is redundant, but where do we find proof that the Puntites can be identified with the word Semitic and that they were the original Semites whose identify was taken over by the Assyrian Jews who are now considered by 99% of the world to be the original Semites. And, you noted several ways in which Judaism is a collage of African and Egyptian religion writing etc.. Can you give a few more examples, please? These things are good to know in detail. I hope you get back to me on this as Id like that clarification.

Budge wrote: the ABYSSINIANS or ETHIOPIANS, as the people themselves prefer to be called.

<http://www.sacred-texts.com/chr/kn/kn000-1.htm>

Thanks,

Marc Washington

-----Original Message-----

**From:** D. McIntyre [mailto:lists@redibishosting.com]

**Sent:** Friday, December 05, 2003 3:08 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The beginning of Judaism, the Black Jews (the first Jews), the beginning of

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| 10396|2003-12-06 15:42:20|newyorkchango|Re: To D. McIntyre ... The beginning of Judaism,  
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Judaism is part Ancient Egyptian, part Canaanite and part Babylonian in origin.

Charles  
NYC

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> Thanks,

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>

> Marc Washington

>

>

> -----Original Message-----

> From: D. McIntyre [mailto:lists@r...]

> Sent: Friday, December 05, 2003 3:08 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black Jews (the first

> Jews), the beginning of

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> From another perspective, if you take the Biblical story of Jews... specifically Moses. Well, he'd have to look plenty African to be raised as the son of a Pharoah into adulthood.

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> Also, culturally, there is much about Judaism that has lots of ties to cultures similar throughout Africa... i.e. Rosh Hashashanna (spelling?) is essentially a harvest festival, and the Menorah used during Chanukah (sp?) is common African candleholder not to mention the practice of male circumcision, etc. It's as if Judaism is an amalgamation of an African/Egyptian religion reinterpreted by Eastern European Jews.

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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cwinters@e..." wrote:

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>> Hi Marc

>> As I have said earlier the Semites were native to this part of

> Africa. They  
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>> From: M. Washington best@m...  
>> Date: Fri, 5 Dec 2003 09:43:34 -0600  
>> To: [Ta\\_Seti@yahoogleroups.com](mailto:Ta_Seti@yahoogleroups.com)  
>> Subject: [Ta\_Seti] The beginning of Judaism, the Black Jews  
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> <<http://docs.yahoo.com/info/terms/>> .  
| 10397|2003-12-06 15:44:21|newyorkchango|The Sigd|  
The Ethiopian Sigd  
<http://www.jafi.org.il/education/festivls/sigd.html>

The Ethiopian Sigd festival falls on 29th Cheshvan, and is a festival unique to this community. The letters s-g-d are the same as in "Mesgid", one of two Ethiopian Jewish terms for synagogue, or Temple, a clear indication of its association with Jerusalem and its centrality in Jewish life and ritual.

The month of Cheshvan is known as "Chadar" and includes other special dates, such as 1 Chadar, when Moses saw G-d's face and 10 Chadar, when he received the Jewish people on his descent from Heaven. Whereas Shavuot, 48 days after Pesach [22 Nisan in their calendar] is celebrated as a harvest festival, the Sigd is their celebration of the Giving of the Law. The Jewish community in Ethiopia would make a special pilgrimage to the nearest highest mountain, for example, near Ambover village, as they could not observe the precept of pilgrimage to Jerusalem, and there would be prayers and a festive meal.

In Israel today, thousands of Ethiopian Jews are ferried to Jerusalem each year, and the pilgrimage begins from a view of the Old City and

the Temple Mount from the Talpiot Promenade facing the holy sites.

Traffic is congested in the afternoon of the 29th Cheshvan, as we watch large gatherings in their festive white or modern clothing disembark from coaches and solemnly absorb the view before special prayers.

| 10398|2003-12-06 15:47:20|newyorkchango|(no subject)|

20 February, 2001, 14:52 GMT

DNA clues to malaria in ancient Rome

<http://news.bbc.co.uk/1/hi/sci/tech/1180469.stm>

The Ancient Roman Forum in Rome, Italy

By BBC News Online's Helen Briggs

Signs of malaria have been found in the skeleton of a child buried in a Roman cemetery.

British researchers say it is the earliest genetic evidence that the disease plagued the classical civilisations of Rome and Greece. The child was buried at a site north of Rome more than 1,500 years ago.

Ancient DNA research is a new way of investigating the history of disease

Dr Robert Sallares, Umist

Analysis of DNA extracted from the infant's bones reveals signs of infection with the parasite that causes human malaria.

The DNA evidence provides support for the theory that a lethal outbreak of malaria in AD 5 contributed to the downfall of the Roman Empire.

"We can be fairly sure that the child died of malaria," said Dr Robert Sallares, of the University of Manchester Institute of Science and Technology (Umist), UK, who led the research.

"Ancient DNA research is a new way of investigating the history of disease," he told BBC News Online. "If we can do the same sort of work on material from older sites, we can determine when malaria entered Europe."

Roman fever

Terry Brown, head of the department of Biomolecular Sciences, where the study was carried out, said archaeological and ancient historians had argued for some time about whether malaria was a significant factor in the classical civilisations of Rome and Greece.

"We know that communities in Greece and Rome suddenly died out. There's argument over whether some of these communities were wiped out by malaria," he told BBC News Online.

One million children a year die from malaria

Genetic analysis had documented cases of malaria in medieval times, said Professor Brown. But the study, due to be published in the journal *Ancient Biomolecules*, is believed to be the first DNA evidence for malaria as far back in history as late Roman times.

The name malaria is derived from the Italian, (mal-aria) or "bad air". It was also known as Roman fever. It is a very old disease - indeed, prehistoric man is thought to have suffered from malaria.

Each year, 300-500 million people become ill with malaria and several million die, mainly in Africa, India, South East Asia and South America.

| 10399|2003-12-07 02:25:29|M. Washington|To D. McIntyre ... The beginning of Judaism, the Black Jews (the |

Hi Charles. I do appreciate your contribution. I do have several books:verses of the bible identifying these things as well as a statement in the Kebra Nagast that Solomon married a woman not of his own color, one who was black as the pharaohs. Can you refer me to books with archeological studies that confirm the point and an academic book or two which convincingly discusses the point?

Thanks much,

Marc

-----Original Message-----

**From:** newyorkchango [mailto:newyorkchango@yahoo.com]

**Sent:** Saturday, December 06, 2003 5:42 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: To D. McIntyre ... The beginning of Judaism, the Black Jews (the first Jews), the beginning of

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NYC

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> <<http://www.sacred-texts.com/chr/kn/kn000-1.htm>>  
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> From: D. McIntyre [mailto:lists@r...]  
> Sent: Friday, December 05, 2003 3:08 PM  
> To: Ta\_Seti@yahoogroups.com  
> Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black Jews

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> > From: M. Washington best@m...  
> > Date: Fri, 5 Dec 2003 09:43:34 -0600  
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[illegible]

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Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 10400|2003-12-07 02:38:16|M. Washington|Re: To D. McIntyre ... The beginning of Judaism,  
the Black Jews (|

Referring to post just sent. Charles, I wanted to clarify. I would like to identify archeological and academic books that discuss or prove that ancient Assyria was established by black Africans and that the original Canaanites were black and that the original Semites were black. I really need to know the academic sources of these things for present and future research. Having a few titles, for instance, would introduce me to books with bibliographies so I could go further. You are familiar with these things but Im just getting my feet wet and so need to read up on these things.

Thanks,

Marc

-----Original Message-----

**From:** M. Washington [mailto:best@mail.datanet.hu]

**Sent:** Sunday, December 07, 2003 5:28 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] To D. McIntyre ... The beginning of Judaism, the Black Jews (the first Jews), the beginning of

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> wrote:  
>  
> > Hi Marc  
> > As I have said earlier the Semites were native to this part of  
> Africa. They  
> > were probably the Puntites (people of Punt). As a result, you  
> find that  
> > Akkadian is more closely related to the Ethiopian languages,  
> instead of  
> > Arabic and Hebrew.  
> > C.A. Winters  
> >  
> >  
> >  
> > Original Message:  
> > -----  
> > From: M. Washington best@m...  
> > Date: Fri, 5 Dec 2003 09:43:34 -0600  
> > To: Ta\_Seti@yahoogroups.com  
> > Subject: [Ta\_Seti] The beginning of Judaism, the Black Jews  
> (the first  
> > Jews), the beginning of Western Judaism  
> >  
> >  
> > Fascinating. Fascinating for someone like me who has only  
> heard of the  
> > beginning of Judaism as starting with Africans. Accepting it.  
> Talking about  
> > it. Not knowing much about it other than the logic of the idea  
> that around  
> > 4000 BC Kurgans began to trickle out of the Russian Steepes  
> into the Near  
> > East and mingle with African cultures that had been there for  
> tens of  
> > thousands of years; and Neolithic cultures that had  
> established permanent  
> > settlements and admirably advanced civilizations with gold and  
> jewelry  
> > mining technology and crafts, etc., well in place 6000  
years  
> before Semitic  
> > arrival and which the Semites quickly learned and  
> incorporated.

> >  
> > Then, to stumble across a translation of the Kebra.Nagast, the  
> Ethiopian  
> > Bible translated by Budge. It's translations like this that show  
> why he has  
> > earned so many enemies as the work is iconoclastic. Tons of  
> early Jewish  
> > images but with Ethiopian figures. I only browsed for  
> half-an-hour. Here are  
> > a few of the things I bookmarked. Note. The first link provides  
> the index  
> > and from there will be found a link to all the many plates in the  
> fourth  
> > entry:  
> >  
> > <http://www.sacred-texts.com/chr/kn/kn000-1.htm>:  
> >  
> > BUDGE: "How far are the ABYSSINIANS justified in claiming  
> definite kinship  
> > with the SEMITES? In dealing with this question the following  
> facts must be  
> > considered. There is little doubt the aboriginal inhabitants of  
> ABYSSINIA  
> > were negroes or negroids who came from the valley of the  
> NILE Later a  
> > section of the HAMITES, whose language was akin to that of  
> the LIBYANS,  
> > BERBERS, and EGYPTIANS, brought into p. ix ABYSSINIA a  
> language which for  
> > convenience we may call "Ethiopic" though its more  
correct  
> name is  
> > "Kushite". The translators of the Bible into  
"Ethiopic"  
identified,  
> quite  
> > incorrectly, ABYSSINIA with K<sub>2</sub>H, the Hebrew name for the  
> country which we  
> > now call NUBIA. Owing to the intermingling of SEMITES and  
> HAMITES a Semitic  
> > element entered the Hamitic language at a very early period.  
> The northern  
> > part of ABYSSINIA, that is, the mountainous section of it,  
> became the  
> > principal settlement of the SEMITES, who are known as the  
> "AGAW", and from  
> > them were probably descended many of the FAL<sup>1</sup>HAS or  
> 'Abyssinian Jews'."  
> >  
> > Moses receiving the Table of the Law from the hand of God on  
> Sinai  
> >  
> > <http://www.sacred-texts.com/chr/kn/img/04.htm>  
> >  
> > Aaron holding in his left hand his rod which blossomed  
> > <http://www.sacred-texts.com/chr/kn/img/06.htm>  
> >



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| 10401|2003-12-07 05:10:36|rboneza|Re: Nature of the Twa-type person?|

Twa and Pygmies are not the same race and people. and their  
physiognomy is not a sign of poor feeding.

| 10402|2003-12-07 05:13:30|Rais Boneza|thanks|

i am delighted to be part in that, i am called Rais  
Neza Boneza, from the democratic Republic of Congo,  
the East part precisely, now living in Norway.

Aksanti! (Thanks!)

=====

Rais Neza Boneza

Director T:AP refugees Project

<http://www.eartharc.com/tapnet.info/refugee/>

<http://www.eartharc.com/raisboneza.php>

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Do You Yahoo!? -- Avec Yahoo! soyez au coeur de la r  te de dons pour le T  thon.

<http://fr.promotions.yahoo.com/caritatif/>

| 10403|2003-12-07 05:54:54|newyorkchango|Re: To D. McIntyre ... The beginning of Judaism, the Black Jews (|  
Marc,

The Talmud says that Shem and Ham were black. However, in terms of bone structure of the face, Semites are supposed to be Caucasoid with the big hooked noses we all are familiar with.

I believe that the Canaanites may have been African types. But, the current population in the area is more Caucasoid. When it comes to skin color, most Semites are brown. Yet, those in the Levant are closest to white.

<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

holding=npg&cmd=Retrieve&db=PubMed&list\_uids=9463310&dopt=Abstract

Here is a DNA article on the Ethiopians

Different genetic components in the Ethiopian population, identified by mtDNA and Y-chromosome polymorphisms.

Passarino G, Semino O, Quintana-Murci L, Excoffier L, Hammer M, Santachiara-Benerecetti AS.

Dipartimento di Genetica e Microbiologia, "A. Buzzati Traverso,"  
Universita di Pavia, Pavia, Italy.

Seventy-seven Ethiopians were investigated for mtDNA and Y chromosome-specific variations, in order to (1) define the different maternal and paternal components of the Ethiopian gene pool, (2) infer the origins of these maternal and paternal lineages and estimate their relative contributions, and (3) obtain information about ancient populations living in Ethiopia. The mtDNA was studied for the RFLPs relative to the six classical enzymes (HpaI, BamHI, HaeII, MspI, AvaII, and HincII) that identify the African haplogroup L and the Caucasoid haplogroups I and T. The sample was also examined at restriction sites that define the other Caucasoid haplogroups (H, U, V, W, X, J, and K) and for the simultaneous presence of the DdeI10394 and AluI10397 sites, which defines the Asian haplogroup M. Four polymorphic systems were examined on the Y chromosome: the TaqI/12f2

and the 49a,f RFLPs, the Y Alu polymorphic element (DYS287), and the sY81-A/G (DYS271) polymorphism. For comparison, the last two Y polymorphisms were also examined in 87 Senegalese previously classified for the two TaqI RFLPs. Results from these markers led to the hypothesis that the Ethiopian population (1) experienced Caucasoid gene flow mainly through males, (2) contains African components ascribable to Bantu migrations and to an in situ differentiation process from an ancestral African gene pool, and (3) exhibits some Y-chromosome affinities with the Tsumkwe San (a very ancient African group). Our finding of a high (20%) frequency of the "Asian" DdeI10394AluI10397 (++) mtDNA haplotype in Ethiopia is discussed in terms of the "out of Africa" model.

Charles

| 10404|2003-12-07 06:17:04|newyorkchango|Jewish DNA |

Here are two good articles on Jewish DNA:

<http://www.rasch.org/rmt/rmt161g.htm>

<http://www.csulb.edu/~kmacd/genetics.htm>

Abraham was the father of Isaac and Ishmael. Isaac was the father of Jacob (Israel) and Esau. Ishmael's mother was Hagar, a Black Egyptian woman. Esau married the daughter of Ishmael, so his wife was 1/4 Egyptian. Abraham married Sarah who was his half sister. Laban was a close relative of Abraham. Laban means "White" in Hebrew.

The Hebrews left Egypt and slowly entered into Canaan and took some Canaanite wives who were virgins. So, the Hebrews became part Canaanite and the Canaanite language is Hebrew!!!!

The Ancient Egyptians were black. They are compared to donkeys in the Bible. Donkeys have dark skin. In the Bible, they are mentioned often with the Ethiopians together.

The Assyrians whose capitol was Babylon conquered Israel in 586 BC. They mixed their seed with the Hebrews of Northern Israel. The Assyrian language is Aramaic. Hebrew is written in Assyrian script also called Asshuri. Jesus or Yeshuah spoke Aramaic. Hebrew and Aramaic are almost the same.

Hebrew starts with aleph, beth, gimel.....tau as does Aramaic.

The language of modern Ethiopia is Amharic.

Assyrian is written right to left.

Amharic is written left to right and starts with Ha and ends with Pa like Ancient Egyptian.

Charles

| 10405|2003-12-07 06:34:16|newyorkchango|How Ethiopia fits In |  
Shalom,

Menelik was the oldest son of Solomon (Shlomo - means peace). Menelik or Dawit II received all the books and knowledge of the Hebrews. Hence, much of Judaism was preserved in Ethiopia when it was destroyed in Israel. Centuries of invasion and oppression destroyed much of Jewish custom to the north. The Ark of the Covenant which is called the tabot in Amharic is the central piece to the Beit Ha Mikdash (Holy Temple) of Jerusalem. There is no temple in Yerushalayim now. So, where is the Ark of the Covenant which is the earthly symbol of God's presence on Earth?

There should be no Beit Ha Mikdash without the Ark. The Ark went to Elephantine Island in another Beit Ha Mikdash that was in Nubia on Elephantine Island. THERE WAS A SECOND TEMPLE TO YHWH IN AFRICA, IN NUBIA that was still standing when the one in Yerushalayim was destroyed during the time of the prophet Jeremiah. It stood until about 410 B.C. and was destroyed by the native Egyptians. Aramaic letters written by Jews were found at this area in southern Egypt.

<http://www.hebrewhistory.org/factpapers/africa19-III.html>

[http://www.ancientneareast.net/elephantine\\_papyri.html#overview](http://www.ancientneareast.net/elephantine_papyri.html#overview)

| 10406|2003-12-07 06:37:46|newyorkchango|Ethiopian Manuscripts|  
HISTORICAL FEATURE:

A Serious Question of Ethiopian Studies

Five Thousand Ethiopian Manuscripts Abroad, and the International Community

by Dr Richard Panhurst

Introduction

Ethiopic, or Ge'ez, manuscripts [hereafter MSS] are of fundamental importance for scholarship.

Ethiopic literature formed a major part of ancient and medieval Christian literature. Many important Ethiopic works were, and still are, unknown to the outside world: Foreign scholars learnt for example of the Book of Enoch and the Book of Jubilees only because they were preserved in Ethiopia.

Though most Ethiopic literature is religious, numerous texts also cover subjects, including history, philosophy, law, mathematics, and medicine.

For the study of Ethiopic, as other texts, scholars need to consult more than one copy. This is because MSS were written by hand, and scholars have to compare different versions to control the scribe's accuracy, or lack thereof, and thus establish a definitive text.

Ethiopian MSS often also include "marginalia", i.e. end papers, etc., containing notable secular material: data on land sales and grants, marriage settlements, church and monastic inventories, etc. See for example Tax Records of Emperor Tewodros of Ethiopia, published by the School of Oriental and African Studies in London, which I wrote with Girma Sellasie Asfaw, in 1978.

Ethiopian MSS are no less important for the history of Ethiopian art. Illustrations, painted by hand, are by definition unique, for which reason too it is necessary to study several works, not merely one, on any theme.

For all these reasons it is essential to collect as comprehensive a photographic collection of Ethiopian MSS as possible.

EMML, UNESCO, and Professor Hammerschmidt

It was for the above reasons, as well as in the interests of preservation, that the Ethiopian Manuscript Microfilm Library, EMML, was established in 1973. It was based on co-operation between the Ethiopian Patriarchate, the Ethiopian Ministry of Culture, and St. John's University in Collegeville, Minnesota, USA.

It was for the above reasons too that Ethiopia facilitated the microfilming of MSS by UNESCO, and by the late Professor Ernst Hammerschmidt, of Hamburg University.

The EMML went to immense pains microfilming thousands of MSS in remote parts of Ethiopia. By making such film available to scholars it gave an immense fillip to international, as well as Ethiopian scholarship.

The Time Has Surely Come

The time has surely come to focus not only on Ethiopian MSS in Ethiopia, but also on an estimated 5,000 Ethiopian MSS in Europe, North America, Asia, and Oceania: so as to make them more readily available for scholarship. The microfilming, or preferably digital

photographing, of such MSS abroad is scarcely less important than the copying of MSS in Ethiopia itself. Photography in technically advanced countries would be less demanding, and hence less costly, than in the Ethiopian countryside.

It is only fair to add that whereas microfilming in Ethiopia has been of major assistance to international scholarship, the failure to copy Ethiopian MSS in the rest of the world remains an obstacle to scholarship within Ethiopia itself. It is good that the odd Ethiopian manuscript is preserved in Spain or New Zealand, but this scarcely helps research in Ethiopia.

#### The Five Thousand Manuscripts Abroad

Let us look at the worldwide diffusion of Ethiopian MSS. The figures below are conservative, for they do not include privately owned MSS, or recent library acquisitions.

#### Great Britain

The largest number of Ethiopian MSS abroad, over 850, are in the United Kingdom. A little less than half were looted by the Maqdala expedition of 1867-8: their return is currently demanded by the Ethiopian organisation AFROMET

The principal depositories of Ethiopian MSS are in the British Library, which, at my last count, had 598 MSS ; the Bodleian Library, in Oxford, had 101; Cambridge University Library, 67; John Rylands Library, in Manchester, 42; the British and Foreign Bible Society, 35; the School of Oriental and African Studies, 9; and the Royal Library, Windsor castle, 6 particularly fine manuscripts (from Maqdala).

There are also over 40 other MSS in other collections: 17 in the Wellcome Institute Library, in London; six in the India Office Collection of the British Library, also in London; five in the Selly Oaks College Library, in Birmingham; five in the Victoria and Albert Museum, in London; three in the National Library of Scotland, and three in the University of Edinburgh Library, both in Edinburgh; one in the Fitzwilliam Museum, in Cambridge; one in the Jews' College, in London; and one in St. Andrews University Library, in Scotland. Nine scrolls, formerly in the possession of the London Library, all or mainly from Maqdala, were sold by Sotheby's in July 1970.

A substantial number of British Library MSS (but not all) have been generously microfilmed by the British Council, for the Institute of Ethiopian Studies, in Addis Ababa. MSS in other UK collections remain, however, uncopied.

### Germany

Ethiopia possesses scarcely fewer Ethiopian MSS. 734 have recently been catalogued by Professor Ernst Hammeschmidt, and Dr Veronika Six, both of Hamburg.

These MSS are scattered throughout Germany: in Berlin, Bonn, Bremen, Dillingen, Dresden, Frankfurt, Gottingen, Hamburg, Heidelberg, Kessel, Mannheim, Munich, Munster, Reibek, Stuttgart, and Wiesbaden. Details are available in the admirable Veronika Six catalogues.

### France

France possesses almost as many Ethiopian MSS: at least 700. Most are in the Bibliotheque Nationale in Paris. The latest information available to me, in our old friend Professor Stefan Strelcyn's catalogue, indicates that the collection, by 1954, had reached a total of 688 MSS.

### The Vatican

The Vatican possesses over 600 Ethiopian MSS. The majority are in the Apostolic Library, which contains 618. A little over half, i.e. 319, were collected by the former Italian Vice-Governor-General of Italian East Africa, Enrico Cerulli, in questionable circumstances.

There are also 9 manuscripts in the Library of the Pontificio Istituto Biblico.

### The United States

The United States heads the list of countries with smaller Ethiopica collections, probably slightly over 400 MSS. No less than 325 are in the Princeton University Libraries. Smaller collections are in four libraries in New York, with a total of 17 MSS; and at the Free Library in Philadelphia, with 13. Yale University has nine.

A further 39 MSS are in smaller collections: at the Walters Art Gallery, in Baltimore; the Public Library and Endowment for Biblical Research, both in Boston; the Newbury Library, in Chicago; the Public Library, in Cleveland; the Seminary Library, in Hartford; Haverford College, in Haverford; the University of Pennsylvania, in Philadelphia; Vassar College, in Poughkeepsie; the Peabody Museum, in Salem; and the Catholic University Library and the Smithsonian Institution, both in Washington.

### The Netherlands

The Netherlands possesses some 180 Ethiopian MSS, mostly acquired in recent decades. Virtually all are in the Bibliotheek de



Rijksuniversiteit, in Leiden. Some were purchased from Sotheby's, and possibly include fakes.

#### Italy

Italy possesses around 100 Ethiopian MSS in public collections: 38 in the Biblioteca Ambrosiana, in Milano; 14 in the Biblioteca del Monumento Nazionale Abbazia, in Grottaferrata; 13 in the library of the Italian Geographical Society, in Rome; and nine in the Biblioteca Nazionale Centrale, in Firenze.

There are also smaller collections in the Biblioteca Angelica, the Biblioteca Casanatense, the Biblica dell'Accademia Nazionale dei Lincei, the Biblioteca Nazionale Centrale, and the Biblioteca Ephemerides Liturgica, all five in Rome; the Biblioteca dell'Istituto Universitario, in Napoli; the Biblioteca Nazionale Marciana, in Venezia; the Biblioteca Universitario, in Padova; the Biblioteca Comunale, in Pistoia; the Museo Egizio, in Torino; and the Biblioteca Estense, in Modena.

#### Russia

Russia also possesses about 100 Ethiopian MSS, plus over 600 magical scrolls. The collection is divided between the Library of the Russian Academy of Sciences, with 86 MSS, the Russian National Library, with 28, and the Institute of Oriental Languages, with four.

#### Sweden

Sweden possesses almost 100 Ethiopian MSS: 57 in the Universitetbibliotek, in Uppsala; four in the Kunglige Bibliotek, in Stockholm, and three in the Universitetbibliotek, in Goteborg, as well as 32 identified MSS in private possession.

#### Ireland

Ireland possesses over 60 Ethiopian MSS: 53 in the Chester Beatty Library, in Dublin, which includes some items from Maqdala, and 13 in Trinity College, likewise in Dublin.

#### Israel

Israel possesses over 50 Ethiopian MSS, mostly in Tel Aviv. This does not include MSS recently brought by Falashas, or Beta Esrael immigrants.

#### Austria

Austria possesses just under 50 Ethiopian MSS: 45 are in the Osterreichische Nationalbibliothek, and ten in the Universitatbibliothek, at Graz, and the Bibliothek der Mecharistenkongregationen in Vienna.

#### Armenia

Armenia possesses 30 Ethiopian MSS. Microfilm copies have been deposited at the Institute of Ethiopian Studies.

#### Belgium, Canada, Switzerland, and Portugal

Lesser collections of Ethiopian MSS are reported from Belgium, which has over a dozen Ethiopian MSS (five in the Bibliotheque Royale; and nine in the Societe des Bollandistes: two of the latter were looted from Maqdala; Canada, which has just under a dozen Ethiopian MSS (most at the McGill University Library, in Montreal; the remainder in the Royal Ontario Museum and the University of Toronto); Switzerland, which has about half a dozen Ethiopian MSS (most at the Burger Bibliothek, in Bern, and one in the Evangelischen Missionsgesellschaft, in Basel); and Portugal, which also has at least half a dozen Ethiopian MSS (three at the Biblioteca Nacional, in Lisbon; and one in the Biblioteca Municipale, in Porto).

The microfilms in Switzerland have been generously microfilmed for the Institute of Ethiopian Studies,

#### Poland, Spain, New Zealand, and Greece

Small collections are also found in Poland, with at least four Ethiopian MSS (in the Muzeum Narodowe w Krakowie, in Cracow); Spain, with three Ethiopian MSS, (in the Biblioteca Nacional in Madrid); New Zealand also with three Ethiopian MSS, looted from Maqdala, at the Auckland Free Library; and Greece, with one Ethiopian manuscript (in the National Library of Athens).

#### The Scholarly Interest

Adding up the above, very conservative, figures for Ethiopian MSS abroad, and making allowance for recent and unlisted items, we assess that around 5,000 Ethiopian MSS are scattered outside the country. Many of these works are of fundamental importance for Ethiopian studies, i.e. for the study of the country whose people produced them.

We urge that systematic action be taken to develop a comprehensive microfilm and/or digital photograph project aimed at the creation, in Addis Ababa, of a world-wide Ethiopian photographic manuscript archive. This is a culturally imperative matter which deserves priority. It is hoped that the above-listed repository countries, which have preserved these MSS, will enthusiastically cooperate in this valuable endeavour.

<http://www.afromet.org/Archives/AddisTribune/17-12-99/Five.htm>

Charles

| 10407|2003-12-07 06:49:36|newyorkchango|The Ethiopian Bible|  
Shalom,

The Ethiopian Bible's O.T. is used by Jews and Christians. They have the largest canon. The King James Version has 66 Books. The Ethiopians have 81 books.

Two important books are not in the KJV, the Book of Enoch and the Book of Jubilees. The Book of Enoch has only been found in total in Ethiopic. Fragments of it were found in Qumran where the Essenes and John the Baptist were.

Read:

[http://www.ccel.org/c/charles/otpseudepig/enoch/ENOCH\\_1.HTM](http://www.ccel.org/c/charles/otpseudepig/enoch/ENOCH_1.HTM)

[http://www.messianica.net/books/Bibles/Enoch\\_Laurence.html](http://www.messianica.net/books/Bibles/Enoch_Laurence.html)

The Book of Jubilees:

The Book of Jubilees has the names of the wives of Ham, Shem and Japheth! Not what they tell you in church or synagogue!

read this chapter first

<http://www.ccel.org/c/charles/otpseudepig/jubilee/7.htm>

<http://www.ccel.org/c/charles/otpseudepig/jubilee/>

Charles

| 10408|2003-12-07 07:38:10|alberto34482@yahoo.com|Re: How Ethiopia fits In|

The Sheba story is nothing but a legend that the Zagwe dyansty in Ethiopia comissioned to legitimize their throne connection to Solomon. The story of Kebra Nagast was most likley written by a cleaver Zagwe monarch. In other words,the story of Ethiopia and Sheba is nothing short of a myth or legend.

| 10409|2003-12-07 10:09:12|En Sabah Nur|Discovery Channel Documentary on Nubia ?|

Has anyone seen the Discovery Channel's planned documentary on Nubia? It will supposedly be done like many other ancient documentaries, with actors and building reconstructions, etc.

I saw a commercial for it in passing around the Thanksgiving holidays. When I looked it up online however I could find nothing on it.

Did anyone else by chance see it?

DG

| 10410|2003-12-07 10:55:12|newyorkchango|Re: How Ethiopia fits In|  
Musa,

I've heard that before. However, I know that the Ark of the Covenant is in Ethiopia. It's the only African country not to be colonized. If you say the Yehudim couldn't have entered that deep into Africa at that time then the proof is in the pudding.

Ethiopia has the most ancient form of Judaism and the Christianity as well. So, somebody taught them a Judeo-Christianity that is the most Hebraic and ancient. Ethiopian Christians are circumcised on the 8th day. Their priests are kahens and they use the Ancient Egyptian sistrum in Christian rituals.

Hapshepsut's royal name was Makere similar to Makeda.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> The Sheba story is nothing but a legend that the Zagwe dyansty in  
> Ethiopia comissioned to legitimize their throne connection to  
Solomon.

> The story of Kebra Nagast was most likley written by a cleaver  
Zagwe

> monarch. In other words,the story of Ethiopia and Sheba is nothing  
> short of a myth or legend.

| 10411|2003-12-07 11:03:59|Deus ex Machina|How Ethiopia Becomes Christian|

By the 4th Century AD the religious system of Christian Rome had conquered Egypt and Syria. During this period a Syrian Christian philosopher and his two sons arrived at port in Askum. Rome and Askum were engaged in a battle over the supremacy of the sea trade routes at the time. Upon reaching port the ship is seized and the philosopher and crew were killed. The two Syrian youngsters were spared and became servants of the royal family during the reign of King Ella Amida.

Though it is uncertain how, they succeed in converting the royal family to Christianity. It was through one of these Syrian servants, Frumentius, that Christianity came to be Ethiopia's state religion. Frumentius later became in Alexandria, the first Bishop of Askum.

Amida's successor Ezana also converted to Christianity. Ezana was responsible for the conquest of Nubia (Meroitic Kush/Kash). But Nubia

does not convert to Christianity upon Ezana's conquest. Rather Nubia's conversion begins in 542AD when two missionary groups set out to gain converts to their cause.

One group was the Monophysites, under the patronage of Emperor Justinian, and the other was the Melkites, under the patronage of the Empress Theodora. Through some crafty political maneuvering the Monophysites manage to reach the Nubian kingdoms. And by 580AD the one time home to the mighty pharaohs of Ampedak and Amani, had accepted Coptic (Egyptian) Christianity. Christianity flourished in the Nubian kingdoms mostly among the royalty and the monks; it is unknown whether the general populace fully embraced the religion. Under pressure from northern Muslim neighbors, the Nubian Christian kingdoms fall one by one to Islam---the last in 1504. This is significant as for centuries to come the greatest threat to Ethiopia shall be their Muslim neighbors to the north and East.

| 10412|2003-12-07 11:07:04|Deus ex Machina|The Warrior Queen Gudit- Conqueror of Ethiopia|  
The Warrior Queen Gudit- Conqueror of Ethiopia

Though a subject of great mystery and differing opinions, most sources agree on one certainty. There existed an Ethiopian woman who in the 10th century AD led an army that attacked the Ethiopian state of Axum and is accused of laying waste to the Christian churches and monuments in the region, devastating the countryside, hunting down and killing numerous members of the 2,000 year old Solomonid dynasty, massacring perhaps hundreds or thousands of Christians and seizing the throne for herself.

Who she was, her origins and her motives have been lost in the annals of time. She is even known by several different names in varying texts including Esther, Yodit, Judith and Esato. European, Arabic and African scholars still debate her mysterious life, origins and motives to this day.

Some believe she was a member of the Zagwe dynasty. It is unknown whether the Zagwe dynasty was a descendant of the Solomonic dynasty or whether Gudit herself founded it.

Arabic documents state a queen was ruler of the once powerful kingdom of Damot. They claim her rebellion against the Axumite kingdom came as an attempt by Southern Ethiopia to resist domination by Semitic and Christian forces.

Historian J.A. Rogers in the early 1900s identified Gudit as one in the same with a black Hebrew Queen named Esther and associated her with the "Falasha" Jewish dynasty that reigned from 950 to 1260AD. Many Falashas

today proudly claim her as one of their own.

Yet it is of dispute that Gudit was of the Jewish faith. And many in fact believe she probably adhered to indigenous African-Ethiopian based religion, hence her seemingly strong resentment towards a then encroaching Judeo-Christian Axum.

Whatever her origins or real name, Gudit's conquering of Axum put an end to that nation-state's reign of power. Her attack came so swift and efficiently, that the Axumite forces were scattered in her army's wake. The Axumite king at the time sent letter to the Patriarch of Alexandria, Egypt: pleading for him to send whatever forces were possible from the Christian world to aid against an unknown warrior queen who rode at the head of a horse-backed army that was systematically decimating his kingdom.

No help ever arrived. Gudit reigned for at least 40 years, unchallenged. The 2,000 year- old Solomonid dynasty was kept from the throne for another 300 years thereafter by the Zagwes dynasty of which Gudit was a part or perhaps even founded.

Although condemned by the returning Solominids as inept and brutal, it is actually thought that Gudit and the Zagwes were quite as capable at ruling as they were conquering.

And it is believed they were responsible for several architectural and other achievements during their 300+ year reign.

Whatever her origins or motives, Queen Gudit remains a controversial figure in the history of Ethiopia where the official chronicles yet attempt to overlook her existence as an aberration. But her amazing life has secured her place in history as a warrior, military strategist and powerful ruler. In Amharic she is remembered only as "Isat" which fittingly translates as "fire".

For more information see the following:

Budge, E.A. Walls, A History of Ethiopia, Vol. 1 (1928) pp. 213-15.

Finch, Charles S. and Larry Williams, "The Great Queens of Ethiopia" in Black Women in Antiquity, ed. by Ivan Van Sertima (1990) p. 33.

Ragsdale, Phyllis W., ed., A Salute to Historical African Kings and Queens (1993), p. 17.

Selassie, Sergew Hable, "The Problem of Gudit", *Journal of Ethiopian Studies* (Vol. 10 No. 1, January 1972) pp. 113-24.  
| 10413|2003-12-07 11:23:37|newyorkchango|Wolof of Ancient Egyptian origin|  
Peace,

I'll write this last item for a while on Cheik Anta Diops idea that the Wolof of Senegal are descended from Kemet. I know many Wolof ended up on slaveships in the South south and the NBA has benefitted every since.

<http://highculture.8m.com/Papers/Affinities.html>

Charles

| 10414|2003-12-07 12:05:04|M. Washington|The Shabaka Stone|

Excellent images of and information on a valuable piece of stolen property given to (and accepted) by the British Museum. The Shabaka stone on which Creation by the Logos (for Greeks) or Word (by Christians) is based. Logos. The basis of much Western philosophy. Claimed by Western philosophers as they hide their sources. So greedy for fame at any cost. Shabaka. A 25<sup>th</sup> Dynasty Nubian king of Egypt.

<http://www.maati.org/shabaka.htm>

MW

[illegible]











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| 10415|2003-12-07 13:51:39|alberto34482@yahoo.com|Re: To D. McIntyre ... The beginning of Judaism, the Black Jews (|

"Hi Charles. I do appreciate your contribution. I do have several books:verses of the bible identifying these things as well as a

statement in the Kebra Nagast that Solomon married a woman not of his own color, one who was black as the pharaohs"

In studying Biblical history in the context of archeology, anthropology, and other fields of research, you have to separate the legendary from the reality. The time period when Solomon allegedly existed was around the Libyan dynasty period. However, the woman in the passage of the Song of Solomon that refers to herself as black and comely is most definitely an Egyptian princess. Many authorities have had a tough time with placing the figure in those passages with a real person that actually existed. Some people even go so far as to suggest that the so-called Song of Solomon in the Bible is nothing more than Egyptian love poetry. For this argument see the following references:

[http://www.hope.edu/academic/religion/bandstra/RTOT/CH16/CH16\\_1.HTM](http://www.hope.edu/academic/religion/bandstra/RTOT/CH16/CH16_1.HTM)

The Song of Songs and the Ancient Egyptian Love Songs (Madison: University of Wisconsin Press, 1985

<http://music.acu.edu/www/iawm/pages/songsongs.html>

"Can you refer me to books with archeological studies that confirm the point and an academic book or two which convincingly discusses the point?"

I can refer you to two books that specifically discuss this topic.

See the following:

The Seventy Great Mysteries of Ancient Egypt  
by Bill Manley (Editor)

The Song of Songs and the Ancient Egyptian Love Songs (Madison: University of Wisconsin Press, 1985

| 10416|2003-12-07 14:30:14|M.L.W.|Negro Slavery and The Myth of Ham's Curse|

Negro Slavery and The Myth of Ham's Curse

by

Babu G. Ranganathan  
(B.A. Bible/Biology)

\*All Scripture quotations are from the King James Version of the Bible.

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NATHAN & NATHAN P.O. BOX 270553, West Hartford, CT. 06127 (U.S.A.)

The author, Babu G. Ranganathan (pronounced Ranga-nathan), has been recognized in the 24th edition of Marquis Who's Who In The East.

I am not African-American. I am Indian-American. I was born in India but I lived most of my life here in the United States and I am a proud citizen of this great country.

I am also a Christian. I converted from Hinduism when I was fourteen. As a Christian, therefore, I am deeply troubled that there are still quite a number of people who believe that there was a biblical justification for enslaving the black people of Africa. Those who hold to this view say that Noah, in the Book of Genesis, cursed Ham and that the black people of Africa being descendants of Ham were justifiably enslaved and treated with contempt. This belief is far from being extinct in our society so it is important that this belief is examined in the light of what the Bible actually teaches.

The particular passage in Genesis 9:25 has been grossly misinterpreted. First of all, Noah never cursed his son Ham. The actual curse was on Canaan the oldest son of Ham. Ham also had other sons but they were not cursed by Noah. As for the Canaanites they had become extinct long ago. The Romans destroyed their final stronghold which was the city of Carthage (a Phoenician colony) in North Africa. The ancient Canaanites were the ancestors of the Phoenicians. The Canaanites were also once slaves of the Hebrew people (the Jews) who themselves were once slaves of the Egyptians and, thus, fulfilling the Biblical prophecy that Canaan's descendants would be a "servant of servants." And, the Canaanites were also once ruled by their brothers the Egyptians and, thus, was fulfilled the Biblical prophecy that the Canaanites would be servants to their own brothers. All the prophecy about the Canaanites had been fulfilled. The Bible teaches that the Black (or Negro) people are descendants of Ham (who was one of the three sons of Noah). Obviously, Noah and his three sons Ham, Shem, and Japheth each carried the genes for producing several races since ultimately all the races of mankind had descended from them. Genetically, it was possible for Noah and his three sons to carry the genes for producing several different races just as it is genetically possible today, for example, for a person of European origin to carry genes for producing children with several different color hair. The principle is the same. Although you and I today may not possess genes for producing different races of people, Noah and his three sons Ham, Shem, and Japheth did possess such genes.

According to the Bible the ancient Egyptians were descended from Ham through the line of Mizraim. Ham had four sons: Cush, Mizraim, Phut, and Canaan (Genesis 10:6). The name "Mizraim" is the original name given for Egypt in the Hebrew Old Testament. Many Bibles will have a footnote next to the name "Mizraim" explaining that it means "Egypt." The name "Egypt" itself actually comes to us from the Greeks who gave the Land that name (i.e. "Aegyptos" from the Greek). In addition to the name "Mizraim," the ancient Egyptians also referred to their land as "Kemet" which means "Land of the Blacks." Western historians, however, say that the word "Kemet" refers to the color of the soil of the land rather than its people. But, the word "Kemet" is actually an ethnic term being a derivative of the word "Khem" (Cham or Ham) which means "burnt" or "black." Ham, who was one of the three sons of Noah and the direct ancestor of the Egyptians, was black. The Bible, in the Old Testament, repeatedly refers to Egypt as the "Land of Ham" (i.e., Psalm 105:23, 27; 106:22). Regarding the ancient Egyptians, there is also considerable historical evidence, aside from the Bible, that they were of Black or Negro origin. Even today the true Egyptian is not to be found in the cities but in the country sides and farmlands of Egypt. Most of the Egyptians in the cities carry a mixed ancestry of European and Asian, but mostly Asian from immigration of various people into Egypt throughout the centuries. Very few people realize that Cleopatra was of Greek origin because the Greeks once ruled Egypt and she was descended from one of those Greek rulers. The true Egyptian found in the countryside, however, has dark brown to black skin and very pronounced Negro features. This is particularly true the further south one travels in Egypt. It was from the south that the original pharaohs and the people of Egypt settled the land. The original rulers and builders of Egyptian civilization were of completely Black or Negro origin.

However, it must also be understood that the Negro or Black race is not monolithic. I realize that there are many scholars who make a distinction between Negro and Black because they take into consideration physical features (i.e. shape of nose, texture of hair, etc.) into their criteria of race and not just the criterion of skin color or complexion. However, these are all quite artificial criteria. In fact, the very classification of human races is in itself artificial since there really is only one race - the human race within which there are variations and permutations. Even the Bible has no terminology for race. Instead, the Bible refers to the divisions found in mankind in terms of tribe, language, or nation - but never race. However, since in our modern times the word "race" is so popular in designating divisions of mankind we are going to use

the term. But, it should be kept in mind that there are wide varieties of characteristics even within a single race. Even among white Europeans, for example, you have varying shades of skin tone, hair color, and other physical traits or characteristics. The same is true of the Black race, but to a much wider degree. DNA analysis of blacks in Africa confirms that African blacks possess a greater margin of genetic variability. It seems that black Africans carry a greater number of alleles - genetic variations of the same gene(s) in their DNA as compared to Europeans and others. Thus, it is not surprising that there are much wider physical varieties among blacks. For example, in Sudan, Somalia, and South India (where I am originally from) the blacks have more fine features. In fact, even blacks of ancient Nubia (also known as Kush) comprised individuals who had both straight hair as well as wooly hair. Just as whites have varying hair color (i.e. brown, red, blond, and brunette), so too blacks have varying hair texture (i.e. wooly, straight, wavy, and curly). The black aboriginals of Australia, for example, have straight or wavy hair. Many of the aboriginals even have blond hair. Such is the wide diversity within the Black race. Ancient Egyptian statues and paintings depict a wide variety of these Black types. Also, in certain characteristics of language and culture ancient Egypt is uniquely linked to other Black cultures of Africa and this reinforces the Black identity of ancient Egyptian civilization since these unique linguistic and cultural characteristics are not found among Indo-European peoples. For example, the ancient Egyptians like their African brethren were matriarchal whereas Indo-Europeans were and are patriarchal. An exception to this were the ancient Etruscans of Italy. Although the ancient Etruscans were Indo-European and were matriarchal, their matriarchal culture and budding civilization was actually due to the influence of the ancient Phoenicians (Canaanites) who were Hamitic and matriarchal. The ancestors of the ancient Egyptians, therefore, were not the patriarchal Indo-Europeans from the North as white supremacists would have us believe but rather the matriarchal black Africans from the South (Upper Egypt). Geographically speaking, the southern regions of ancient Egypt are referred to as "Upper Egypt." The reason for this is explained below in another paragraph. It should be understood that the people of North India and Europe share a common linguistic and racial heritage and that is why they are referred to on the whole as being "Indo-European." The people of South India (comprising four states and making up roughly twenty-five percent of India's total population) are linguistically and racially known as Dravidians. The Dravidians of India are generally shorter, broader-nosed, with dark brown to black skin complexion and straight or wavy hair. Both archaeological and linguistic evidence shows that it was the ancient Dravidians who built the Indus Valley civilization (also known as the Harappan



Civilization which was one of the world's four oldest civilizations after Mesopotamia and Egypt). The ancient Harappan civilization existed in what is now Pakistan. The Dravidians of the Indus Valley were conquered, killed in great mass, and enslaved by white nomadic barbarian invaders called Aryans who came from the north. The Dravidians who escaped Aryan enslavement or slaughter fled to the south and were able to hold their own against any further Aryan encroachment and advancement, and that is why the linguistic and racial make up of South India is different from that of North India. Of course, over the centuries there has been so much crossbreeding between the two peoples that neither the north now is purely Aryan nor the south purely Dravidian anymore. Historian, anthropologist, and educational psychologist Dr. Clyde A. Winters has provided much painstaking research and numerous resources and references showing the ultimate cultural and phonetic/linguistic links between the peoples of South India and Black Africa. It is worth visiting his site C.A. Winter's Homepage. Another excellent, scholarly, well-documented, and highly acclaimed book for study on this subject is *The African Origin of Civilization: Myth or Reality* by well-known West African scientist, scholar, and Egyptologist Cheikh Anta Diop. The book is generally available at bookstores or may be ordered through any bookstore. The book may also be purchased over the internet (i.e. amazon.com). Although I am in agreement with almost all of what Dr. Diop says, I do strongly disagree with him that Judaism and its offspring Christianity is a by-product of Egyptian civilization. There is no doubt that some Judeo-Christian themes, principles, and truths existed in civilizations and cultures much older than that of the Hebrews (the Jews). The concept of one God, for example, was also believed and promoted in ancient Egypt by a certain pharaoh before the Hebrews or Jews possessed this truth. Elements of God's original truth have been scattered in all cultures of the world including that of ancient Egypt, but I believe (and with good reason) that God uniquely revealed Himself to the Jews and gave them His truths pure and unmixed - without error. The Christian Scriptures teach that the Jews were not selected by God because they were deserving or because they were a great people, but precisely because of the opposite. God delights in using the lowly, undeserving, and insignificant to accomplish His great purposes, and it was God's marvelous plan and purpose to use the lowly, undeserving, and insignificant Jews as His instrument to bring all mankind unto Himself so that both Jews and Gentiles in Christ become equally His children with eternal promises and blessings.

It is important over-all to remember that there were both primitive and advanced black societies in ancient Africa just as there were also both primitive (barbarian) and advanced white societies in

Europe during ancient times. However, keep in mind that Western (or White) civilization came on to the world's scene thousands of years after Blacks had already established and built their civilizations, notably Egypt. There is good reason to believe that the ancient Greeks borrowed much of their philosophy, religion, mathematics, and sciences from the Egyptians. Of course, the Greeks definitely modified and gave their own Greek names to these concepts which they learned and borrowed from the Egyptians. Many prominent ancient Greek philosophers admitted in their own writings (of which we have a record) that they learned their scientific and mathematical concepts in Egypt. Writers and publishers of modern history textbooks make sure not to mention or include these confessions. The simple fact is that history shows that the ancient Greeks never really advanced as a society or people until they made contacts with Egypt. Then, as they say, they really took off. In fact, it would not at all be pre-mature to say that the Black civilization and society of ancient Egypt jump started Greek civilization and, as a result, jump started all Western or European civilization. An excellent and scholarly article to read which summarizes the various historical and archaeological evidences which exist supporting the Black heritage of ancient Egypt is Ancient Egypt: Africa's Stolen Legacy published in "New African" magazine. Another one is Still Out of Africa written by Dr. Charles S. Finch, III, MD of Morehouse School of Medicine. Please understand that the purpose of my webpage, which you are now reading, is to provide only general information. It is not my purpose here in this site to present detailed documentation and references. Such necessary and important detailed documentation and references are available through contacting the sources that I mention on this page.

One must realize that geographers refer to northern Egypt as "Lower Egypt" and to southern Egypt as "Upper Egypt." The reason for this is because the Nile River in Egypt, unlike other rivers of the world, flows from the south to the north. So up the Nile is actually going south and that is why the southern part of Egypt is called "Upper Egypt" and down the Nile is actually going north and that is why the northern part of Egypt is referred to as "Lower Egypt." In ancient times the border of southern (or "Upper") Egypt was much further south than where it is today. Upper Egypt in ancient times extended well into what is now the country of Sudan (known in ancient times as Nubia or Kush). It was from Upper Egypt (Nubia or Kush) that the first pharaoh of Egypt Narmer (also known as Menes) went out to conquer and unify all of Egypt into one nation or kingdom. It was from here (the South) that the original ancestors of the Egyptians, following the direction of the Nile River north, settled the land of Egypt. The Egyptians themselves recorded in their writings that their ancestors came from the south. For example, the Edfu text (which is

an inscription still found in the Temple of Horus at Edfu) states: "Several thousand years ago, we were led by our king from the South to settle up the Nile Valleys." Western Egyptologists and historians continue to ignore such evidence and will certainly not publish it in school history textbooks. Western Egyptologists and historians continue to use the specious argument that the ancient Egyptians and Nubians (also known as Cushites) could not have belonged to the same race because they were separate countries and throughout history they fought one another for supremacy. But, ancient history shows us that separate nations that were white also fought one another (i.e. the ancient Romans and Gauls), but no one would argue that because of this the people of those nations didn't belong to the same race. In fact, Egypt was originally a colony of Nubia (Kush) but eventually separated from Nubia and became independent and even stronger than Nubia. Throughout history both nations fought one another for dominance. The language of the ancient Egyptians was related to the black nation of Kush (Nubia) to the south. There is nothing, absolutely nothing, in the language of the ancient Egyptians that is related to Indo-European or Semitic. Ancient Egyptian language was not Afro-Asiatic as Western historians presently claim. It was entirely Hamitic. There were also early black civilizations in Asia (such as the Sumerian civilization of Mesopotamia, for example, before various Semitic peoples entered and dominated the region). In fact, according to the Bible the descendants of Ham first settled in Asia (i.e. Mesopotamia and Arabia) before entering Africa. But, such black societies or civilizations which existed originally in Mesopotamia or Asia were not Semitic in origin, and, therefore, they were not Asian in that sense. Ancient Sumerian language truly was related to the Africoid or Hamitic languages of ancient Nubia and Egypt because they were essentially one people even though the Sumerians, who were blacks, built their civilization in Mesopotamia (Asia). This is not to say that Semitic peoples did not live in the region at the time of the Sumerians. Such Semitic peoples would probably have used the Sumerian language as the common language just as French persons today in the United States, for example, would use English as their common language. As was mentioned, the Sumerian civilization in Mesopotamia was later replaced by various Semitic cultures and peoples. Of course, long after the ancient Nubians and Egyptians had established their civilizations, Hamitic peoples mixed with Semitic peoples on the East African coast resulting in languages that were both Hamitic and Semitic in character, but the language of the original Egyptians was completely Hamitic from its foundation all the way up. To get around all this, Western Egyptologists and historians say that even though ancient Egyptians used a language connected to a black race and nation (the Kushites of Nubia) the Egyptians themselves, however,

were white. That is why Western Egyptologists and historians refer to the ancient Egyptians as white Hamites even though there is not a shred of objective evidence to support this twisted hypothesis, and, in fact, there is an abundance of evidence to contradict it, not to mention plain good old common sense and logic. Western historians and Egyptologists would never apply such deficient logic and reasoning to other disciplines, but when it comes to the race of the ancient Egyptians their minds will bend over backwards to deny the predominantly Negro origins of ancient Egyptian history and civilization. This has not been the case with all Western historians and Egyptologists but it has generally been the case - with very few or rare exceptions. The interesting thing is that Eurocentrist Egyptologists and their radical supporters like Dinesh D'Souza and Lefkowitz who oppose scholars such as African Egyptologist Diop never give specific reasons as to why Diop, for example, is wrong. They will say that Diop's arguments are unsound, but they will never explain how or why they are unsound. The comprehensive scientific evidences and logic presented by Diop are never addressed or refuted specifically by these opponents, but only generally. It is also interesting to note that Diop was head and shoulders above over other Egyptologists in his formal education and in his scientific (he was a physicist), linguistic, and Egyptological credentials.

Today Egypt is referred to as an Arab nation, but this is only because the Arabs conquered Egypt centuries ago and imposed upon the original people their Arab language, culture and Moslem religion. Many modern Egyptians of today are really the descendants of Arab, Persian, Greek, and other non-African peoples that entered into Egypt over the many centuries. The ancient or original Egyptians, however, were of African or Black (Negroid) descent, and this is still mostly true of the bulk of Egypt's rural population, especially in the south. Long before the Arabs invaded and conquered Egypt the famous and ancient Greek historian Herodotus (who is known as the Father of History) visited Egypt and wrote concerning the Egyptians: "They have burnt skin, flat noses, thick lips, and wooly hair" (Herodotus, Book II, p. 100, translated by George Rawlinson, New York: Tudor, 1928).

Now to get back to our subject. Even though Noah had pronounced a terrible curse on Canaan, the curse did not apply to the blacks of Africa who were taken as slaves to the Americas because those blacks were not descendants of the Canaanites. It must also be understood that the curse applied to the Canaanites in a national sense only. That is clear from the context of Scripture. Individual Canaanites in history who trusted in the true God were delivered from the curse (i.e. Rahab the harlot mentioned in the Book of Joshua in the Old Testament. The same Rahab is mentioned in the New Testament as being

an ancestor of our Lord and Savior Jesus Christ). Furthermore, even if there are any Canaanites existing today the prophecy about the curse of servitude that they would suffer has already been completely fulfilled. There is nothing in Noah's prophecy about the Canaanites that says they would be cursed with eternal servitude. Certainly, if any Canaanites exist today you and I don't see them still being slaves to their Egyptian brothers or to the Hebrews (the Jews). The Egyptians and Jews hadn't had any slaves, Canaanites or otherwise, for the past several thousand years. That alone tells us that the prophecy concerning their servitude is not to be interpreted as being eternal. As to why Noah pronounced a curse on Canaan for a sin that his father Ham had committed is not clearly explained in the Bible. It might be that Noah foresaw by revelation from God that Canaan would more likely follow and take after in the immoral footsteps and behavior of his father Ham. We know from history that the Canaanites practiced very gross sexual and other forms of immorality - even to the point of sacrificing their children in the fire to their idols which they worshipped.

Myra Wysinger

<http://www.kemetology.com>

| 10417|2003-12-07 14:38:45|M.L.W.|Discovery Channel: Search for the Lost City of Nubia|  
Nubia: The Forgotten Kingdom premieres  
Wednesday, Dec. 10, at 8 p.m. ET/PT,  
on Discovery Channel.

<http://dsc.discovery.com/convergence/quest/projects/anderson.html>

Myra

| 10418|2003-12-07 16:05:22|ra\_nehem|Re: The beginning of Judaism, the Black Jews (the first Jews), the |  
Mikyia wo (Greetings) Marc,

Solomon, Sheba, and Menelik are fictional characters. The basis of the story is taken from that of Ausar, Auset and Heru in Their stellar aspect.

The abode of Ausar in the sky is called "Sah" in Kamit. This is the Orion constellation. Hence Ausar is called "Ausar-Sah". Yet, Ausar also has a title, "Heri Meht". (hri mht, in the metutu/glyphs). Heri means "he who is above; chief; leader; king". Meht means "north; northern territory". Heri Meht thus means "King or Chief of the Northern Territory". North Kamit was sacred to Ausar as the place where He was resurrected and made His entrance into the Heavenly realm (Sah/Orion) to function as a God in Nature.

"Heri" (Hri) was corrupted into Hori, Holi, Sholi (the aspirated 'h' was sometimes corrupted from 'h' into 'sh'), Soli, and Sol. (There was no 'l' in ancient Kamit, only a rolling 'r'. The 'l' came later with the greeks). "Meht" was corrupted into Met, Meh, and Men. "Herimeht" was thus corrupted into Horimeht, Holimeht, Sholimeht, Sholimen and Solimen/Suliman/Solomon.

Auset takes up residence in the star system Sapadet (spd.t), often called 'Sirius'. The root word "Sapad" (Spd) means 'to provide'. Auset is thus called "The Great Provider". She is the Queen of the star system Sapadet, and is therefore known as the Queen of Sapad.t, or Sapad, which was corrupted into Shabat, Shabad, Shaba, and Saba (Sheba).

Auset, as the Queen of Sapadet (Sheba) also has the title "Rekhit" (Reshit) meaning "wise one" in the language of Kamit. Rekhit was corrupted into "Lekhit" by the whites. The masculine form "Rekh" was corrupted into "Lekh".

When the constellations Ausar-Sah (Osiris-Orion/Heri Meht/Solomon) and Auset Sapadet (Isis-Sirius/Queen of Sapadet/Shaba/Sheba) unite in the sky, they occasion the appearance of a star called Heru am Tuat or Heru am Spdt (Horus in Sothis). This is the stellar Heru, son of Ausar and Auset. As Auset is called "Rekhit" (Lekhit), this Heru is called the "son of Rekhit (Lekhit)---son of the wise one".

The term "per or pera" means "product of, offspring of" in the language of Kamit. "Pera Rekhit" thus means, "offspring of Rekhit---offspring of the Wise one".

"per and pera" meaning "offspring" were corrupted into "ben and bena and ibn" meaning "son/offspring" in hebrew and arabic. In the Kebra Negast, you'll find that Menelik is defined as "son of the wise one"---"bayna lekhim". This is a corruption of the Kamau "pera rekhit". Hence the derivatives---pena lekhit, bena lekhit, bena lekhim, bena lekh, mena lik, menelik.

The story of the Queen of the South (Auset Sapadet/Sirius) going north to meet the King in the North (Heri Meht/King of the Northern territory) and returning south pregnant with the "son of the wise one/meneklik" is none other than a corruption of the story of Ausar, Auset and Heru in the sky. We can watch this episode unfold yearly simply by looking up into the heavens.

Of course, there was no ark of the covenant, as Moses and Aaron are

also fictional characters. See #7850 (moses' egyptian name) on this forum for more info. on that.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Fascinating. Fascinating for someone like me who has only heard of the  
> beginning of Judaism as starting with Africans. Accepting it.  
Talking about  
> it. Not knowing much about it other than the logic of the idea that around  
> 4000 BC Kurgans began to trickle out of the Russian Steepes into the Near  
> East and mingle with African cultures that had been there for tens of  
> thousands of years; and Neolithic cultures that had established permanent  
> settlements and admirably advanced civilizations with gold and jewelry  
> mining technology and crafts, etc., well in place 6000 years before Semitic  
> arrival and which the Semites quickly learned and incorporated.  
>  
> Then, to stumble across a translation of the Kebra.Nagast, the Ethiopian  
> Bible translated by Budge. It's translations like this that show why he has  
> earned so many enemies as the work is iconoclastic. Tons of early Jewish  
> images but with Ethiopian figures. I only browsed for half-an-hour. Here are  
> a few of the things I bookmarked. Note. The first link provides the index  
> and from there will be found a link to all the many plates in the fourth  
> entry:  
>  
> <http://www.sacred-texts.com/chr/kn/kn000-1.htm>:  
>  
> BUDGE: "How far are the ABYSSINIANS justified in claiming definite kinship  
> with the SEMITES? In dealing with this question the following facts must be  
> considered. There is little doubt the aboriginal inhabitants of ABYSSINIA

> were negroes or negroids who came from the valley of the NILE ?

Later a

> section of the HAMITES, whose language was akin to that of the

LIBYANS,

> BERBERS, and EGYPTIANS, brought into p. ix ABYSSINIA a language  
which for

> convenience we may call "Ethiopic" though its more correct name is

> "Kushite". The translators of the Bible into "Ethiopic" identified,  
quite

> incorrectly, ABYSSINIA with Kֶזַח, the Hebrew name for the country  
which we

> now call NUBIA. Owing to the intermingling of SEMITES and HAMITES a  
Semitic

> element entered the Hamitic language at a very early period. The  
northern

> part of ABYSSINIA, that is, the mountainous section of it, became  
the

> principal settlement of the SEMITES, who are known as the "AGAW",  
and from

> them were probably descended many of the FAL“ HAS or `Abyssinian  
Jews'."

>

> Moses receiving the Table of the Law from the hand of God on Sinai

>

> <http://www.sacred-texts.com/chr/kn/img/04.htm>

>

> Aaron holding in his left hand his rod which blossomed

> <http://www.sacred-texts.com/chr/kn/img/06.htm>

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| 10421|2003-12-07 20:43:46|clyde winters|Re: Web Site|

Hi

the address below is incorrect. This is the correct address:

<http://geocities.com/Olmec982000/index.html>

C.A. Winters

clyde winters wrote:

Hi The new address of my site is: <http://geocities.com/olmec982000.html> Her you will find new word list for the Olmec, Indus Valley and Meroitic languages. C.A. Winters M.L.W. wrote:

Where is Clyde A. Winters home page web site? Thanks Myra To unsubscribe from this group, send an email to: [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com) Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

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| 10422|2003-12-07 21:33:52|Sptpy@aol.com|Re: Discovery Channel Documentary on Nubia ?|  
[Discovery Channel :: Search for ancient Nubia](#)  
| 10423|2003-12-08 02:11:56|M. Washington|The beginning of Judaism, the Black Jews (the first Jews), the begi|

Mikyia wo also, Ra Nehem. I love your writing. So thorough, detailed, and knowledgeable.

This is a post I am adding to my files.

Many kind thanks.

Marc

-----Original Message-----

**From:** ra\_nehem [mailto:ra\_nehem@hotmail.com]

**Sent:** Sunday, December 07, 2003 6:04 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The beginning of Judaism, the Black Jews (the first Jews), the beginning of Western Judaism

Mikyia wo (Greetings) Marc,

Solomon, Sheba, and Menelik are fictional characters. The basis of the story is taken from that of Ausar, Auset and Heru in Their stellar aspect.

The abode of Ausar in the sky is called "Sah" in Kamit. This is the Orion constellation. Hence Ausar is called "Ausar-Sah". Yet, Ausar also has a title, "Heri Meht". (hri mht, in the metutu/glyphs). Heri means "he who is above; chief; leader; king". Meht means "north; northern territory". Heri Meht thus means "King or Chief of the Northern Territory". North Kamit was sacred to Ausar as the place where He was resurrected and made His entrance into the Heavenly realm (Sah/Orion) to function as a God in Nature.

"Heri" (Hri) was corrupted into Hori, Holi, Sholi (the aspirated 'h' was sometimes corrupted from 'h' into 'sh'), Soli, and Sol. (There was no 'l' in ancient Kamit, only a rolling 'r'. The 'l' came later with the greeks). "Meht" was corrupted into Met, Meh, and Men. "Herimeht" was thus corrupted into Horimeht, Holimeht, Sholimeht, Sholimen and Solimen/Suliman/Solomon.

Auset takes up residence in the star system Sapadet (spd.t), often called 'Sirius'. The root word "Sapad" (Spd) means 'to provide'. Auset is thus called "The Great Provider". She is the Queen of the star system Sapadet, and is therefore known as the Queen of Sapad.t, or Sapad, which was corrupted into Shabat, Shabad, Shaba, and Saba (Sheba).

Auset, as the Queen of Sapadet (Sheba) also has the title "Rekhit" (Reshit) meaning "wise one" in the language of Kamit. Rekhit was corrupted into "Lekhit" by the whites. The masculine form "Rekh" was corrupted into "Lekh".

When the constellations Ausar-Sah (Osiris-Orion/Heri Meht/Solomon) and Auset Sapadet (Isis-Sirius/Queen of Sapadet/Shaba/Sheba) unite in the sky, they occasion the appearance of a star called Heru am Tuat or Heru am Spdt (Horus in Sothis). This is the stellar Heru, son of Ausar and Auset. As Auset is called "Rekhit" (Lekhit), this Heru is called the "son of Rekhit (Lekhit)---son of the wise one".

The term "per or pera" means "product of, offspring of" in the language of Kamit. "Pera Rekhit" thus means, "offspring of Rekhit---offspring of the Wise one".

"per and pera" meaning "offspring" were corrupted into "ben and bena and ibn" meaning "son/offspring" in hebrew and arabic. In the Kebra Negast, you'll find that Menelik is defined as "son of the wise one"---"bayna lekhit". This is a corruption of the Kamau "pera rekhit". Hence the derivatives---pena lekhit, bena lekhit, bena lekhit, bena lekhit, mena lik, menelik.

The story of the Queen of the South (Auset Sapadet/Sirius) going

north to meet the King in the North (Heri Meht/King of the Northern territory) and returning south pregnant with the "son of the wise one/menelik" is none other than a corruption of the story of Ausar, Auset and Heru in the sky. We can watch this episode unfold yearly simply by looking up into the heavens.

Of course, there was no ark of the covenant, as Moses and Aaron are also fictional characters. See #7850 (moses' egyptian name) on this forum for more info. on that.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahooogroups.com, "M. Washington" wrote:

> Fascinating. Fascinating for someone like me who has only heard  
of

the  
> beginning of Judaism as starting with Africans. Accepting it.

Talking about  
> it. Not knowing much about it other than the logic of the idea that

around  
> 4000 BC Kurgans began to trickle out of the Russian Steepes into

the Near  
> East and mingle with African cultures that had been there for tens

of  
> thousands of years; and Neolithic cultures that had established

permanent  
> settlements and admirably advanced civilizations with gold and

jewelry  
> mining technology and crafts, etc., well in place 6000 years

before Semitic  
> arrival and which the Semites quickly learned and incorporated.

>  
> Then, to stumble across a translation of the Kebra.Nagast, the

Ethiopian  
> Bible translated by Budge. It's translations like this that show

why he has  
> earned so many enemies as the work is iconoclastic. Tons of early

Jewish  
> images but with Ethiopian figures. I only browsed for half-an-hour.

Here are  
> a few of the things I bookmarked. Note. The first link provides the

index

> and from there will be found a link to all the many plates in the

fourth

> entry:

>

> <http://www.sacred-texts.com/chr/kn/kn000-1.htm>:

>

> BUDGE: "How far are the ABYSSINIANS justified in claiming  
definite

kinship

> with the SEMITES? In dealing with this question the following facts

must be

> considered. There is little doubt the aboriginal inhabitants of

ABYSSINIA

> were negroes or negroids who came from the valley of the NILE

Later a

> section of the HAMITES, whose language was akin to that of the

LIBYANS,

> BERBERS, and EGYPTIANS, brought into p. ix ABYSSINIA a language

which for

> convenience we may call "Ethiopic" though its more correct

name is

> "Kushite". The translators of the Bible into

"Ethiopic" identified,

quite

> incorrectly, ABYSSINIA with Kֶז, the Hebrew name for the country

which we

> now call NUBIA. Owing to the intermingling of SEMITES and HAMITES a

Semitic

> element entered the Hamitic language at a very early period. The

northern

> part of ABYSSINIA, that is, the mountainous section of it, became

the

> principal settlement of the SEMITES, who are known as the

"AGAW",

and from

> them were probably descended many of the FALASHAS or `Abyssinian

Jews'."

>

> Moses receiving the Table of the Law from the hand of God on Sinai

>

> <http://www.sacred-texts.com/chr/kn/img/04.htm>

>

> Aaron holding in his left hand his rod which blossomed

> <http://www.sacred-texts.com/chr/kn/img/06.htm>

>

[illegible]

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Ta\_Seti-unsubscribe@yahoogroups.com

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| 10424|2003-12-08 06:12:49|alberto34482@yahoo.com|Mahra and Qarra Arabs Southern Arabian Peninsula Other names|

Mahra and Qarra Arabs Southern Arabian Peninsula Other names: Mohri, Mahr. The Mahra live mostly in Yemen (294,000) and also in Saudi Arabia (17,000) and Oman (109,000) in the region of Dhofar, on the southern Arabian coast, just east of Hadramaut. The Mahra country is a huge area between Wadi Masileh and the Qara Mts., extending to the Arabian Sea and drained by the Wadi Mahrat and the Jiza, which curves in a great arc in a valley with palm groves and small settlements to enter the Arabian Sea near Ghaidat, the largest Mahra village. (Map W Thesiger p. 69, 183) The Mahra belong to the Ghafiri confederation of

tribes with the Durus, Bani Ghafiri, Bani Amr, Qarar, Shihuh and others; the other confederation in the Hadhramaut is the Hanawi, which include the Rashid and Bait Kathir, with whom the Mahra have a state of armed truce. The division between these confederations in Oman is a religious one. The Hinawi follow the Ibadi version of Islam. The Ghafiri have been more associated with outside influences, some tribes are Sunni, others have adopted Wahhabism. The Mahra have 26 sections. There are two exiled sections of Mahra among the Batahirah in eastern Dhofar. Each family has few camels and lives in the mountains and on the plateau along the coast (WT p. 68). The men wear their curly hair long and have a large ring in their right ear. The Mahra circumcise the male on the eve of his marriage. The women paint their faces bright colours - green and blue stripes on special occasions (WP175). Language: Mahri/ Mehri Speakers in Ethnologue: Yemen 58,000; 15,000 in Oman; 3,537 in Kuwait; total 76,500. Spoken by the Mahra and the Bil Haf. Many in Yemen are Arabic speakers as first language. Bible portions in 1902. The three tribes that speak Mahra are known to other Arabs as the Ahl al Hadara. They are the Qarra, Mahra and Harasis with parts of other tribes (WT p.47.) The language is derived from the language of the Sabaeans, Minaeans and Himyarites. The Mahra with other Southern Arabian peoples seem aligned to the Hamitic race of north-east Africa. The Mahra are believed to be descended from the Habasha, who colonised Ethiopia in the first millennium BC (WT p. 198). Many Bait Kathir understand the Mahri language. The Qarra and Mahra have almost beardless faces, fuzzy hair and dark pigmentation (WP171). This contrasts to the northern Arabs who are Semitic Caucasian. 4 mission agencies have an interest but no known witness taking place in 1997. The Shihuh migrate between spending winter in the mountains scattered as separate extended family groups, and summer on the coast where a number of extended families join together (AHB Persian Gulf States p. 66). The Qarra had cattle and goats, and some camels, they are among the most primitive people of Arabia. Wp194 The Qarra conquered the original Shahara people of the Dhofar and only 300 remain as serfs. The Qarra adopted the Shahara language and customs. They are divided into 15 clans. Similar to the Dinka, etc. the Qarra men are obsessed with cattle, each cow has a name, and milk is most important part of their diet, and only men milk them (WP p. 176). Collect their herds together in the valleys for the monsoon and protect them in caves or byres constructed on stones and roofed with grass mats. The women look after the goats and do the ploughing, etc. The Qarra live in low mud huts and caves. Men wear their hair in braids wound round the head. The indigo of their clothes stains their bodies. Circumcision is done on young boys by a person of note such as a Sheikh (Description in W. Phillips 174). They practise a crude complete female circumcision at birth. The women are short and attractive, and do not

veil. The women paint their faces red and green for ceremonial occasions (W.T.

Page 2

and W .P. 175). Men marry at fifteen and the girls at thirteen. A bride can be bought either from her father or from her husband for 10 to 30 cows. Thirty days after marriage a scar is cut along the centre of the scalp. Divorce and remarriage are easy. The Qarra will go through the outward signs of being Muslim when visited towns and wells where other Arabs are present, but they despise Wahhabiism and in their camps are animists. They consider that uttering an oath on the basis of one of the local shrines has great power - for vengeance, for example. They sacrifice a cow and sprinkle the blood on anyone who is ill. They also apply a red-hot iron. Death is also attributed to the evil eye and many women considered witches are persecuted, as they are considered responsible. Half a man's cattle are sacrificed when he dies. The Qarar eat hyena as a magical beast and the jaw muscles are considered a delicacy, but they refuse to eat foxes, birds and eggs. The evil eye, for example, may be considered to have caused a fall in milk production, so is appeased with a ritual using frankincense. Sultan Qaboos of Oman had a Qarar mother. Zatut are a separate nomadic community. Originally, more than 1000 years ago, they came from the Punjab, India as Hindus. They rank in all the tribes of Oman as lower than slaves, but are accepted by the tribes, travel unarmed and perform circumcisions for all the tribes. They have their own language. (W.P. p.173). Sources: Yemen Area Handbook, pp. 11, 30f, 52, 72 Gulf States Area handbook, pp. 53, 66, 354. W. Thesiger: Arabian Sands, Harmondsworth Penquin 1969. (1959). F. Stark: Southern Gates of Arabia, London: John Murray 1936. W. Phillips: Unknown Oman, London: Longmans 1966. <<http://www.globalconnections.co.uk/pdfs/MAHRAArabs.pdf>>. | 10425|2003-12-08 06:53:40|dg14@txstate.edu|Re: Discovery Channel: Search for the Lost City of Nubia|  
thanx marc.  
i was beginning to think I had dreamt the entire affair.

DG

| 10426|2003-12-08 06:57:14|ra\_nehem|Re: The beginning of Judaism, the Black Jews (the first Jews), the |  
Mikyia wo Marc,

Meda ase for your comments, and reminding me to include the references. Two fundamental references are:

The Papyrus of Teret, which includes the text commonly called



the "Lamentations of Auset (Isis) and Nebt Het (Nephthys)"

The Pyramid Text of Teta

You can also look at the pyramid texts of Pepi and Mer en Ra as well, but the first two are fundamental.

Ma asomdwoee-Hetep (Peace),  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Mikyia wo also, Ra Nehem. I love your writing. So thorough,  
> detailed, and  
> knowledgeable.

>

> This is a post I am adding to my files.

>

> Many kind thanks.

>

>

> Marc

>

> -----Original Message-----

> From: ra\_nehem [mailto:ra\_nehem@h...]

> Sent: Sunday, December 07, 2003 6:04 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black Jews  
(the first

> Jews), the beginning of Western Judaism

>

> Mikyia wo (Greetings) Marc,

>

> Solomon, Sheba, and Menelik are fictional characters. The basis of  
> the story is taken from that of Ausar, Auset and Heru in Their  
> stellar aspect.

>

> The abode of Ausar in the sky is called "Sah" in Kamit. This is the  
> Orion constellation. Hence Ausar is called "Ausar-Sah". Yet, Ausar  
> also has a title, "Heri Meht". (hri mht, in the metutu/glyphs). Heri  
> means "he who is above; chief; leader; king". Meht means "north;  
> northern territory". Heri Meht thus means "King or Chief of the  
> Northern Territory". North Kamit was sacred to Ausar as the place  
> where He was resurrected and made His entrance into the Heavenly  
> realm (Sah/Orion) to function as a God in Nature.

>

> "Heri" (Hri) was corrupted into Hori, Holi, Sholi (the aspirated 'h'

> was sometimes corrupted from 'h' into 'sh'), Soli, and Sol. (There  
 > was no 'l' in ancient Kamit, only a rolling 'r'. The 'l' came later  
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 > Men. "Herimeht" was thus corrupted into Horimeht, Holimeht,  
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 >  
 > Auset takes up residence in the star system Sapadet (spd.t), often  
 > called 'Sirius'. The root word "Sapad" (Spd) means 'to provide'.  
 > Auset is thus called "The Great Provider". She is the Queen of the  
 > star system Sapadet, and is therefore known as the Queen of Sapad.t,  
 > or Sapad, which was corrupted into Shabat, Shabad, Shaba, and Saba  
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 > Auset, as the Queen of Sapadet (Sheba) also has the title "Rekhit"  
 > (Reshit) meaning "wise one" in the language of Kamit. Rekhit was  
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 >  
 > When the constellations Ausar-Sah (Osiris-Orion/Heri Meht/Solomon)  
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 in  
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 >  
 > The term "per or pera" means "product of, offspring of" in the  
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 > offspring of the Wise one".  
 >  
 > "per and pera" meaning "offspring" were corrupted into "ben and bena  
 > and ibn" meaning "son/offspring" in hebrew and arabic. In the Kebra  
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 > -"bayna lekhim". This is a corruption of the Kamau "pera rekhit".  
 > Hence the derivatives---pena lekhit, bena lekhit, bena lekhim, bena  
 > lekh, mena lik, menelik.  
 >  
 > The story of the Queen of the South (Auset Sapadet/Sirius) going  
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 > territory) and returning south pregnant with the "son of the wise  
 > one/menelik" is none other than a corruption of the story of Ausar,  
 > Auset and Heru in the sky. We can watch this episode unfold yearly  
 > simply by looking up into the heavens.  
 >  
 > Of course, there was no ark of the covenant, as Moses and Aaron are

> also fictional characters. See #7850 (moses' egyptian name) on this  
 > forum for more info. on that.  
 >  
 > Ma asomdwoee-Hetep,  
 > Ra Nehem  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
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 > Talking about  
 >> it. Not knowing much about it other than the logic of the idea  
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 > around  
 >> 4000 BC Kurgans began to trickle out of the Russian Steepes into  
 > the Near  
 >> East and mingle with African cultures that had been there for tens  
 > of  
 >> thousands of years; and Neolithic cultures that had established  
 > permanent  
 >> settlements and admirably advanced civilizations with gold and  
 > jewelry  
 >> mining technology and crafts, etc., well in place 6000 years  
 > before Semitic  
 >> arrival and which the Semites quickly learned and incorporated.  
 >>  
 >> Then, to stumble across a translation of the Kebra.Nagast, the  
 > Ethiopian  
 >> Bible translated by Budge. It's translations like this that show  
 > why he has  
 >> earned so many enemies as the work is iconoclastic. Tons of early  
 > Jewish  
 >> images but with Ethiopian figures. I only browsed for half-an-  
 hour.  
 > Here are  
 >> a few of the things I bookmarked. Note. The first link provides  
 the  
 > index  
 >> and from there will be found a link to all the many plates in the  
 > fourth  
 >> entry:  
 >>  
 >> <http://www.sacred-texts.com/chr/kn/kn000-1.htm>:  
 >>  
 >> BUDGE: "How far are the ABYSSINIANS justified in claiming definite  
 > kinship

[illegible]

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| 10427|2003-12-08 08:35:05|M.L.W.|Re: Web Site|  
thank you very much

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi  
> The new address of my site is:  
> <http://geocities.com/olmec982000.html>  
>  
> Her you will find new word list for the Olmec, Indus Valley and  
> Meroitic languages.  
> C.A. Winters  
>  
> M.L.W. wrote:  
>  
>>Where is Clyde A. Winters home page  
>>web site?  
>>  
>>Thanks  
>>Myra  
>>  
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>>To unsubscribe from this group, send an email to:  
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| 10428|2003-12-08 09:41:08|cristofori whitakara|museum|

### **Ground Broken for National Slavery Museum**

Ground was broken Wednesday for the U.S. National Slavery Museum in Fredericksburg, Va., with the project's architect, Chien Chung Pei, saying he hopes the museum can heal racial rifts left by centuries of human bondage.

Former Gov. L. Douglas Wilder, the nation's only elected African-American governor and the grandson of slaves, is leading the project. He said he expects construction to start in late 2004 and hopes for completion by 2007.

The museum already has started collecting artifacts and exhibits, roughly 30 of which were displayed at the ceremonial groundbreaking. Among the items are a U.S. census book from 1840 and wooden statues from the African Bambara tribe donated by former missionaries to Liberia.

There are approximately 3,000 slavery museums in the United States. But the U.S. National Slavery Museum's focus will extend beyond the enslavement of Africans in America to include, for example, indentured servitude and the importation of Chinese laborers to build railroads in the West. (AP)

---

Do you Yahoo!?

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| 10429|2003-12-08 09:58:01|D. McIntyre|Re: To D. McIntyre ... The beginning of Judaism, the Black Jews (|  
Marc,

I'm far from an expert. I joined this list to re-learn. I minored in ancient African history during the early '90s and have forgotten lots of information. But, Charles post did strike some cord of remembrance.

If I recall correctly, the word "Ethiopian" just like "Egyptian/Aegyptos" is Greek in origin. As for "Ethiopian" the Greeks referred to nearly all African south of Egypt as Ethiopian and I think it means something like "burnt face" or "burnt" and is a color reference whereas Egypt is a religious reference to Ptah.

Also, the Greeks said that they're gods came from the "Ethiopians" hence the god Zeus was also referred to as "the Ethiop."

As for Judaism, there was a documentary on PBS this weekend... I caught it in mid-play and didn't watch all of it; can't recall the name... it was fairly old (i.e. probably done in the '70s or early '80s) and dicussed ancient Mesopotamia, Egypt and Israel. Essentially, it just spelled out all the Jewish characteristics (Ancient Egyptian, Canaanite, Babylonian) that Charles mentioned below. It mentioned the first Egyptian "written record" of the people of Israel was during the time of Ramses II during his expansion of Egyptian military power into Asian (i.e. modern day Israel, Jordan, Iraq, Iran, etc. ).

What I recalled is that the narrated frequently talked of "pre-Biblical" stories that mirrored what would later be stories of Noah and the Flood that existed in Babylonian religious worship thousands of years before Judaism.

Also, the 10 commandments also are an oversimplification of the pre-existing Negative Confessions of ancient Egypt.

It could also be argued - although I do not know of any research on this - that the Jewish/Israeli people could have sprung from, evolved from, or at least been heavily influenced by Amenhotep IV's (Akenaton) one god declaration.

According to that same PBS documentary, after leaving Egypt, a political/religious/economic split lead to the use of the name "Judah/Jews" in addition to Israelites for worshippers of the same faith but different political and economic agendas.

--> Deidra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:

> Marc,

>

> The Ethiopians of the Bible are the Nubians and sometimes

any dark-

> skinned African. Modern Ethiopia is Punt. It is also called

Habesh,

> hence Abyssinia. It's a mountainous country.

>

> The Ark of the Covenant was in Nubia for a time in Elephantine

> Island. Then it was moved to Lake Tana's Kirkos Island. After,

> Ethiopia became Christian it was moved to St. Mary's Church

in Axum,

> that's modern day Eritrea.

>

> Judaism is part Ancient Egyptian, part Canaanite and part

Babylonian

> in origin.

>

>

> Charles

> NYC

>

>

>



> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

wrote:

> > Thanks for your comments below. I think you'd probably

know. Can

> you tell

> > me, please, aside from the bible where is it can be found that

the

> > Abyssinians were Ethiopians and why they preferred to be

called

> Ethiopian?

> > Also, I realize Clyde has identified the Semites with the

Puntites.

> I

> > realize this is redundant, but where do we find proof that the

> Puntites can

> > be identified with the word "Semitic" and that they were the

> original

> > Semites whose identify was taken over by the Assyrian Jews

who are

> now

> > considered by 99% of the world to be the original Semites.

And, you

> noted

> > several ways in which Judaism is a collage of African and

Egyptian

> religion

> > writing "etc.". Can you give a few more examples, please?

These

> things are

> > good to know in detail. I hope you get back to me on this as

I'd

> like that

> > clarification.

> >

> > Budge wrote: "the ABYSSINIANS or ETHIOPIANS, as the

people

> themselves prefer

> > to be called."

> > <http://www.sacred-texts.com/chr/kn/kn000-1.htm>

> > <<http://www.sacred-texts.com/chr/kn/kn000-1.htm>>

> >

> > Thanks,

> >

> >

> > Marc Washington

> >

> >

> > -----Original Message-----

> > From: D. McIntyre [mailto:lists@r...]

> > Sent: Friday, December 05, 2003 3:08 PM

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black

Jews

> (the first

> > Jews), the beginning of

> >

> > From another perspective, if you take the Biblical story of

Jews...

> > specifically Moses. Well, he'd have to look plenty African to be

> > raised as the son of a Pharaoh into adulthood.

> >

> > Also, culturally, there is much about Judaism that has lots of

ties

> > to cultures similar throughout Africa... i.e. Rosh

Hashashanna

> > (spelling?) is essentially a harvest festival, and the Menorah

> > used during Chanukah (sp?) is common African

candleholder

> > not to mention the practice of male circumcision, etc. It's as if

> > Judaism is an amalgamation of an African/Egyptian religion

> > reinterpreted by Eastern European Jews.

> >

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cwinters@e..."

> > wrote:

> > >

> > > Hi Marc  
> > > As I have said earlier the Semites were native to this part of  
> > Africa. They  
> > > were probably the Puntites (people of Punt). As a result,

you  
> > find that  
> > > Akkadian is more closely related to the Ethiopian

languages,  
> > instead of  
> > > Arabic and Hebrew.  
> > > C.A. Winters

> > >

> > >

> > >

> > > Original Message:

> > > -----

> > > From: M. Washington best@m...

> > > Date: Fri, 5 Dec 2003 09:43:34 -0600

> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > > Subject: [Ta\_Seti] The beginning of Judaism, the Black

Jews

> > (the first

> > > Jews), the beginning of Western Judaism

> > >

> > >

> > > Fascinating. Fascinating for someone like me who has

only

> > heard of the

> > > beginning of Judaism as starting with Africans. Accepting it.

> > Talking about

> > > it. Not knowing much about it other than the logic of the

idea

> > that around

> > > 4000 BC Kurgans began to trickle out of the Russian

Steepes

> > into the Near

> > > East and mingle with African cultures that had been there

for

> > tens of  
> > > thousands of years; and Neolithic cultures that had  
> > established permanent  
> > > settlements and admirably advanced civilizations with gold

and

> > jewelry  
> > > mining technology and crafts, etc., well in place 6000 years  
> > before Semitic  
> > > arrival and which the Semites quickly learned and  
> > incorporated.  
> > >  
> > > Then, to stumble across a translation of the Kebra.Nagast,

the

> > Ethiopian  
> > > Bible translated by Budge. It's translations like this that

show

> > why he has  
> > > earned so many enemies as the work is iconoclastic. Tons

of

> > early Jewish  
> > > images but with Ethiopian figures. I only browsed for  
> > half-an-hour. Here are  
> > > a few of the things I bookmarked. Note. The first link

provides

> > the index  
> > > and from there will be found a link to all the many plates in

the

> > fourth  
> > > entry:  
> > >  
> > > <http://www.sacred-texts.com/chr/kn/kn000-1.htm>:  
> > >  
> > > BUDGE: "How far are the ABYSSINIANS justified in

claiming

> > definite kinship  
> > > with the SEMITES? In dealing with this question the

following

> > facts must be  
> > > considered. There is little doubt the aboriginal inhabitants

of

> > ABYSSINIA  
> > > were negroes or negroids who came from the valley of the  
> > NILE ?Later a  
> > > section of the HAMITES, whose language was akin to that

of

> > the LIBYANS,  
> > > BERBERS, and EGYPTIANS, brought into p. ix ABYSSINIA a  
> > language which for  
> > > convenience we may call "Ethiopic" though its more correct  
> > name is  
> > > "Kushite". The translators of the Bible into "Ethiopic"  
> identified,  
> > quite  
> > > incorrectly, ABYSSINIA with Kֶזַח, the Hebrew name for

the

> > country which we  
> > > now call NUBIA. Owing to the intermingling of SEMITES

and

> > HAMITES a Semitic  
> > > element entered the Hamitic language at a very early

period.

> > The northern  
> > > part of ABYSSINIA, that is, the mountainous section of it,  
> > became the  
> > > principal settlement of the SEMITES, who are known as the  
> > "AGAW", and from  
> > > them were probably descended many of the FAL“ HAS or  
> > `Abyssinian Jews'.  
> > >  
> > > Moses receiving the Table of the Law from the hand of God

on

> > Sinai  
> > >  
> > > <http://www.sacred-texts.com/chr/kn/img/04.htm>  
> > >  
> > > Aaron holding in his left hand his rod which blossomed  
> > > <http://www.sacred-texts.com/chr/kn/img/06.htm>

> > >

&gt;&gt;&gt; MW

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>>> -----

$$\gamma = \frac{1}{2}$$

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| 10430|2003-12-08 10:11:23|D. McIntyre|Re: To D. McIntyre ... The beginning of Judaism, the Black Jews (|

As I said earlier, I'm not an expert study... but of the human statues I've seen of ancient Mesopotamia, ancient Sumner, etc. I'd say that all three phenotypes - clearly African, clearly Asian, and clearly European (more dark European like Greek than blond or blue-eyed) - can be found in the ancient works of those civilizations. With that said, I'm not sure if there is a dominant phenotype and an individual of that era might look like any of those phenotypes or a combination.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:

> Marc,  
>  
> The Talmud says that Shem and Ham were black. However, in

terms of  
> bone structure of the face, Semites are supposed to be

Caucasoid with  
> the big hooked noses we all are familiar with.  
>  
> I believe that the Canaanites may have been African types. But,

the  
> current population in the area is more Caucasoid. When it

comes to  
> skin color, most Semites are brown. Yet, those in the Levant

are  
> closest to white.  
>  
> <http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>  
>

holding=npg&cmd=Retrieve&db=PubMed&list\_uids=9463310&d  
opt=Abstract

>  
> Here is a DNA article on the Ethiopians  
>  
> Different genetic components in the Ethiopian population,

identified  
> by mtDNA and Y-chromosome polymorphisms.  
>  
> Passarino G, Semino O, Quintana-Murci L, Excoffier L,

Hammer M,  
> Santachiara-Benerecetti AS.  
>  
> Dipartimento di Genetica e Microbiologia, "A. Buzzati Traverso,"  
> Universita di Pavia, Pavia, Italy.  
>  
> Seventy-seven Ethiopians were investigated for mtDNA and Y

chromosome-



> specific variations, in order to (1) define the different maternal  
> and paternal components of the Ethiopian gene pool, (2) infer

the

> origins of these maternal and paternal lineages and estimate

their

> relative contributions, and (3) obtain information about ancient  
> populations living in Ethiopia. The mtDNA was studied for the

RFLPs

> relative to the six classical enzymes (HpaI, BamHI, HaeII, MspI,  
> AvaII, and HincII) that identify the African haplogroup L and the  
> Caucasoid haplogroups I and T. The sample was also

examined at

> restriction sites that define the other Caucasoid haplogroups

(H, U,

> V, W, X, J, and K) and for the simultaneous presence of the

DdeI10394

> and AluI10397 sites, which defines the Asian haplogroup M.

Four

> polymorphic systems were examined on the Y chromosome:

the TaqI/12f2

> and the 49a,f RFLPs, the Y Alu polymorphic element (DYS287),

and the

> sY81-A/G (DYS271) polymorphism. For comparison, the last

two Y

> polymorphisms were also examined in 87 Senegalese

previously

> classified for the two TaqI RFLPs. Results from these markers

led to

> the hypothesis that the Ethiopian population (1) experienced  
> Caucasoid gene flow mainly through males, (2) contains

African

- > components ascribable to Bantu migrations and to an in situ
- > differentiation process from an ancestral African gene pool,

and (3)

- > exhibits some Y-chromosome affinities with the Tsumkwe San

(a very

- > ancient African group). Our finding of a high (20%) frequency of
- > the "Asian" DdeI10394AluI10397 (++) mtDNA haplotype in

Ethiopia is

- > discussed in terms of the "out of Africa" model.
- >

> Charles

| 10431|2003-12-08 10:24:48|Derrick, Alexander|Re: Wolof of Ancient Egyptian origin|

Diop was correct. Much of Senegal came from Nubia, Diop found the closest genetic (non-accidental) connection with his people and the Kau-kau in the Nuba Hills. He spoke about this at the Cairo Symposium.

-----Original Message-----

**From:** newyorkchango [mailto:newyorkchango@yahoo.com]

**Sent:** Sunday, December 07, 2003 11:24 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Wolof of Ancient Egyptian origin

Peace,

I'll write this last item for a while on Cheik Anta Diops idea that the Wolof of Senegal are descended from Kemet. I know many Wolof ended up on slaveships in the South south and the NBA has benefitted every since.

<http://highculture.8m.com/Papers/Affinities.html>

Charles

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| 10432|2003-12-08 10:36:11|D. McIntyre|TLC & Re: Discovery Channel Documentary on Nubia ?|

Yes, I saw it last night. Came on 8-9 p.m. Eastern Time and second show 9-10 p.m. on TLC (The Learning Channel).

Essentially, they've taken 3 Egyptian stories and dramatized them. One, the invasion of Meggido (Assyrian-Babylonian rule that conquered the first Israel/Canaan/Phoenician/Philistine area) under Tuthmosis reign and the second story was about an ancient tomb robbing case that was documented and revealed political corruption. Another episode airs tonight on TLC (I guess at 8 p.m. ET) and supposed to talk about some priest excusions or something of that mattter.

In essence, it would be the equivalent of discussing "the Americans" by re-enacting isolated infamous/famous historic accounts - one battle of one war, one legal case of corporate corruption, and, perhaps, a serial killing. Not exactly - history more entertainment.

It was okay. In comparison to all other "re-inactments" it was better in that the "actors" were "darker." Yet, they are still using a contemporary phenotypic model to show the ancient Egyptians. Essentially, ancient Egyptians are depicted as light (i.e. might have curly hair to Afros but complexion is light) Arabs and "Africanoid" prescence is explained by ancient Egyptians hiring of Nubian mercenaries and police force.

In none of the narration does it mention that ancient Egyptians drew themselves as the same complexion as these Nubians on hieroglyphs nor does it mention that at least one reason for the continuous "southern" support is that their religion, history, and pharonic bloodline were the same... oh well.

I still give it a failing grade but considering that ancient Egyptians used to be portrayed as looking like "the English" I guess this is progress.

--> Deidra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> Has anyone seen the Discovery Channel's  
> planned documentary on Nubia? It will supposedly  
> be done like many other ancient documentaries,  
> with actors and building reconstructions, etc.

>  
> I saw a commercial for it in passing around the  
> Thanksgiving holidays. When I looked it up online  
> however I could find nothing on it.

>  
> Did anyone else by chance see it?

>  
> DG

| 10433|2003-12-08 11:03:35|D. McIntyre|Re: Discovery Channel: Search for the Lost City of Nubia|

Wups, my previous comment was on TLC's Ancient Egyptians series. Not this upcoming show....

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> Nubia: The Forgotten Kingdom premieres  
> Wednesday, Dec. 10, at 8 p.m. ET/PT,  
> on Discovery Channel.

>  
>

<http://dsc.discovery.com/convergence/quest/projects/anderson.html>

>  
> Myra

| 10434|2003-12-08 11:09:43|cristofori whitakara|Re: TLC & Re: Discovery Channel Documentary on Nubia ?|

i was angry (displeased?) at the portrayal of the people in power portrayed as whites and everyone else as blacks...the whole world knows thutmose was a african.....

**"D. McIntyre"** wrote:

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| 10435|2003-12-08 11:22:46|D. McIntyre|TLC & Re: Discovery Channel Documentary on Nubia ?|

heh, I'd say most of the world doesn't know and I'm sure there were people, Americans in particular, whites in particular who were confused by this new "dark white" portrayal since they are used to re-inactments of lighter Europeans portraying the ancient Egyptians.

Even today, there are TV commentators who depict - I digress a bit - Michael Jackson's "Remember the Time" Egyptian-themed video that casts an all-African American cast and Iman and Eddie Murphy as Nefertari and Ramses II as "african american wishful thinking or fantasy."

Yes, there was a conscious effort to depict all the "leads" as white as possible. But, if you read the cast credits, they were actually depicted by people with Islamic names so more than likely they were "as white as you can get" Arabs as opposed to perhaps, southern Saudi Arabian Arabs (read more African).

--> Deidra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> i was angry (displeased?) at the portrayal of the people in

power portrayed as whites and everyone else as blacks...the whole world knows thutmose was a african.....

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> area) under Tuthmosis reign and the second story was about

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> ancient tomb robbing case that was documented and revealed  
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> continuous "southern" support is that their religion, history, and  
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>  
> --> Deidra  
>  
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> >  
> > DG  
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| 10436|2003-12-08 11:24:50|D. McIntyre|TLC & Re: Discovery Channel Documentary on  
Nubia ?|

It is also important to note that up till this Ancient Egyptians show  
even "Nubians" had previously been depicted as blond hair and  
blue-eyed. At least this documentary shows them as obviously  
black. So, I guess, that's where the "progress" comes in.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:

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> --> Deidra

>

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> | 10437|2003-12-08 11:27:54|cristofori whitakara|Re: Wolof of Ancient Egyptian origin|  
> NBA= Nubian BasketballAssociation? all we need is these playas to pool their \$\$\$ 2gether and  
> get there own stadiums

**newyorkchango** wrote:

Peace,

I'll write this last item for a while on Cheik Anta Diops idea that the Wolof of Senegal are desceneded from Kemet. I know many Wolof ended up on slaveships in the South south and the NBA has benefitted every since.

<http://highculture.8m.com/Papers/Affinities.html>

Charles

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| 10438|2003-12-08 12:21:03|Deus ex Machina|Past Imperfect: Black Iraq|  
Past Imperfect: Black Iraq

Basra's more than the center of Iraq's oil industry; it's the center of  
a centuries-old history of African influence.

<http://www.africana.com/columns/cobb/ht20031208iraq.asp>

By William Jelani Cobb

Enter the words "black," "city" and "fuel" into the search engine of the American psyche and you'll conjure up the image of a Chevron station in Detroit. But add a historical element into the equation and you come up with Basra, Iraq. In the three-card hustle of American foreign policy, the port-city of Basra is the elusive Queen. (The other two bluff cards say "Saddam Hussein" and "War on Terrorism.") This week, Iraq's delegation to OPEC gleefully reported that 2.1 million barrels of crude oil were flowing from the Basra wells daily. The city's contemporary significance centers around its oil production; historically, though, the city was a commercial and governmental center that rivaled Baghdad for wealth and influence. It is also home to the little-discussed populations of black Iraqis.

Thirty years of black and Diaspora studies have shed light on the scale, intensity and impact of the Trans-Atlantic Slave Trade ? the 400-year traffic of Africans between the continent, Europe and the colonies of the alleged new world. Less attention has been paid, though, to the millennium-long slave trade that scattered African slaves throughout present-day Iraq, Turkey, Kuwait, Iran, Pakistan and India. Emerging European capitalism and the labor requirements of cash crops like sugar, cotton and tobacco drove the Trans-Atlantic trade; the Trans-Saharan trade, which flourished from the eighth century AD through the 1840s, brought African labor to the hazardous enterprises of pearl diving, date farming and the raw, brutal work of clearing Iraqi salt marshes. African

boys were commonly castrated to serve as eunuch guards of royal harems. Unlike those who were enslaved in the west, however, blacks enslaved in the Arabic-speaking world also served as guards, sailors and high-ranking soldiers. In the 19th century, Basra was one of the most profitable slave ports in the region, commonly offering slave traders as much as 50% returns upon their "investments."

There has been a black presence in Basra ? present-day Southern Iraq ? as early as the 7th century, when Abu Bakra, an Ethiopian soldier who had been manumitted by the prophet Muhammad himself, settled in the city. His descendants became prominent members of Basran society. A century later, the writer Jahiz of Basra wrote an impassioned defense of black Africans ? referred to in Arabic as the Zanj ? against accusations of inferiority which had begun to take root even then. The Zanj, who were primarily persons of East African descent, were to have a significant impact upon Iraqi history. They had been traded from ports along the African coast (Zanzibar, which is derived from the term "Zanj," was a major slave exporting center during the era) to clear salt marshes. Laboring in miserable, humid conditions, the Zanj workers dug up layers of topsoil and dragged away tons of earth to plant labor-intensive crops like sugarcane on the less saline soil below. Fed scant portions of flour, semolina and dates, they were constantly in conflict with the Iraqi slave system. Between the 7th and 9th centuries, the Zanj staged three rebellions, the largest of which occurred between 868 and 883 AD.

Led by an Iraqi poet named Ali Ibn Muhammad, the Zanj uprising of 868 galvanized thousands of black slaves who laid siege to and eventually overran the city of Basra. In short order, black soldiers in the army of the ruling Abbasid emperors based in Baghdad began to desert and swelled the ranks of the rebellion. Similar to later rebellions that created liberated "maroon" communities throughout the new world, the 15-year conflict, known as "The Revolt of the Zanj," led to the establishment of an independent Zanj capital city, minting of currency and the decade-long control of Basra ? one of the most important trade ports in the Abbasid empire. At their zenith, the Zanj armies marched upon Baghdad and got within 70 miles of the city.

The Zanj uprising was crushed in 883 by the Abbasids, but doing so required vast amounts of the empire's extensive resources. African slavery in Iraq continued to exist throughout both the Ottoman and British empires which incorporated the region into their holdings. In the mid-19th century, decades after the Trans-Atlantic trade had been (technically) outlawed, the Arab trade persisted. As historian Joseph Harris writes in his *African Presence in Asia*:

From Kuwait, slave parties were dispatched in small groups on land and sea to Zubair and Basra, where brokers sold slaves in their homes. The surplus was marched along the Tigris and Euphrates rivers to Baghdad.

British officials during the era noted how widespread slave ownership was among the Iraqi families.

The descendants of the Zanj exist in the region today in (often self-contained) communities with names like "Zanjiabad, Iran" that hint at the history of the peoples living there. The status of these black Iraqis is little discussed ? though Iranians have written of persistent racism and stereotypes directed at the Zanj in their country. One can only wonder, though, what the addition of hundreds of oilmen will do for a black minority community living in Basra ? because word-association for the terms "oil" "money" and "slavery" yields the following results: Texas; see also: Presidential Politics.

First published: December 8, 2003

#### About the Author

William Jelani Cobb is a professor of history at Spelman College and editor of The Harold Cruse Reader.

| 10439|2003-12-08 12:21:23|alberto34482@yahoo.com|TLC & Re: Discovery Channel Documentary on Nubia ?|

Why not use rual Upper Egyptians in the roles of their ancestors?

After all,most Sa3eadi are not much different than the ancient Egyptians. At least,I would like to see people who film documentaries demonstrate the diversity that both modern and ancient Egypt had. Here is some examples of rual Upper Egyptians:

<http://www.kirikou.com/egipto/familia/familia.htm>

Both locations in the documentary took place with people from Luxor or Waset[ancient Thebes],so it only makes sense that people from these modern day places are dark brown and African looking. Why not use these people?

| 10440|2003-12-08 13:46:45|M. Washington|The beginning of Judaism, the Black Jews (the first Jews), the begi|

Many thanks!

Marc

-----Original Message-----

**From:** ra\_nehem [mailto:ra\_nehem@hotmail.com]

**Sent:** Monday, December 08, 2003 8:57 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The beginning of Judaism, the Black Jews (the first Jews), the beginning of Western Judaism

Mikyia wo Marc,

Meda ase for your comments, and reminding me to include the references. Two fundamental references are:

The Papyrus of Teret, which includes the text commonly called the "Lamentations of Auset (Isis) and Nebt Het (Nepthys)"

The Pyramid Text of Teta

You can also look at the pyramid texts of Pepi and Mer en Ra as well, but the first two are fundamental.

Ma asomdwoee-Hetep (Peace),  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Mikyia wo also, Ra Nehem. I love your writing. So thorough,

detailed, and

> knowledgeable.

>

> This is a post I am adding to my files.

>

> Many kind thanks.

>

>

> Marc

>

> -----Original Message-----

> From: ra\_nehem [mailto:ra\_nehem@h...]

> Sent: Sunday, December 07, 2003 6:04 PM

> To: Ta\_Seti@yahoogroups.com

> Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black Jews

(the first

> Jews), the beginning of Western Judaism

>

> Mikyia wo (Greetings) Marc,

>

> Solomon, Sheba, and Menelik are fictional characters. The basis of  
> the story is taken from that of Ausar, Auset and Heru in Their  
> stellar aspect.

>

> The abode of Ausar in the sky is called "Sah" in Kamit. This  
is the

> Orion constellation. Hence Ausar is called "Ausar-Sah". Yet,  
Ausar

> also has a title, "Heri Meht". (hri mht, in the

metutu/glyphs). Heri  
> means "he who is above; chief; leader; king". Meht means  
"north;  
> northern territory". Heri Meht thus means "King or Chief of  
the  
> Northern Territory". North Kamit was sacred to Ausar as the place  
> where He was resurrected and made His entrance into the Heavenly  
> realm (Sah/Orion) to function as a God in Nature.  
>  
> "Heri" (Hri) was corrupted into Hori, Holli, Sholi (the  
aspirated 'h'  
> was sometimes corrupted from 'h' into 'sh'), Soli, and Sol. (There  
> was no 'l' in ancient Kamit, only a rolling 'r'. The 'l' came later  
> with the greeks). "Meht" was corrupted into Met, Meh, and  
> Men. "Herimeht" was thus corrupted into Horimeht, Holimeht,  
> Sholimeht, Sholimen and Solimen/Suliman/Solomon.  
>  
> Auset takes up residence in the star system Sapadet (spd.t), often  
> called 'Sirius'. The root word "Sapad" (Spd) means 'to  
provide'.  
> Auset is thus called "The Great Provider". She is the Queen  
of the  
> star system Sapadet, and is therefore known as the Queen of Sapad.t,  
> or Sapad, which was corrupted into Shabat, Shabad, Shaba, and Saba  
> (Sheba).  
>  
> Auset, as the Queen of Sapadet (Sheba) also has the title  
"Rekhit"  
> (Reshit) meaning "wise one" in the language of Kamit. Rekhit  
was  
> corrupted into "Lekhit" by the whites. The masculine form  
"Rekh" was  
> corrupted into "Lekh".  
>  
> When the constellations Ausar-Sah (Osiris-Orion/Heri Meht/Solomon)  
> and Auset Sapadet (Isis-Sirius/Queen of Sapadet/Shaba/Sheba) unite  
in  
> the sky, they occasion the appearance of a star called Heru am Tuat  
> or Heru am Spdt (Horus in Sothis). This is the stellar Heru, son of  
> Ausar and Auset. As Auset is called "Rekhit" (Lekhit), this  
Heru is  
> called the "son of Rekhit (Lekhit)---son of the wise one".  
>  
> The term "per or pera" means "product of, offspring  
of" in the  
> language of Kamit. "Pera Rekhit" thus means, "offspring  
of Rekhit---  
> offspring of the Wise one".  
>  
> "per and pera" meaning "offspring" were corrupted  
into "ben and bena  
> and ibn" meaning "son/offspring" in hebrew and arabic.  
In the Kebra  
> Negast, you'll find that Menelik is defined as "son of the wise  
one"--

> -"bayna lekhim". This is a corruption of the Kamau  
 "pera rekhit".  
 > Hence the derivatives---pena lekhit, bena lekhit, bena lekhim, bena  
 > lekh, mena lik, menelik.  
 >  
 > The story of the Queen of the South (Auset Sapadet/Sirius) going  
 > north to meet the King in the North (Heri Meht/King of the Northern  
 > territory) and returning south pregnant with the "son of the wise  
 > one/menelik" is none other than a corruption of the story of  
 Ausar,  
 > Auset and Heru in the sky. We can watch this episode unfold yearly  
 > simply by looking up into the heavens.  
 >  
 > Of course, there was no ark of the covenant, as Moses and Aaron are  
 > also fictional characters. See #7850 (moses' egyptian name) on this  
 > forum for more info. on that.  
 >  
 > Ma asomdwoee-Hetep,  
 > Ra Nehem  
 >  
 > --- In Ta\_Seti@yahoogroups.com, "M. Washington"  
 wrote:  
 > > Fascinating. Fascinating for someone like me who has only heard  
 of  
 > the  
 > > beginning of Judaism as starting with Africans. Accepting it.  
 > Talking about  
 > > it. Not knowing much about it other than the logic of the idea  
 that  
 > around  
 > > 4000 BC Kurgans began to trickle out of the Russian Steepes into  
 > the Near  
 > > East and mingle with African cultures that had been there for  
 tens  
 > of  
 > > thousands of years; and Neolithic cultures that had established  
 > permanent  
 > > settlements and admirably advanced civilizations with gold and  
 > jewelry  
 > > mining technology and crafts, etc., well in place 6000  
 years  
 > before Semitic  
 > > arrival and which the Semites quickly learned and incorporated.  
 > >  
 > > Then, to stumble across a translation of the Kebra.Nagast, the  
 > Ethiopian  
 > > Bible translated by Budge. It's translations like this that show  
 > why he has  
 > > earned so many enemies as the work is iconoclastic. Tons of early  
 > Jewish  
 > > images but with Ethiopian figures. I only browsed for half-an-  
 hour.  
 > Here are  
 > > a few of the things I bookmarked. Note. The first link provides



the

```

> index
> > and from there will be found a link to all the many plates in the
> fourth
> > entry:
> >
> > http://www.sacred-texts.com/chr/kn/kn000-1.htm:
> >
> > BUDGE: "How far are the ABYSSINIANS justified in claiming
definite
> kinship
> > with the SEMITES? In dealing with this question the following

facts
> must be
> > considered. There is little doubt the aboriginal inhabitants of
> ABYSSINIA
> > were negroes or negroids who came from the valley of the NILE
> Later a
> > section of the HAMITES, whose language was akin to that of the
> LIBYANS,
> > BERBERS, and EGYPTIANS, brought into p. ix ABYSSINIA a language
> which for
> > convenience we may call "Ethiopic" though its more
correct name is
> > "Kushite". The translators of the Bible into
"Ethiopic"
identified,
> quite
> > incorrectly, ABYSSINIA with K2H, the Hebrew name for the country
> which we
> > now call NUBIA. Owing to the intermingling of SEMITES and HAMITES

a
> Semitic
> > element entered the Hamitic language at a very early period. The
> northern
> > part of ABYSSINIA, that is, the mountainous section of it, became
> the
> > principal settlement of the SEMITES, who are known as the
"AGAW",
> and from
> > them were probably descended many of the FALASHAS or `Abyssinian
> Jews'."
> >
> > Moses receiving the Table of the Law from the hand of God on
Sinai
> >
> > http://www.sacred-texts.com/chr/kn/img/04.htm
> >
> > Aaron holding in his left hand his rod which blossomed
> > http://www.sacred-texts.com/chr/kn/img/06.htm
> >
> > MW
> >
> > .
> > .

```

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| 10441|2003-12-08 13:48:58|M. Washington|Re: To D. McIntyre ... The beginning of Judaism,  
the Black Jews (|

Thank you, Deidra.

Marc

-----Original Message-----

**From:** D. McIntyre [mailto:lists@redibishosting.com]

**Sent:** Monday, December 08, 2003 11:57 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: To D. McIntyre ... The beginning of Judaism, the Black Jews (the first Jew

Marc,

I'm far from an expert. I joined this list to re-learn. I minored in ancient African history during the early '90s and have forgotten lots of information. But, Charles post did strike some cord of remembrance.

If I recall correctly, the word "Ethiopian" just like "Egyptian/Aegyptos" is Greek in origin. As for "Ethiopian" the Greeks referred to nearly all African south of Egypt as Ethiopian and I think it means something like "burnt face" or "burnt" and is a color reference whereas Egypt is a religious reference to Ptah.

Also, the Greeks said that they're gods came from the "Ethiopians" hence the god Zeus was also referred to as "the Ethiop."

As for Judaism, there was a documentary on PBS this weekend... I caught it in mid-play and didn't watch all of it; can't recall the name... it was fairly old (i.e. probably done in the '70s or early '80s) and dicussed ancient Mesopotamia, Egypt and Israel. Essentially, it just spelled out all the Jewish characteristics (Ancient Egyptian, Canaanite, Babylonian) that Charles mentioned below. It mentioned the first Egyptian "written record" of the people of Israel was during the time of Ramses II during his expansion of Egyptian military power into Asian (i.e. modern day Israel, Jordan, Iraq, Iran, etc. ).

What I recalled is that the narrated frequently talked of "pre-Biblical" stories that mirrored what would later be stories of

Noah and the Flood that existed in Babylonian religious worship thousands of years before Judaism.

Also, the 10 commandments also are an oversimplification of the pre-existing Negative Confessions of ancient Egypt.

It could also be argued - although I do not know of any research on this - that the Jewish/Israeli people could have sprung from, evolved from, or at least been heavily influenced by Amenhotep IV's (Akenaton) one god declaration.

According to that same PBS documentary, after leaving Egypt, a political/religious/economic split lead to the use of the name "Judah/Jews" in addition to Israelites for worshippers of the same faith but different political and economic agendas.

--> Deidra

--- In Ta\_Seti@yahoogroups.com, "newyorkchango" wrote:

> Marc,  
>  
> The Ethiopians of the Bible are the Nubians and sometimes

any dark-

> skinned African. Modern Ethiopia is Punt. It is also called

Habesh,

> hence Abyssinia. It's a mountainous country.

>

> The Ark of the Covenant was in Nubia for a time in Elephantine

> Island. Then it was moved to Lake Tana's Kirkos Island. After,

> Ethiopia became Christian it was moved to St. Mary's Church

in Axum,

> that's modern day Eritrea.

>

> Judaism is part Ancient Egyptian, part Canaanite and part

Babylonian

> in origin.

>

>

> Charles

> NYC

>

>

>

> --- In Ta\_Seti@yahoogroups.com, "M. Washington"

wrote:

> > Thanks for your comments below. I think you'd probably

know. Can

> you tell  
> > me, please, aside from the bible where is it can be found that  
  
the  
> > Abyssinians were Ethiopians and why they preferred to be  
  
called  
> Ethiopian?  
> > Also, I realize Clyde has identified the Semites with the  
  
Puntites.  
> I  
> > realize this is redundant, but where do we find proof that the  
> Puntites can  
> > be identified with the word "Semitic" and that they  
were the  
> original  
> > Semites whose identify was taken over by the Assyrian Jews  
  
who are  
> now  
> > considered by 99% of the world to be the original Semites.  
  
And, you  
> noted  
> > several ways in which Judaism is a collage of African and  
  
Egyptian  
> religion  
> > writing "etc.". Can you give a few more examples,  
please?  
These  
> things are  
> > good to know in detail. I hope you get back to me on this as  
  
I'd  
> like that  
> > clarification.  
> >  
> > Budge wrote: "the ABYSSINIANS or ETHIOPIANS, as the  
  
people  
> themselves prefer  
> > to be called."  
> > <http://www.sacred-texts.com/chr/kn/kn000-1.htm>  
> > <<http://www.sacred-texts.com/chr/kn/kn000-1.htm>>  
> >  
> > Thanks,  
> >  
> >  
> > Marc Washington  
> >  
> >  
> > -----Original Message-----  
> > From: D. McIntyre [mailto:lists@r...]  
> > Sent: Friday, December 05, 2003 3:08 PM  
> > To: Ta\_Seti@yahoogroups.com

> > Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black

Jews

> (the first

> > Jews), the beginning of

> >

> > From another perspective, if you take the Biblical story of

Jews...

> > specifically Moses. Well, he'd have to look plenty African to be

> > raised as the son of a Pharaoh into adulthood.

> >

> > Also, culturally, there is much about Judaism that has lots of

ties

> > to cultures similar throughout Africa... i.e. Rosh

Hashashanna

> > (spelling?) is essentially a harvest festival, and the Menorah

> > used during Chanukah (sp?) is common African

candleholder

> > not to mention the practice of male circumcision, etc. It's as if

> > Judaism is an amalgamation of an African/Egyptian religion

> > reinterpreted by Eastern European Jews.

> >

> >

> > --- In Ta\_Seti@yahoogroups.com, "cwinters@e..."

> > wrote:

> > >

> > > Hi Marc

> > > As I have said earlier the Semites were native to this part  
of

> > Africa. They

> > > were probably the Puntites (people of Punt). As a result,

you

> > find that

> > > Akkadian is more closely related to the Ethiopian

languages,

> > instead of

> > > Arabic and Hebrew.

> > > C.A. Winters

> > >

> > >

> > >

> > > Original Message:

> > > -----

> > > From: M. Washington best@m...

> > > Date: Fri, 5 Dec 2003 09:43:34 -0600

> > > To: Ta\_Seti@yahoogroups.com

> > > Subject: [Ta\_Seti] The beginning of Judaism, the Black

Jews

> > (the first

> > > Jews), the beginning of Western Judaism

> > >  
> > >  
> > > Fascinating. Fascinating for someone like me who has  
  
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> > into the Near  
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> > jewelry  
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the  
> > fourth  
> > > entry:  
> > >

> > > <http://www.sacred-texts.com/chr/kn/kn000-1.htm>:  
> > >  
> > > BUDGE: "How far are the ABYSSINIANS justified in  
  
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> > name is  
> > > "Kushite". The translators of the Bible into  
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> identified,  
> > quite  
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> > "AGAW", and from  
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> > 'Abyssinian Jews'."  
> > >  
> > > Moses receiving the Table of the Law from the hand of God  
  
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> > Sinai  
> > >  
> > > <http://www.sacred-texts.com/chr/kn/img/04.htm>  
> > >  
> > > Aaron holding in his left hand his rod which blossomed  
> > > <http://www.sacred-texts.com/chr/kn/img/06.htm>



[illegible]

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| 10442|2003-12-08 14:32:57|omari maulana|Re: Discovery Channel|

Mansu Writes:

Why not use rual Upper Egyptians in the roles of their ancestors?

After all,most Sa3eadi are not much different than the ancient Egyptians. At least,I would like to see people who film documentaries demonstrate the diversity that both modern and ancient Egypt had.

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<http://www.kirikou.com/egipto/familia/familia.htm>

Both locations in the documentary took place with people from Luxor or Waset[ancient Thebes],so it only makes sense that people from these modern day places are dark brown and African looking. Why not use these people?

Omari Writes:

The images you provided look more like the Lower Egyptian type during the

pre-dynastic and early Old Kingdom. The Upper Egyptian type was more similar to the Shilluk peoples.

---

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| 10443|2003-12-08 15:26:42|Imnrnnre|Re: Definition of Amen|  
NWB HTP,

The below statements appear to be contradictory. Please explain.

It is worth remembering that the Reu Nu Pert Em Heru (Utterances for Coming Forth by Day, a.k.a Egyptian Book of the Dead) consists almost entirely of djed medu (words to be said) that are written in medu netjer. How afterall did the ka of the deceased communicate with Asar (Wsir) on the Day of the Weighing of the Heart?

Seneb, Ankh, Djetta

Raymond  
| 10444|2003-12-08 15:50:56|Imnrnnre|Re: Definition of Amen|  
Hi Derrick,

Thanks for the supplementary info on M17. I too prefer Budge's pronunciation, if only because it's easier to say and pleasing to my ear. Nevertheless, I noticed that Drs. Diop and Obenga transliterated the reed as an "i" and that the same usage carried over into the Wolof examples cited. I've consulted three other sources, and they too employ the "i" sound. One of them occasionally slipped into an "ee" pronunciation. I guess we will just have to do the best we can until someone publishes a more extensive study of spoken Medu Neter, perhaps including historical and regional variations. (Wouldn't that be great!)

What did your teacher suggest?

Much peace.

Raymond  
| 10445|2003-12-08 15:51:08|Imnrnnre|Re: Definition of Amen|  
Hi Derrick,

Thanks for the supplementary info on M17. I too prefer Budge's pronunciation, if only because it's easier to say and pleasing to my ear. Nevertheless, I noticed that Drs. Diop and Obenga transliterated the reed as an "i" and that the same usage carried over into the Wolof examples cited. I've consulted three other sources, and they too employ the "i" sound.

One of them occasionally slipped into an "ee" pronunciation. I guess we will just have to do the best we can until someone publishes a more extensive study of spoken Medu Netjer, perhaps including historical and regional variations. (Wouldn't that be great!)

What did your teacher suggest?

Much peace.

Raymond

| 10446|2003-12-08 17:13:26|KAMAU|Re: The beginning of Judaism, the Black Jews (the first Jews), the | Hotep....

This has gone on long enough. I am SO GLAD that Baba Ra has gotten in on this w/ his linguistic expertise...now let me throw in a bit of cultural info....

How in the world are y'all using a fictional book to prove historicity?? The bible is at best a literature book but not infallible & not historical. We must look to REAL history to see how the Haribu/Hebrew &/or jews came about. Even the Beta Israelites erroneously called falashas.

It seems like we forget that ALL OF AFRIKA HAD TRADITIONS...CULTURAL TRADITIONS WAAAAAYYYYY before judiasm, christianity or islam INVADED our home.

We KNOW there was a pre-axumite culture. We KNOW there was a pre-judiac culture. It was your basic traditional Afrikan cultural format. It was your basic traditional Afrikan societal structure...heck even UNESCO tells you that much. Then something happened, whether peaceful invasion or brutal one, foreigners came in w/ different concepts of life, the Creator, etc, this continued over time & we seem to pick up the story AFTER Afrikan folks adopted it, then we can run & say FIRST THIS OR FIRST THAT...

Afrikans in this part of our Home, just like most of the rest of the land mass, esp. during this early period were BILINEAL OR MATRILINEAL. Judiasm, up & down is patriarchal/patrilineal...thru the man and quite disrespectful of the woman I might add. So what provoked the switch???? Afrikans just woke up one day & said, "you know what, screw the women. They aren't anything, they are beneath us" overnight? Afrikans just woke up another day & said, "You know what...screw nature & the environment. Forget being in harmony w/ it. Forget getting in touch w/ the Spirits in the rivers, air, trees, etc for guidance...Let's just dominate it all & control it all" overnight? NO!!!!!!!!!!!!!!

There was a shift in consciousness due to foreign ideology, foreign consciousness, something culturally anti-Afrikan which changed the axiological makeup of those Afrikans who decided to take on judiasm

AND coptic christianity. Something happened over time which made them turn their backs on those traditions that sustained them for thousands of countless centuries.

We want to grab onto that "The first" label w/o a deep or hell even surface level under/overstanding of culture...what it was & its dynamics of change & this paralyses our analysis, scholarship & makes us look like laughing stocks to our enemies & to our uncritical friends.

Just follow Dr. Clarke's axiom: HOW DID WE LIVE/GOVERN OURSELVES/WORSHIP BEFORE--BEFORE--BEFORE WE KNEW THERE WAS ANYONE ELSE IN THE WORLD, BEFORE THERE WAS A EUROPEAN AN ARAB OR A JEW?????

While we are running all over the earth trying to claim, first this & first that...there is a ton of substantial specifically Afrikan based research that ain't even being touched. We don't have Afrikan centered research grants to go sit w/ the TWA (the supposed 1st people on the planet) and get a better picture of how they view life than Turnbull could ever uncover. Countless oral traditions going by the wayside becuz WE aren't doing the work, or worse yet, WE are waiting for caucasoids to do it for us, so we can then complain about it later.

Let's be THE FIRST to preserve & resurrect the zulu pictograph language (I don't give much credence to what credo Mutwa says, but those pictographs must be reawakened IN OUR CONSCIOUSNESS). Again, this is the difference between SOLELY STUDYING AFRIKA & BEING Afrikan. When you just SOLELY STUDY it, it still remains periphery...still remains "those people" & "that stuff."

When you are BEING AFRIKAN, materials you read regarding Afrika becomes US & Our People, OUR way of life...You look at your own present life critically & work on removing the layers of europeaness & getting back in line w/ what is natural & MORE HEALTHY for us. YOU MISS THIS W/ SOLELY STUDYING...

You will want to lay claim to everything, but BE nothing in return. Tutaonana (See You Later--Swahili)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
 > Mikyia wo Marc,  
 >  
 > Meda ase for your comments, and reminding me to include the  
 > references. Two fundamental references are:  
 >  
 > The Papyrus of Teret, which includes the text commonly called  
 > the "Lamentations of Auset (Isis) and Nebt Het (Nephys)"  
 >  
 > The Pyramid Text of Teta  
 >  
 > You can also look at the pyramid texts of Pepi and Mer en Ra as  
 well,  
 > but the first two are fundamental.  
 >  
 > Ma asomdwoee-Hetep (Peace),  
 > Ra Nehem  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
 >> Mikyia wo also, Ra Nehem. I love your writing. So thorough,  
 >> detailed, and  
 >> knowledgeable.  
 >>  
 >> This is a post I am adding to my files.  
 >>  
 >> Many kind thanks.  
 >>  
 >>  
 >> Marc  
 >>  
 >> -----Original Message-----  
 >> From: ra\_nehem [mailto:ra\_nehem@h...]  
 >> Sent: Sunday, December 07, 2003 6:04 PM  
 >> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
 >> Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black Jews  
 > (the first  
 >> Jews), the beginning of Western Judaism  
 >>  
 >> Mikyia wo (Greetings) Marc,  
 >>  
 >> Solomon, Sheba, and Menelik are fictional characters. The basis of  
 >> the story is taken from that of Ausar, Auset and Heru in Their  
 >> stellar aspect.

> >

> > The abode of Ausar in the sky is called "Sah" in Kamit. This is the

> > Orion constellation. Hence Ausar is called "Ausar-Sah". Yet, Ausar

> > also has a title, "Heri Meht". (hri mht, in the metutu/glyphs).

Heri

> > means "he who is above; chief; leader; king". Meht means "north;

> > northern territory". Heri Meht thus means "King or Chief of the

> > Northern Territory". North Kamit was sacred to Ausar as the place

> > where He was resurrected and made His entrance into the Heavenly

> > realm (Sah/Orion) to function as a God in Nature.

> >

> > "Heri" (Hri) was corrupted into Hori, Holi, Sholi (the aspirated 'h'

> > was sometimes corrupted from 'h' into 'sh'), Soli, and Sol. (There

> > was no 'l' in ancient Kamit, only a rolling 'r'. The 'l' came later

> > with the greeks). "Meht" was corrupted into Met, Meh, and

> > Men. "Herimeht" was thus corrupted into Horimeht, Holimeht,

> > Sholimeht, Sholimen and Solimen/Suliman/Solomon.

> >

> > Auset takes up residence in the star system Sapadet (spd.t), often

> > called 'Sirius'. The root word "Sapad" (Spd) means 'to provide'.

> > Auset is thus called "The Great Provider". She is the Queen of the

> > star system Sapadet, and is therefore known as the Queen of Sapad.t,

> > or Sapad, which was corrupted into Shabat, Shabad, Shaba, and Saba

> > (Sheba).

> >

> > Auset, as the Queen of Sapadet (Sheba) also has the title "Rekhit"

> > (Reshit) meaning "wise one" in the language of Kamit. Rekhit was

> > corrupted into "Lekhit" by the whites. The masculine form "Rekh" was

> > corrupted into "Lekh".

> >

> > When the constellations Ausar-Sah (Osiris-Orion/Heri Meht/Solomon)

> > and Auset Sapadet (Isis-Sirius/Queen of Sapadet/Shaba/Sheba)

unite

> in

> > the sky, they occasion the appearance of a star called Heru am Tuat

> > or Heru am Spdt (Horus in Sothis). This is the stellar Heru, son of

> > Ausar and Auset. As Auset is called "Rekhit" (Lekhit), this Heru is

> > called the "son of Rekhit (Lekhit)---son of the wise one".

> >

> > The term "per or pera" means "product of, offspring of" in the  
 > > language of Kamit. "Pera Rekhit" thus means, "offspring of Rekhit-  
 --

> > offspring of the Wise one".

> >

> > "per and pera" meaning "offspring" were corrupted into "ben and  
 bena

> > and ibn" meaning "son/offspring" in hebrew and arabic. In the  
 Kebra

> > Negast, you'll find that Menelik is defined as "son of the wise  
 > one"--

> > -"bayna lekhim". This is a corruption of the Kamau "pera rekhit".

> > Hence the derivatives---pena lekhit, bena lekhit, bena lekhim,  
 bena

> > lekh, mena lik, menelik.

> >

> > The story of the Queen of the South (Auset Sapadet/Sirius) going  
 > > north to meet the King in the North (Heri Meht/King of the  
 Northern

> > territory) and returning south pregnant with the "son of the wise  
 > > one/menek" is none other than a corruption of the story of  
 Ausar,

> > Auset and Heru in the sky. We can watch this episode unfold yearly  
 > > simply by looking up into the heavens.

> >

> > Of course, there was no ark of the covenant, as Moses and Aaron  
 are

> > also fictional characters. See #7850 (moses' egyptian name) on  
 this

> > forum for more info. on that.

> >

> > Ma asomdwoee-Hetep,

> > Ra Nehem

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> > > Fascinating. Fascinating for someone like me who has only heard  
 of

> > the

> > > beginning of Judaism as starting with Africans. Accepting it.

> > Talking about

> > > it. Not knowing much about it other than the logic of the idea  
 > that

> > around

> > > 4000 BC Kurgans began to trickle out of the Russian Steepes into  
 > the Near



>>> East and mingle with African cultures that had been there for  
tens  
>> of  
>>> thousands of years; and Neolithic cultures that had established  
>> permanent  
>>> settlements and admirably advanced civilizations with gold and  
>> jewelry  
>>> mining technology and crafts, etc., well in place 6000 years  
>> before Semitic  
>>> arrival and which the Semites quickly learned and incorporated.  
>>>  
>>> Then, to stumble across a translation of the Kebra.Nagast, the  
>> Ethiopian  
>>> Bible translated by Budge. It's translations like this that show  
>> why he has  
>>> earned so many enemies as the work is iconoclastic. Tons of  
early  
>> Jewish  
>>> images but with Ethiopian figures. I only browsed for half-an-  
> hour.  
>> Here are  
>>> a few of the things I bookmarked. Note. The first link provides  
> the  
>> index  
>>> and from there will be found a link to all the many plates in  
the  
>> fourth  
>>> entry:  
>>>  
>>> <http://www.sacred-texts.com/chr/kn/kn000-1.htm>:  
>>>  
>>> BUDGE: "How far are the ABYSSINIANS justified in claiming  
definite  
>> kinship  
>>> with the SEMITES? In dealing with this question the following  
> facts  
>> must be  
>>> considered. There is little doubt the aboriginal inhabitants of  
>> ABYSSINIA  
>>> were negroes or negroids who came from the valley of the NILE  
?  
>> Later a  
>>> section of the HAMITES, whose language was akin to that of the  
>> LIBYANS,  
>>> BERBERS, and EGYPTIANS, brought into p. ix ABYSSINIA a language  
>> which for

> > > convenience we may call "Ethiopic" though its more correct name is

>>> "Kushite". The translators of the Bible into "Ethiopic"

> identified,

```
> > quite
```

>>> incorrectly, ABYSSINIA with KZH, the Hebrew name for the country

>> which we

>>> now call NUBIA. Owing to the intermingling of SEMITES and HAMITES

 $\gt \mathbf{a}$ 

> > Semitic

>>> element entered the Hamitic language at a very early period. The

> > northern

>>> part of ABYSSINIA, that is, the mountainous section of it, became

> > the

>>> principal settlement of the SEMITES, who are known as the "AGAW",

>> and from

>>> them were probably descended many of the FAL“ HAS or  
`Abyssinian

> > Jews'."

> > >

### >>> Moses receiving the Table of the Law from the hand of God on Sinai

> > >

>>> <http://www.sacred-texts.com/chr/kn/img/04.htm>

> > >

>>> Aaron holding in his left hand his rod which blossomed

>>> <http://www.sacred-texts.com/chr/kn/img/06.htm>

> > >

&amp;gtgt&gt; MW

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> om/Def
>> ault?mqso=60178338&partid=4116732>
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>> To unsubscribe from this group, send an email to:
>> Ta\_Seti-unsubscribe@yahoogroups.com
>>
>>
>>
>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of
Service
>> <http://docs.yahoo.com/info/terms/> .
```

| 10447|2003-12-08 17:39:29|Sptpy@aol.com|Re: Discovery Channel: Search for the Lost City of Nubia|

DG wrote: "thanx marc.

i was beginning to think I had dreamt the entire affair."

DG, you are welcome but I am not Marc. My name is Tyrone. I sent the link to the Discovery Channel's "Search for the Lost City of Nubia" in response to your query.

[Discovery Channel :: Search for ancient Nubia](#)

| 10448|2003-12-08 18:08:46|catherine cornish|THE SELLER AND THE SOLD by Mumia abu Jamal|

I just had to pass this on...

Peace,

Shri Sa Hetep

WORTH READING.....

>From: Litestar01@aol.com

>To: Litestar01@aol.com

>Subject: THE SELLER AND THE SOLD by Mumia abu Jamal

>Date: Thu, 4 Dec 2003 18:35:22 EST

>

>THE SELLER AND THE SOLD

>=====

>[Col. Writ. 11/9/03] Copyright '03 Mumia Abu-Jamal

>

> They saw themselves as others had seen them. They  
> had been formed by the images made of them by those  
> who had the deepest necessity to despise them.

> -- James Baldwin, \*Notes of a Native Son\*

>

> Sometimes, an honest examination of the institutions of a  
> society tells us deep truths about the nature of that society.  
> Such an examination reveals raw, uncomfortable, and hidden  
> truths about what the unwritten rules are, and why.

>

> When we examine the way that public schools have  
> responded to the challenge of educating African-American  
> children, we must conclude that the education of millions of  
> such children are not the real priorities of this society. Millions  
> of such children emerge from public schools with little notion of  
> their place in the world, or how to move through the society  
> with sanity, with life-affirming rewards, and some semblance of peace.

>

> They leave, far too often, early, and ungraduated. Others may  
> graduate, but their achievements are slighted because of the  
> light and undemanding nature of the studies. Whether one has  
> graduated or not is not the mark of whether one is educated or

>not. Far too often, young Blacks are taught, if anything, how  
>to get a menial job; how to work for others; how to \*sell\* some  
>meager skill.  
>  
> Meanwhile, in schools where the well-to-do live, the young  
>are taught critical thinking; how to ask the right questions. Indeed,  
>to question! They are taught, not how to sell themselves, but  
>how to produce things to be bought by others, to secure and  
>amass wealth.  
>  
> What the American school system is, is a class-bound structure,  
>that reproduces itself, in the next generation.  
>  
> One generation is being trained to follow; the other generation  
>is being taught how to lead. In such a system, how can we  
>wonder why things are unchanged, from generation to generation?  
>  
> As the late educator, Murray Levin, suggested in one of his  
>last books on the dearth of instruction in Black and Latino schools  
>in Roxbury, 'oppression is the lesson.'  
>  
> Why shouldn't children, in a nation that claims to love liberty,  
>be taught freedom?  
>  
> Instead, they are conditioned to obey, to follow orders, to not  
>rock the boat, to be ... passive.  
>  
> True education awakens, it does not darken the windows of  
>perception. True education enlivens, it does not dull the spirit.  
>  
> This is what the elders of every civilization on earth have  
>struggled to do. They tried to build young people who could take  
>on the tasks of defending, building, and expanding the community.  
>  
> In this new century, there are too many youngsters who are  
>seen as expendable. They are presumed to be ignorant. They  
>are left to rot on the vine of life, untaught and unproductive.  
>  
> In a truly humanistic society, no person is seen as expendable.  
>  
> In a society said to be based on 'rugged individualism', each  
>individual is valued, and given the materials necessary to make a  
>valuable contribution to the whole.  
>  
> That isn't happening now, and it is truly a scandal.  
>

> Young people should be given, \*as a social duty\*, the  
 >wherewithal to grow in knowledge and understanding of the  
 >world in which we live. They are to be accorded a history that  
 >reflects their place in the world that is, and the world to come.  
 >  
 > To fail to do so is to commit a kind of social suicide. It is  
 >cruel. It is stupid. It is wrong.  
 >  
 > If public schools are not functioning in this country, then it  
 >is incumbent upon this country to provide the materials  
 >necessary to transform the problematic present into a system  
 >of promise.  
 >  
 > Anyone who questions the conditions of urban school  
 >districts should only peruse a copy of Jonathan Kozol's  
 >\*Savage Inequalities\*. Schools shouldn't reproduce social  
 >and class inequities, but work to eradicate them. If it fails to  
 >do this, then it merely reproduces the errors of the past, and  
 >leaves serious work undone, for generations yet unborn.  
 >  
 >Copyright 2003 Mumia Abu-Jamal  
 >=====

>[Mr. Jamal's latest work, \*Faith of Our Fathers\* (Africa  
 >World Press, 2003) was named one of "The Most  
 >Remarkable Books of 2003" by \*Black Issues Book  
 >Review\* (Nov/Dec '03).]  
 >  
 >"When a cause comes along and you know in your bones that it is  
 >just, yet refuse to defend it--at that moment you begin to die.  
 >And I have never seen so many corpses walking around talking about  
 >justice." - Mumia Abu-Jamal  
 >  
 >MUMIA'S COLUMNS NEED TO BE PUBLISHED AS BROADLY  
 >AS POSSIBLE TO INSPIRE PROGRESSIVE MOVEMENT AND  
 >HELP CALL ATTENTION TO HIS CASE.  
 >The campaign to kill Mumia is in full swing and we need you to  
 >\*\*\*please\*\* contact as many publications and information outlets as  
 >you possibly can to run Mumia's commentaries (on-line and  
 >\*\*\*especially off-line\*\*\*)!! The only requirements are that you run  
 >them \*unedited\*, with every word including copyright information  
 >intact, and send a copy of the publication to Mumia and/or ICFFMAJ.  
 >THANK YOU!!!  
 >  
 >WE NEED YOU IN PHILLY DECEMBER 13TH!! TAKE A  
 >STAND FOR MUMIA AT THIS MOST CRITICAL TIME!  
 >Get full details and keep updated by reading ACTION ALERTS!!

>at [www.mumia.org](http://www.mumia.org), [www.onamove.org](http://www.onamove.org), and their  
>links.  
>=====

>  
>To download Mp3's of Mumia's commentaries visit  
>[www.prisonradio.org](http://www.prisonradio.org) or [www.fsrn.org](http://www.fsrn.org)  
>=====

>  
>Check out Mumia's NEW book:  
>FAITH OF OUR FATHERS: AN EXAMINATION OF THE SPIRITUAL  
>LIFE OF AFRICAN AND AFRICAN-AMERICAN PEOPLE  
>at [www.africanworld.com](http://www.africanworld.com)  
>=====

>  
>The Power of Truth is Final -- Free Mumia!  
>  
>PLEASE CONTACT:  
>International Concerned Family & Friends of MAJ  
>P.O. Box 19709  
>Philadelphia, PA 19143  
>Phone - 215-476-8812/ Fax - 215-476-6180  
>E-mail - [icffmaj@aol.com](mailto:icffmaj@aol.com)  
>AND OFFER YOUR SERVICES!  
>  
>Send our brotha some LOVE and LIGHT at:  
>Mumia Abu-Jamal  
>AM 8335  
>SCI-Greene  
>175 Progress Drive  
>Waynesburg, PA 15370  
>  
>WE WHO BELIEVE IN FREEDOM CAN \*NOT\* REST!!  
>  
>Submitted by: Sis. Marpessa  
>  
>Subscribe: [mumiacolumns-subscribe@topica.com](mailto:mumiacolumns-subscribe@topica.com)  
>Read: <http://topica.com/lists/mumiacolumns/read>  
>Subscribe ICFFMAJ email updates list by e-mailing  
>[icffmaj@aol.com](mailto:icffmaj@aol.com)!

| 10449|2003-12-08 18:57:11|Alex van Deelen|Black Upper Egyptians (was: re: TLC & Re:  
Discovery Channel)|  
Message: 16  
Date: Mon, 08 Dec 2003 20:20:11 -0000  
From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)  
Subject: TLC & Re: Discovery Channel Documentary on Nubia ?

- > Why not use rural Upper Egyptians in the roles of their ancestors?
- > After all, most Sa3eadi are not much different than the ancient
- > Egyptians. At least, I would like to see people who film documentaries
- > demonstrate the diversity that both modern and ancient Egypt had.
- > Here is some examples of rural Upper Egyptians:
- >
- > <http://www.kirikou.com/egipto/familia/familia.htm>
- >
- > Both locations in the documentary took place with people from Luxor
- > or Waset[ancient Thebes], so it only makes sense that people from
- > these modern day places are dark brown and African looking. Why not
- > use these people?

Great site.

Anyone who hasn't, also check out this page, at:

<http://www.geocities.com/vandeelen/Afrocentric/modern.htm>

Alex

<http://www.geocities.com/vandeelen/Afrocentric/>

For a view of the ancient pharaohs, see:

<http://www.geocities.com/vandeelen/Afrocentric/people.htm>

| 10450|2003-12-08 20:31:07|Paul Kekai Manansala|TLC & Re: Discovery Channel  
Documentary on Nubia ?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "D. McIntyre" wrote:

- > Even today, there are TV commentators who depict - I digress a
- > bit - Michael Jackson's "Remember the Time" Egyptian-themed
- > video that casts an all-African American cast and Iman and
- > Eddie Murphy as Nefertari and Ramses II as "african american
- > wishful thinking or fantasy."
- >

Which TV commentators were these?

I think that such portrayals by major "stars" like MJ, Iman, Eddie Murphy, etc. reach many more people than documentaries, albeit you would never use them as references ;)

Regards,

Paul Kekai Manansala



| 10451|2003-12-08 23:02:39|M. Washington|Re: The beginning of Judaism, the Black Jews (the first Jews), the |

Comment here on what's said below. Surely a good point to bring attention to the fact that the Kebra Nagast is a very recent document showing a people and society fallen into social decay who had by that point been, for millenniums, out of touch with their roots and long ago lost their original identity and dignity. And, we are lazy jerks, actually, no getting away from the fact, for not doing first hand research. I agree.

Marc W

-----Original Message-----

**From:** KAMAU [mailto:eatemup3000@yahoo.com]

**Sent:** Monday, December 08, 2003 7:13 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The beginning of Judaism, the Black Jews (the first Jews), the beginning of Western Judaism

Hotep....

This has gone on long enough. I am SO GLAD that Baba Ra has gotten in on this w/ his linguistic expertise...now let me throw in a bit of cultural info....

How in the world are y'all using a fictional book to prove historicity?? The bible is at best a literature book but not infallible & not historical. We must look to REAL history to see how the Haribu/Hebrew &/or jews came about. Even the Beta Israelites erroneously called falashas.

It seems like we forget that ALL OF AFRIKA HAD TRADITIONS...CULTURAL TRADITIONS WAAAAAYYYYY before judiasm, christianity or islam INVADED our home.

We KNOW there was a pre-axumite culture. We KNOW there was a pre-judiac culture. It was your basic traditional Afrikan cultural format. It was your basic traditional Afrikan societal structure...heck even UNESCO tells you that much. Then something happened, whether peaceful invasion or brutal one, foreigners came in w/ different concepts of life, the Creator, etc, this continued over time & we seem to pick up the story AFTER Afrikan folks adopted it, then we can run & say FIRST THIS OR FIRST THAT...

Afrikans in this part of our Home, just like most of the rest of the land mass, esp. during this early period were BILINEAL OR MATRILINEAL. Judiasm, up & down is patriarchal/patrilineal...thru the man and quite disrespectful of the woman I might add. So what provoked the switch???? Afrikans just woke up one day & said, "you know what, screw the women. They aren't anything, they are beneath us" overnight? Afrikans just woke up another day & said, "You know what...screw nature & the environment. Forget being in harmony w/ it. Forget getting in touch w/ the Spirits in the rivers, air, trees, etc for guidance...Let's just dominate it all & control it all" overnight? NO!!!!!!!!!!!!!!

There was a shift in consciousness due to foreign ideology, foreign consciousness, something culturally anti-Afrikan which changed the axiological makeup of those Afrikans who decided to take on judiasm AND coptic christianity. Something happened over time which made them turn their backs on those traditions that sustained them for thousands of countless centuries.

We want to grab onto that "The first" label w/o a deep or hell even surface level under/overstanding of culture...what it was & its dynamics of change & this paralyses our analysis, scholarship & makes us look like laughing stocks to our enemies & to our uncritical friends.

Just follow Dr. Clarke's axiom: HOW DID WE LIVE/GOVERN OURSELVES/WORSHIP BEFORE--BEFORE--BEFORE WE KNEW THERE WAS ANYONE ELSE IN THE WORLD, BEFORE THERE WAS A EUROPEAN AN ARAB OR A JEW?????

While we are running all over the earth trying to claim, first this & first that...there is a ton of substantial specicifcally Afrikan based research that ain't even being touched. We don't have Afrikan centered research grants to go sit w/ the TWA (the supposed 1st people on the planet) and get a better picture of how they view life than Turnbill could ever uncover. Countless oral traditions going by the wayside becuz WE aren't doing the work, or worse yet, WE are waiting for caucasoids to do it for us, so we can then complain about it later.

Let's be THE FIRST to preserve & resurrect the zulu pictograph language (I don't give much credence to what credo Mutwa says, but those pictographs must be reawakened IN OUR CONSCIOUSNESS). Again, this is the difference between SOLELY STUDYING AFRIKA & BEING Afrikan. When you just SOLELY STUDY it, it still remains periphery...still remains "those people" & "that stuff." When you are BEING AFRIKAN, materials you read regarding Afrika becomes US & Our People, OUR way of life...You look at your own present life critically & work on removing the layers of europeaness & getting back in line w/ what is natural & MORE HEALTHY for us. YOU MISS THIS W/ SOLELY STUDYING... You will want to lay claim to everything, but BE nothing in return. Tutaonana (See You Later--Swahili)

--- In Ta\_Seti@yahoogroups.com, "ra\_nehem" wrote:

> Mikyia wo Marc,  
>  
> Meda ase for your comments, and reminding me to include the  
> references. Two fundamental references are:  
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> the "Lamentations of Auset (Isis) and Nebt Het (Nepthys)"  
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> The Pyramid Text of Teta

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> Ma asomdwoee-Hetep (Peace),  
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> >  
> > This is a post I am adding to my files.  
> >  
> > Many kind thanks.  
> >  
> >  
> > Marc  
> >  
> > -----Original Message-----  
> > From: ra\_nehem [mailto:ra\_nehem@h...]  
> > Sent: Sunday, December 07, 2003 6:04 PM  
> > To: Ta\_Seti@yahoogroups.com  
> > Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black Jews  
> (the first  
> > Jews), the beginning of Western Judaism  
> >  
> > Mikyia wo (Greetings) Marc,  
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> > Solomon, Sheba, and Menelik are fictional characters. The basis  
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> > the story is taken from that of Ausar, Auset and Heru in Their  
> > stellar aspect.  
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This is  
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Yet, Ausar  
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Heri  
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> > > <http://www.sacred-texts.com/chr/kn/img/06.htm>  
> > >  
> > > MW  
> > >  
> > > .  
> > > .  
> > > .





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Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 10452|2003-12-09 01:14:49|ra\_nehem|Re: The beginning of Judaism, the Black Jews (the first  
Jews), the |  
Mikyia wo Marc,

I should've also included the "Shabaka Text" (Memphite Theology) in  
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Ma asomdwoee-Hetep,  
Ra Nehem

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> Many thanks!  
>  
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> Marc  
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> -----Original Message-----  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
> Sent: Monday, December 08, 2003 8:57 AM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: The beginning of Judaism, the Black Jews  
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> > >

> > > Aaron holding in his left hand his rod which blossomed

> > > <http://www.sacred-texts.com/chr/kn/img/06.htm>

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| 10453|2003-12-09 01:21:38|ra\_nehem|Re: Definition of Amen|  
Mikyia wo (Greetings),

I just wanted to interject here, that the Akan still worship Amen and pronounce the name Ah-Mayn, 'n' being nasal, as well as Amen. The God of Saturday (Memeneda) is Amen (Men-Amen) and all males and females born on Saturday are named after the Deity, hence males are called Kwame (Kwah-may) or Kwamena and females are called Amma or Ame (Amayn), sometimes Amee (Ah-Mee).

Ma asomdwoee-Hetep,  
Ra Nehem  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> Hi Derrick,  
>  
> Thanks for the supplementary info on M17. I too prefer Budge's pronunciation, if only because it's easier to say and pleasing to my ear. Nevertheless, I noticed that Drs. Diop and Obenga transliterated the reed as an "i" and that the same usage carried over into  
> the Wolof examples cited. I've consulted three other sources, and they too employ the "i" sound. One of them occasionally slipped  
> into an "ee" pronunciation. I guess we will just have to do the best we can until someone publishes a more extensive study of spoken  
> Medu Netjer, perhaps including historical and regional variations. (Wouldn't that be great!)  
>  
> What did your teacher suggest?  
>  
> Much peace.  
>  
> Raymond

| 10454|2003-12-09 02:22:58|alaman5375@aol.com|Re: Definition of Amen|  
In a message dated 12/9/03 1:22:56 AM, [ra\\_nehem@hotmail.com](mailto:ra_nehem@hotmail.com) writes:

<< Mikyia wo (Greetings),

I just wanted to interject here, that the Akan still worship Amen and pronounce the name Ah-Mayn, 'n' being nasal, as well as Amen. The God of Saturday (Memeneda) is Amen (Men-Amen) and all males and females



born on Saturday are named after the Deity, hence males are called Kwame (Kwah-may) or Kwamena and females are called Amma or Ame (Amayn), sometimes Amee (Ah-Mee).

Ma asomdwoee-Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

> Hi Derrick,

>

> Thanks for the supplementary info on M17. I too prefer Budge's pronunciation, if only because it's easier to say and pleasing to my ear. Nevertheless, I noticed that Drs. Diop and Obenga transliterated the reed as an "i" and that the same usage carried over into

> the Wolof examples cited. I've consulted three other sources, and they too employ the "i" sound. One of them occasionally slipped

> into an "ee" pronunciation. I guess we will just have to do the best we can until someone publishes a more extensive study of spoken

> Medu Netjer, perhaps including historical and regional variations.

(Wouldn't that be great!)

>

> What did your teacher suggest?

>

> Much peace.

>

> Raymond

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X-Sender: [ra\\_nehem@hotmail.com](mailto:ra_nehem@hotmail.com)

X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
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Message-ID: <[br445t+irg3@eGroups.com](mailto:br445t+irg3@eGroups.com)>  
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User-Agent: eGroups-EW/0.82  
X-Mailer: Yahoo Groups Message Poster  
X-eGroups-Remote-IP: 66.218.66.105  
From: "ra\_nehem" <[ra\\_nehem@hotmail.com](mailto:ra_nehem@hotmail.com)>  
X-Originating-IP: 205.188.208.71  
X-Yahoo-Profile: ra\_nehem  
MIME-Version: 1.0  
Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
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Content-Type: text/plain; charset=ISO-8859-1  
Content-Transfer-Encoding: 7bit  
X-AOL-IP: 66.218.66.77  
X-AOL-SCOLL-SCORE: 1:XXX:XX  
X-AOL-SCOLL-URL\_COUNT: 2

>>

| 10455|2003-12-09 06:22:39|dg14@txstate.edu|Re: Discovery Channel: Search for the Lost City  
of Nubia|  
my bad Tyrone.  
Thanx for the link then.  
I'm gonna go listen to that Erykah Badu song  
now that bears yer name. :)

DG

| 10456|2003-12-09 06:25:41|Deus ex Machina|TLC & Re: Discovery Channel Documentary on  
Nubia ?|  
When I was last in Egypt, the "Remember  
the Time" video played on television repeatedly.

Oddly enough, when I first got to Cairo the movie "Panther" (about the Black Panther Party) was also in repeat...

Some useless trivia...

DG

---

> In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "D. McIntyre" wrote:

>

>

>

>> Even today, there are TV commentators who depict - I digress a  
>> bit - Michael Jackson's "Remember the Time" Egyptian-themed  
>> video that casts an all-African American cast and Iman and  
>> Eddie Murphy as Nefertari and Ramses II as "african american  
>> wishful thinking or fantasy."

>>

| 10458|2003-12-09 09:10:10|Imnrnre|Definition of Amen|

Ra Nehem wrote:

Ah-Mayn, 'n' being nasal, as well as Amen. The God of Saturday (Memeneda) is Amen (Men-Amen) and all males and females born on Saturday are named after the Deity>

S□udja ab (Make glad the heart),

Thank you Ra Nehem for joining this thread on how best to pronounce the name □Amen.□ The vocalization you□ve associated with the Akan is virtually identical with the way I once heard it enunciated in a Jewish ceremony I attended as a guest. This leads me to support the thesis of Derrick Alexander□s advisor that the Coptic and Judeo-Christian expressions are derived from the Kemetic source. This conclusion would seem to support Budge over Gardiner.

I wonder if you would be so kind as to provide us with a citation we could read on Akan beliefs and practices regarding Amen, including the relation to Memeneda and the naming of children born on Saturday. Amen□s connection to the latter seems (to me) somewhat tenuous.

Senebti,

Raymond

| 10459|2003-12-09 09:45:36|Imnrnnre|Re: Amen/Yahoo Typos|

Sorry folks, I have no idea why the apostrophies in my most recent e-mail got turned into junk. My copy is clean. I hope you can still make sense of it. If not, please let me know; I would be happy to rephrase it.

Senebti,

Raymond

| 10460|2003-12-09 09:47:02|Djehuti Sundaka|Our own Amazon princess |  
Our own Amazon princess

December 10, 2003

SHE was tall and strong and in her late 20s when she died about 18,000 years ago. Her teeth were not worn down, so she had probably enjoyed a diet of wallaby and other animals rather than chewing on tough plants. And from the unusual holes in some of her bones, it is possible that cancerous growths contributed to her early demise.

Named after the limestone cave where she was found, Lemdubu Woman and her burial site provide a unique insight into life in the north of the continent during the last glacial maximum, when Australia was much colder and drier.

Her skeleton has now been studied in more detail than any other remains from this period.

Today, Lemdubu Cave sits amid the dense rainforest of the Aru islands in Indonesia. But at the time the young woman died, sea levels were at their lowest because the ice sheets were at their greatest extent, and the Aru islands were part of a bigger Australian land mass, called Sahulland, that included New Guinea and Tasmania.

A Canberra archaeologist, Dr Susan O'Connor, says Lemdubu Cave is the most remote location in which she has undertaken excavations. A long canoe trip inland followed by three hours of trekking through thick vegetation was required to reach the site where she discovered the skeleton several years ago with colleagues Professor Matthew Spriggs, also of the Australian National University, and Associate Professor Peter Veth, of the Australian Institute of Aboriginal and Torres Strait Islander Studies.

"In such a remote location, when you're excavating you have no idea how

old the material is," O'Connor says. But the archaeologists were confident they had made a significant find when they also uncovered bones from agile wallabies and pollens from grasses which indicated that the climate, landscape and fauna had been very different when Lemdubu woman was alive.

Back in Australia the 394 fragments of skeleton were painstakingly pieced together by an ANU researcher, Dr David Bulbeck, who described his findings last week at the Australian Archaeological Association conference in Jindabyne.

The use of the cave site has been dated as stretching from about 27,000 to 12,000 years ago, with the burial site dated at 18,000 to 16,000 years ago.

If her skull alone had been found, Lemdubu Woman would probably have been mistaken for a man, says Bulbeck. "The cranium is robust and of masculine appearance, with a large upper jaw containing large teeth."

She had long limbs and probably stood about 166 centimetres tall. But her limb bones were also thick. "She would seem to have been a very strong woman, notwithstanding her athletic linear build," he says.

The last ice age began about 120,000 years ago with cycles of warming and cooling until the last glacial maximum was reached, which stretched from about 28,000 to 19,000 years ago. The ice sheets then retreated until the climate became stable about 10,000 years ago. Sea levels reached their present height about 6000 years ago.

An ANU earth scientist, Professor John Chappell, says studies of ice cores from the northern hemisphere have revealed that fluctuations during the ice age, occurring every 6000 years or so, were often large and rapid. "Our understanding of this period has changed enormously in the past decade," he says.

Some warming was incredibly fast, with climbs of 5 degrees in less than a century.

The polar ice sheets would not have been able to advance and retreat as quickly, but research in New Guinea suggests the largest of the rapid warmings were associated with sea level rises of 10 to 20 metres, says Chappell.

Not enough research has been done in the southern hemisphere to know whether the pattern in Australia during the ice age was a similar one. But in the past two years new evidence from the Snowy Mountains and

other areas has revealed that during the last glacial maximum it was much colder in south-eastern Australia than had been thought.

Rather than five degrees colder than now, it might have reached an extreme of 10 degrees colder, says Chappell. "It seems to me, putting the evidence together, the cold climate probably lasted for no more than a few thousand years, but it was eight or nine degrees colder than present."

As well, it became drier as the last glacial maximum progressed, with a peak period of aridity apparently lasting until 12,000 years ago, he says.

While this would have meant more extensive arid regions, Australia was also a land of even greater contrasts during the last glacial maximum than now with, for example, wetlands in the Flinders Ranges in South Australia close to the expansive sand dunes. It wasn't cold and dry everywhere at once, says Chappell.

The harshest environment would have been chilly south-western Tasmania. "Yet we know it was occupied right through the last glacial maximum," says Chappell.

In the Willandra region of NSW, before the big cold hit, people flocked to the fish-filled, snow-fed lakes. This is where Mungo Man and Mungo Lady, Australia's oldest-known human remains, were ceremonially buried 40,000 years ago. But by 18,000 years ago Lake Mungo had become the dry dusty hole we know today.

In the northern part of Sahulland, however, Lemdubu Woman was feasting on wallaby.

This story was found at:

<http://www.smh.com.au/articles/2003/12/09/1070732221505.html>

| 10461|2003-12-09 12:17:33|M.L.W.|On the Learning Channel this Weekend|  
Ancient Egypt will be repeated this Sunday:

Dec 14 2003

@ 03:00 PM Ancient Egyptians The Battle of Megiddo

Dec 14 2003

@ 04:00 PM Ancient Egyptians Tomb Robbers

Dec 14 2003

@ 05:00 PM Ancient Egyptians The Priests of Amun

Dec 14 2003

@ 06:00 PM Ancient Egyptians The Cult of the Apis Bull

<http://tlc.discovery.com/convergence/egyptians/egyptians.html>

Myra

| 10462|2003-12-09 12:58:31|D. McIntyre|TLC & Re: Discovery Channel Documentary on Nubia ?|

It had been on old MTV broadcasts and critics of the video during the time - I think 1992 or 93. I can't recall a specific program but I do recall that the criticism generally comes from the usual "pop culture" commentators that are hired to speak on music - be it on MTV, VH1, EXTRA EXTRA etc.

Generally, what is most commonly said is an implication of the "absurdity" of the video. For example, a commentary in summarizing the video might say something like....

"The Michael Jackson video "Remember the Time" claims to be Egyptian themed with stars like Eddie Murphy and Iman. It uses an all African American cast...."

Often, when a commentator is alluding that something is false, he or use words like "he claims" or "it supposedly" etc. instead of just saying "Remember the Time is an Egyptian themed." or "he says (instead of claims)" etc.

There was a recent "count down" show on MTV called Top 100 Worse Videos or something to that effect. I didn't see the show but I do know that Remember the Time was in the ranking. I'd be curious to know if one of the criticism was the 'African American cast'

--> Deidra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "D. McIntyre"

wrote:

>

>



>  
>> Even today, there are TV commentators who depict - I

digress a

>> bit - Michael Jackson's "Remember the Time"

Egyptian-themed

>> video that casts an all-African American cast and Iman and

>> Eddie Murphy as Nefertari and Ramses II as "african

american

>> wishful thinking or fantasy."

>>

>

> Which TV commentators were these?

>

> I think that such portrayals by major "stars" like MJ, Imam,

Eddie

> Murphy, etc. reach many more people than documentaries,

albeit you

> would never use them as references ;)

>

> Regards,

> Paul Kekai Manansala

| 10463|2003-12-09 13:33:18|Derrick, Alexander|Homage to Songye Contemporary Orchestra  
Basokin & Lusombe |

<http://www.kametrenaissance.com/BasokinLusombe.html>

Here you will find some of the latest work on Kushite migrations into Congo.

Please read, if anything is unclear please send feedback.

Go ahead,

Alex Derrick

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| 10464|2003-12-09 15:16:28|saidis\_aswan\_egy|Re: Homage to Songye Contemporary Orchestra Basokin & Lusombe|

Alex, you ever heard of the Lovango kingdom that existed around the time that Europeans came to this region. The Lovango kingdom is directly related to the Songye people, and is well documented in the writings of the Portuguese and other European writings. Olfert Dapper, a Dutch traveler, documents their existence. I am of the belief that many groups of people across Western Africa to Central Africa are Kemetians that fled Kmt when foreign invaders came. In the future I hope that comprehensive research is given to prove my theories correct.

| 10465|2003-12-09 15:48:32|Djehuti Sundaka|Will These People Be Charged As Being "Phoenicocentric"?|

Will these people be charged by Euro-academia and its lackies as being "Phoenicocentric" (just as other individuals with similar claims are charged as being "Afrocentric" and even racist)? If not, why not?

Djehuti Sundaka

\*\*\*\*\*

<http://www.phoenicia.org/america.html>

Did the Phoenicians Discover the New World?

The Phoenician coin presumed to contain a map of the ancient world

If Mark McMenamin is correct, neither Columbus nor the Vikings were the first non-natives to set foot on the Americas. McMenamin, the Mount Holyoke geologist who last year led an expedition that discovered the oldest animal fossil found to date, may have made another discovery--one that sheds radical new light on present conceptions of the Classical world and on the discovery of the New World.

Working with computer-enhanced images of gold coins minted in the Punic/Phoenician city in North Africa of Carthage between 350 and 320 BC, (please see sketch of coin right and where the world map is supposed to have been inscribed) McMenamin has interpreted a series of designs appearing on these coins, the meaning of which has long puzzled scholars. McMenamin believes the designs represent a map of the ancient world, including the area surrounding the Mediterranean Sea and the land mass representing the Americas.

If this is true, these coins not only represent the oldest maps found to date, but would also indicate that Carthaginian explorers had sailed to the New World.

In fact, it was his interest in the Carthaginians as explorers that led McMenamin to study the coins. The Carthaginians were closely linked to the Phoenicians of the Middle East in terms of origin, culture, language, and naval enterprise. Both peoples are widely credited with significant sailing exploits through the Mediterranean, to the British Isles, and along the coast of Africa.

This detail of a gold coin shows what McMenamin believes is a map of the Mediterranean area, surrounded by Europe, Britain, Africa, and (at left) the Americas. The image appears on coins minted in Carthage between 350 and 320 BC. The enhanced and colorized version is based on the illustrations courtesy of Mark McMenamin.

In one of the coins studied by McMenamin, a horse stands atop a number of symbols at the bottom of the coin. For many years, scholars interpreted these symbols as letters in Phoenician script. When that theory was discounted in the 1960s, it left scholars baffled. Working over the past few months, McMenamin was able to interpret the design as a representation of the Mediterranean, surrounded by the land masses of Europe and Africa, with, to the upper left, the British Isles. To the far left of the representation of the Mediterranean is what the geologist believes is a depiction of the Americas.

A number of classical texts bolster this theory. For example, in the first century bc, Diodorus of Sicily wrote "...in the deep off Africa is an island of considerable size...fruitful, much of it mountainous.... Through it flow navigable rivers....The Phoenicians had discovered it by accident after having planted many colonies throughout Africa."

"I was just the lucky person who had the geologic and geographic expertise to view these coins in a new light," McMenamin notes. "I have been interested in the Carthaginians as the greatest explorers in the history of the world."

McMenamin's interest in Carthage led him to master the Phoenician language. He has published two pamphlets on his work regarding the Carthaginian coins. One is written in ancient Phoenician, representing probably the first new work in that language in 1500 years.

He has submitted a paper on his theory to *The Numismatist*, a leading journal in the study of coins, which has accepted McMenamin's paper on

the theory for publication. At the same time, the scholar is trying to gain access to a number of coins --or casts of their impressions-- currently held in European collections. These impressions will further aid him, he hopes, in proving the world map theory's validity. "If I had the time and the money," McMenamin observes, only half-kidding, "I'd be in North Africa with my metal detector trying to find Carthaginian coins to further confirm my hypothesis."

Additional study may well reveal that it was Punic explorers not Europeans who "discovered" the New World. At the very least, McMenamin hopes his theory will focus new scholarly attention on ancient Carthaginian culture.

Source:

1. Geologist Mark McMenamin, Mount Holyoke College

<http://www.mtholyoke.edu/acad/misc/profile/names/mmcmenam.shtml>

mmcmenam @mtholyoke.edu

\*\*\*\*\*

<http://www.sfslac.org/phoenicians.htm>

DID THE PHOENICIANS DISCOVER AMERICA?

Presented by:

Michel N. Laham, M.D.

(Soon, Voice Annotation)

Richard J. Karam, J.D.

The recent article by Mark McMenamin in the November 1996 issue of The Numismatist has renewed interest in the theory that the Phoenicians or their western brethren, the Carthaginians, discovered America, nearly two thousand years before Columbus. If such a discovery did take place, it would be interesting to speculate as to how and when it occurred, then to test our hypothesis against all the available information on the topic and see how it holds up. Of all ancient peoples, the Phoenicians were the only ones with the skills and the sea-going capability required for a trans- Atlantic crossing. By 600 BC, they were building ships that could carry 50 to 100 tons, making them comparable in size and tonnage to the Portuguese caravels of the 15th century.

We know of two historic occasions when the Phoenicians, on the one hand, and their North African counterparts, the Carthaginians, on the other, could have wandered off the western coast of Africa and accidentally landed on the eastern coast of South America. In the first instance, a

Phoenician fleet was commissioned by the Egyptian pharaoh, Necho, around 600 BC to circumnavigate Africa, sailing out of the Red Sea and returning home by way of Gibraltar. In the second instance, around 450 BC, the Carthaginian king, Hanno, sailed with a fleet of 60 ships through the Straits of Gibraltar and down along the western coast of Africa at least as far south as present day Guinea and Sierra Leone, the point on the continent closest to the shores of Brazil.

Necho was an ambitious king of the twenty-sixth dynasty who strove to expand Egypt's boundaries and influence. He attempted the construction of a canal between the Nile and the Red Sea and challenged the powerful Babylonian king Nebuchadnezzar for control of Syria. He failed at both enterprises. But according to the Greek historian Herodotus, his hired Phoenician fleet successfully completed its mission of circumnavigating Africa. It sailed out of the Red Sea into the Indian Ocean, rounded the southern tip of Africa and returned to Egypt and the Mediterranean by way of Gibraltar. The expedition supported itself by putting in along the African coast every autumn, sowing a patch of ground, and waiting for the next year's harvest. Then, having gotten their grain, they would sail on to the next harbor. It took them nearly three years to complete the mission.

It was a feat of epic proportions, one that was difficult for their contemporaries to grasp, let alone to believe, since the prevalent opinion at the time was that there was no body of water that completely surrounded Africa. The idea was so preposterous, in fact, that it is unlikely anyone would make up such a story. For a long time afterwards, it was felt that Herodotus had been taken in by the tall tales of the Phoenicians. Ironically, one of the details of the trip provided by Herodotus, which was considered absurd by his contemporaries, has served to establish the authenticity of the story. The Phoenicians stated that, as they sailed west around the tip of Africa, the sun was to their right: seamen from the Mediterranean who had not actually been to the southern hemisphere could not have imagined such a phenomenon.

By the beginning of the 5th century BC, the Phoenician outpost of Carthage, on the Lybian coast near the site of present day Tripoli, dominated the western Mediterranean. King Hanno's famous expedition probably took place around 450 BC. It is recounted in vivid detail in a tablet found in the ruins of the temple of Cronos at Carthage. Known as The Periplus of Hanno, it is a Greek translation of a Punic text which chronicles Hanno's mission. It describes how the Carthaginians set out with 60 ships and thousands of settlers. They sailed south along the African coast, establishing colonies or trading posts along the way. They traveled past the "Horn of West", probably Dakar or Cape Palmas, until they reached a towering volcano in full eruption, which they

called "The Chariot of the Gods" and which most experts agree was probably Mount Cameroon, with its 13,000-foot volcanic peak.

Now let us suppose that, on either one of these two great African expeditions, or on some similar expedition that we know nothing of, a ship or two had become separated from the fleet by a storm, or had attempted to explore too far offshore and had not been able to find its way back. What might have happened to such a ship or ships? They could have been blown westward by the Southeast trade winds and the South Equatorial Current across the narrowest part of the Atlantic Ocean to the coast of South America. Finding themselves on such inhospitable shores as the rain forest of equatorial Brazil, with its stifling heat and humidity, our Phoenician sailors would have marked the place of their landfall with a monument, such as an altar to their gods or a stele bearing witness to their arrival. Then, they would have sailed on in search of more congenial shores and climate.

Chances are they would have sailed north, both to seek relief from the heat and to retrace their steps homeward. They would have skirted the coastline, putting in at safe harbors along the way to replenish their supplies, carried along by the Caribbean Current toward the Yucatan Peninsula and the Gulf of Mexico. To the less advanced natives of the lands they visited, these lighter skinned and bearded strangers, arriving aboard their mighty sea-going vessels, would have seemed like gods rather than mere mortals. And when at last they would leave with a promise to return, their visit and their departure would in time assume the proportions of myth. If there were among them some who decided to stay with the natives, they would become the sages and the teachers of their communities.

They would impart to their followers the religion of ancient Egypt, with its priestly caste and its sun-god, and its practice of embalming its dead and of entombing its kings in huge pyramidal structures. They would also perhaps teach them the astronomy of Egypt, with its 365-day solar calendar, and that of Mesopotamia, with its more complex lunar calendar. In a year when the harvest seemed on the verge of failure, or the community was threatened by a powerful enemy, they might pass on to them the singular practice of child sacrifice. Eventually, they would instruct them in the Phoenician language and to a select few, they would teach their alphabet, the key to efficient communication between their far-flung trading posts and the secret of their commercial success.

Now let us look at the known facts and see how they square with our hypothesis. Of the civilizations of the New World, Teotihuacan, the Toltec, the Maya and the Aztec, all used some variation on the pyramid to erect monuments to their gods. It is not enough to argue that the

idea of a stepped pyramid reaching up to the heavens is obvious enough to have occurred separately to different peoples. The other great civilizations of the Old World, the Sumerians, the Babylonians, the Assyrians, the Persians, did not build stepped pyramids even though they had the example of Egypt. Furthermore, in the case of the Mayas, the pyramids were sometimes designed for the specific purpose of housing the bodies of their dead kings. The discovery in southern Mexico in 1952 of the remains of Lord Pacal, ruler of Palenque from 615 to 683 AD, in a massive sarcophagus deep within the Temple of the Inscriptions, left no doubt as to the purpose of the pyramid. The face was covered in a mosaic mask of jade and the body was festooned with necklaces, pendants, bracelets and rings. A jade object representing the sun god was placed alongside the body.

The practice of mummification, itself, provides another link between Egypt and the pre-Columbian civilizations of the New World. At the turn of the century, Sir G. Elliot Smith, a prominent Australian neuroanatomist, found parallels in the specific methods used to embalm the dead. For example, he proposed that jade, pearl and gold, which were deemed capable of protecting the corpses from decomposition, were an integral part of the mummification process. In his 1974 book entitled *Ancient Egyptians and Chinese in America*, R. A. Jairazbhoy found 21 such parallels between the myths and religious practices of ancient Egypt and those of Mexico. Astronomy provides another interesting parallel: the Mayas' calendar incorporated a 365-day solar calendar like the Egyptians' and a 260-day lunar calendar like that of Mesopotamia, which were linked by means of a scale spanning 52 solar years or 73 lunar years.

Contact between the ancient civilizations of the Mediterranean and the nascent cultures of pre-Columbian America would explain why nicotine and cocaine have been detected in the hair shaft of Egyptian mummies in Germany when both tobacco and coca are native American plants that were not grown anywhere else before Columbus. It would also explain why a ball court in the Mayan city of Chichen Itza in the Yucatan has a running motif of lotus blossoms, a flower unknown in the area, but sacred to the ancient Egyptians and a traditional design in Egyptian art. A stone carving discovered at Copan, Honduras, seems to depict an elephant, an animal unknown in the New World at the time. An Olmec relief carving features a bearded figure, wearing the upturned shoes typical of the eastern Mediterranean, yet the Olmecs and the other native peoples of the Americas had sparse facial hair and were apparently in the habit of plucking what little bit they had. An incense burner unearthed in Guatemala is in the shape of a bearded face with strikingly Semitic features.

The numerous monumental stone heads left by the Olmec depict helmet-wearing men with unmistakably Negroid lips and noses. Could this mean that the Phoenicians brought along some black Africans on their journey across the Atlantic? We know from the *Periplus of Hanno* that the Carthaginians befriended some African natives whom they called Lixitae. They took some of them along as interpreters as they sailed southward down the African coastline. Did the Carthaginians, as was their custom, also hire some Africans as mercenaries, hence the war helmets? The Gulf Coast Olmecs practiced child sacrifice, a fairly uncommon and rather shocking custom which the Phoenicians and the Carthaginians, especially, were known to resort to in times of war or famine in order to propitiate their gods.

In 1872, four pieces of a stone tablet inscribed with strange characters were found on a Brazilian plantation near the Paraiba River. A copy of the inscription was sent by the owner of the property to Dr. Ladislau Netto, director of the Museu Nacional in Rio de Janeiro. After studying the document carefully, Dr. Netto announced to a startled world that the inscription recorded the arrival of Phoenician mariners in Brazil centuries before Christ. Unfortunately, an Indian rebellion broke out in the Paraiba region that same year and in the ensuing confusion, the plantation in question was never located and the stone itself was never recovered. A copy of the inscription was sent to the eminent French historian and philologist Ernest Renan who declared it a fake, and Netto was ridiculed by the academic establishment of his day.

Renan based his conclusion on the fact that the text contained certain grammatical errors and incorrect expressions that forced him to question its authenticity. A century later, an American scholar, Cyrus H. Gordon, revisited the Paraiba inscription and arrived at the opposite conclusion. The inscription, he claims, contains grammatical forms and expressions that have been recently discovered and were unknown to linguistic experts of the 19th century like Renan and Netto. Therefore, he contends, the document could not have been a fake. Gordon's translation reads, in part: "We are sons of Canaan from Sidon...We sailed from Ezion-geber into the Red Sea and voyaged with ten ships. We were at sea together for two years around Africa but were separated by the hand of Baal and we were no longer with our companions. So we have come here, twelve men and three women...may the exalted gods and goddesses favor us."

If the Phoenicians, those hallowed inventors of the alphabet, did in fact discover America, is it not improbable that the lost and controversial Paraiba Stone should be the only written evidence of their passage on these shores? Interestingly, the many inscriptions recovered so far that are purported to be of Phoenician origin were found in areas



of North America that have been extensively surveyed and cultivated. In the 18th century, a rock was found near Dighton, Massachusetts, bearing a strange inscription which Ezra Stiles, then president of Yale College, claimed were Phoenician. In the 19th century, a tablet unearthed at an Indian mound near Tennessee's Bat Creek was thought to represent Canaanite writing from the 1st or 2nd century AD. These, and similar finds, were deemed to be of questionable authenticity, the product of excessive zeal or overactive imaginations.

The Davenport Tablet, found in Iowa in 1877, is a case in point. It was considered to be a hoax until it was recently scrutinized by the eminent epigrapher Barry Fell, professor of biology at Harvard University. Applying the esoteric skills of epigraphy, Fell claims he has been able to decipher three individual languages on the tablet: Egyptian hieroglyphics, Carthaginian, and Iberian Punic. This and other linguistic evidence have led him to the conclusion that the Phoenicians colonized Massachusetts briefly around 400 BC. Perhaps the definitive evidence of a Phoenician presence on these shores still awaits the farmer's plow or the laborer's hoe in some untamed corner of the Amazon or the Yucatan.

In 1519, Hernan Cortes sailed from Cuba with a small band of Spanish adventurers and fortune seekers, intent on conquering Mexico. The task he had set for himself was a formidable one. The enemy he confronted was the fiercest and the most war-like of the peoples of the New World, the Aztecs. He arrived on the Mexican coast near the site of present-day Veracruz where he organized his forces and marched on the Aztec capital of Tenochtitlan. Reaching the highlands, he made an alliance with the Tlaxcalan, and began to pose as the god Quetzalcoatl. This deity was variously depicted as a plumed serpent, as the personification of the planet Venus, and as a legendary ruler of old who had come from the east. In the latter incarnation, he was pictured as a white man with black hair and flowing beard who, having lived among the Aztecs and taught them wisdom, had departed by sea with a promise to return someday.

As Cortes and his allies approached, the Aztec king, Moctezuma II, wavered and despaired until it was too late. In November 1519, the Spanish entered Tenochtitlan virtually unopposed. They were received with great pomp and welcomed into Moctezuma's palace where they placed him under house arrest. Although there are some who claim that it is only following the Spanish conquest that Quetzalcoatl is shown as having white skin, Moctezuma's hand-wringing and despondency cannot be explained as the normal response of a powerful warrior-king to a small band of adventurers. The Aztecs were a deeply religious people and every phase of their daily lives, from sunrise to sunrise, was regulated by

their religious rituals. The great Moctezuma, himself, was required to offer incense to the stars after dusk, around 3 a.m., and before dawn. His reaction to Cortes' arrival can only be explained if we assume that it had important religious significance for him.

The reason for his bizarre behavior becomes self-evident if, lost in the mists of the indigenous peoples' distant past, was the tribal memory of a visit to their shores by god-like men from the east, who had arrived in mighty sea-going ships, had spent some time with them, and had left them with a promise to return. In time, this visit could have been incorporated into their mythology, and the captain of the expedition could have become identified with their serpent god and their rising star. Furthermore, Quetzalcoatl was not the only god of pre-Columbian America who exhibited these features. Similarly, the creator-god of the Incas, Viracocha, after spending some time on earth among common men, was said to have left by sea with a promise to return.

Let us assume then that the story as told by Cortes and his followers is essentially correct. What better candidates can be found for the role of mariner gods from the east than the Phoenicians or Carthaginians? Certainly not the Egyptians whose timber was brought in from Mount Lebanon by Phoenician seamen and who commissioned a Phoenician flotilla to sail around Africa because they lacked the sea-going capability to do it on their own. Not the Persians whose great kings, Darius and Xerxes, commandeered the Phoenician fleet in their war against Greece. Then perhaps the Greeks themselves? Whereas the Phoenicians and the Carthaginians went to great lengths to protect their geographical finds, the Greeks tended to publicize their discoveries in song and verse. Thus Jason's voyage was celebrated by Pindar, and Odysseus' journey by Homer. Had the Greeks discovered America, they would have announced it triumphantly to the world.

If McMenamin is right in his interpretation of the markings on the Carthaginian staters, and these actually represent maps of the known world at the time of their minting (350-320 BC), then the land mass portrayed on the far left, west of Africa, indeed represents South America. This would imply that the Carthaginians not only discovered America, but they successfully completed the return trip home. Why then should they have kept this knowledge to themselves and hidden it in these cryptic markings at the bottom of their gold coins? For the same reason they had kept secret their discovery of the sea route to the British Isles, a rich source of tin for their bronze handicrafts. Theirs was first and foremost a commercial empire. They had discovered a new market for their goods and a new source of raw materials, perhaps including the gold of which these coins were made, and they did not want to share this information with their competitors, first the Greeks, then

the Romans. And when Carthage was utterly destroyed by the Romans in the last of the three Punic wars, they carried their secret with them to the grave.

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<http://www.phoenicia.org/carthanewworld.html>

Carthaginians in The New World

Carthaginians in The New World, A Radical Theory

(c) 1999 Roy A Decker, Oroblanco

Evidence of ancient explorers traveling to the new world does exist, and more than a single anomaly.

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The Biblical Clues

The legendary mines of King Solomon made him the wealthiest ruler of his time (900 BC). The exact location or even the existence has been hotly debated, however the Bible itself is fairly well proven in historical data, moreover there is no mention of "King Solomon's Mines" - rather it states flatly that he contacted his friend and ally to the north, King Hiram to hire his men to build and man his fleet of vessels. Hiram was ruler of Tyre in Phoenicia, whose sailing men were renowned for their wide ranging travels. The fleet left from the Red Sea port of Ezion Geber, and returned to Joppa and Tyre, ports on the Mediterranean. The voyage took three years, each time returning laden with silver, gold, ivory, gems, spices and incense, and rare "almug" wood. The fleet had gone to the fabulous lands of Tarshish and Ophir, which are mentioned elsewhere in the Bible as being rich in precious metals and other trade items. Tarshish is situated in southwestern Spain, and was known to the Greeks as Tartessus. The book of Jonah in the Old Testament provides further proof of the location of Tarshish, since Jonah fled to Joppa where he boarded a "ship of Tarshish" to flee there, so it is evident that voyages could depart in either direction, east or west from the Levant. Ophir has not been found, but the name itself is a clue to its origins. The Greeks, Romans, and Egyptians rarely (if ever) used a name for a city or town ending in "IR" - while the Phoenicians did - for example Agadir in Iberia, or Rusaddir on the north coast of Africa. Tarshish was a Celt-Iberian city, destroyed by Celts in the pay of Carthage in about 500 BC. Carthage soon became the pre-eminent sea power in the western Mediterranean, up to the disastrous wars with Rome. Josephus, a first century AD Hebrew historian who served the

Romans thought that Ophir was merely Sophir, or India and that the "golden chersonesus" was also India. The Greeks proved that idea false, as little gold was found there by them and in fact most gold there was imported as well. Furthermore it would have been cheaper and faster to travel there overland rather than risk the lengthy 3 year sea voyage, a ridiculous length of time if the ships were merely traveling from the Red Sea to India and back.

### Able Seamen

After several disastrous conflicts with the Assyrians, Pharaoh Necho (700bc) searched for a new way to defeat his dangerous enemies to the north. His first project was to construct a canal to connect the Mediterranean with the Red Sea, which would enable him to move his forces by sea with great rapidity and perhaps defeat his foes. During the construction, he had a nightmare, and when he turned to his soothsayers for explanation, they told him that the canal would indeed function as a highway for armies and navies - FOR HIS ENEMIES! He immediately scratched construction on the canal (which would not be completed for centuries!) and turned to the possibility of moving his armies around the continent of Africa by sea to outflank his enemy. He turned to those renowned sailors of Tyre, Sidon and Byblos (Phoenicia) and contracted a fleet to sail from the Red Sea around the continent of Africa. The fleet set sail and took three years to complete the voyage, returning in the third summer\*. One of the participants stated they had the Sun on "their right hand" as they rounded the tip of southern Africa. Herodotus took this as "proof" they were lying, as that was considered impossible! Today we know that is proof they did in fact travel south of the Equator. The voyage took too long to be much use for moving armies rapidly so the idea was forgotten.

\*Herodotus also notes that the feat of circumnavigation of Africa was soon duplicated by the Carthaginians.

Phoenician sailors set out from their homeland on the eastern shore of the Mediterranean to trade, explore and to found colonies. They had competition from the Greeks, but managed to set colonies on most of the islands in the Mediterranean, along the north coast of Africa (including one named Carthago, Carchedon to the Greeks, or Carthage - from the punic Qart-Hadasht meaning "New Town") and along the coast of Spain (then called Iberia by the Greeks). They built small trading settlements through the Sahara desert and scattered through the middle east. They were able to navigate by the stars, unlike their Greek and Roman counterparts who without any compass were forced to sail within sight of land at all times.

## The New Town

Carthage had two beautiful harbors, an inner and outer, her location (in modern day Tunisia near Tunis) was excellent for seagoing trade and she prospered. The mother country (Phoenicia) fell to conquerors, but Carthage grew in strength. Around 500 BC, she sent out explorers (Hanno and his brother Himilco) to explore and colonize the Atlantic coast of Africa and the coast of Spain, France, and reached England, which they called the "Tin Isles" for the metal they traded for. Tarshish had become a rival, and Carthage got her Celtiberian allies to utterly destroy the city about this time. She came into conflict with the expanding Greeks over possession of Spain, Marseilles, France and crucially in Sicily. The wars lasted 200 years with Carthage emerging the victor inspite of heavy losses. Massalia (today Marseilles France) and Syracuse remained Greek but the other areas became Carthaginian or Punic. (Punic is the term used by the Romans to refer to the Carthaginians, from Phoinike, as the Greeks called them.) Carthage had a good working relationship with the numerous Celts who populated Spain, France, and the British Isles, often hiring them as soldiers. (In fact almost a third of Hannibal's army were Celts who were readily trained and equipped.)

We should keep in mind that the history of Carthage was written by her enemies, who painted them as evil avaricious greedy people, more concerned with money and deceit than honor. To a large degree this is undeserved - even Herodotus records them as trading "with perfect honesty" and any success on their part in outsmarting an enemy was described as "deceit". Almost nothing remains of their literature and culture, though it is known that some must have been of high quality. Some modern scholars state that Carthage had no body of literature, but this I find doubtful since the Phoenicians originated the alphabet! King Juba of Mauretania referred to the Punic books on geography, as did Sallust. On the fall of Carthage, several libraries of Punic books were given to the princes of Numidia for their part in the war by the Romans. A treatise on agriculture written by Mago (probably the youngest brother of Hannibal who was named Mago, but there were several others with that name) was highly esteemed by the Romans who eventually published a number of copies. There seems to have been a Punic or rather Phoenician style of architecture too, for even King Solomon hired Phoenicians to build his temple. A horseshoe style or semi-circle seems to have been popular. (\*see below) Furniture and metalwork of Carthage was highly esteemed by her trading neighbors, and their glass products (including trade beads) were very popular. Raisin wine, a speciality of Carthage was especially prized by the Romans. Jewelry manufacture was important, and one type of semi-precious stone was even called after Carthage, the Carbuncle. Trade was most important though and Carthage was very

involved in the spice trade as well as virtually every other commodity one can think of in ancient times including exotic goods like billets of ebony wood, ivory, bulk metals in ingots such as copper and all-important tin - vital for production of bronze - as well as perfumes, incense and horses as well as slaves. The sea trade was only one part of her trading empire though, it is often forgotten that overland caravans beat a steady path to Carthage from deep in sub-Saharan Africa and as far away as Persia and Aethiopia.

When Alexander completed his conquest, Carthage sent letters of congratulations and gifts - although fortunately for them Alexander didn't turn his attention to them. Alexander was apparently planning on an expedition against Carthage and Italy, but died of a fever before completing his preparations. The question of whether or not he could have been successful is moot, however it would have been a different sort of war than the Persian conquest. Carthage would not likely collapse after a defeat or two, Alexander was short on manpower (he was forced to reorganize his phalanxes with only the front three ranks being Macedonians, the remainder Persian and other levees) and how the naval conflict would resolve is unknown. Rome and Carthage were allied at this time, and the Romans were fond of saying that if Alexander had gone west instead of east he would not be known as "The Great".

When Tyre fell to Nebuchadrezzar in 576 BC, Carthage gained ascendancy over the other Phoenician colonies, including Utica and Gades (or Agadir, today modern Cadiz) even though they were older, becoming a de-facto capital of what remained of the Phoenician empire. Carthage was protector and trading partner for these numerous colonies, and she sent out colonists to establish new cities and in some cases to re-establish them where former Tyrian colonies had failed or been conquered. Allying with the Etruscans of Italy, the Carthaginians were able to exclude the Greeks from further expansion into the western Mediterranean and after the fall of Tarshish, Carthage held the straits of Gibraltar closed to any foreign vessels.

Other than the scant record from the periplus of Hanno, whatever records of exploration and colonization were lost when Carthage was utterly destroyed by Rome in 146BC. However, several of the early treaties between Rome and Carthage still exist (in the latin) and one fact does stand out from them - that Carthage specifically did not want any foreigners to travel or do business beyond the Pillars of Hercules (today Gibraltar) - at least not without the permission of the Carthaginian Senate and an official of the government must be present.

Early Drug Use

Recently tests were run on ancient Egyptian mummies, that came up with astounding results. Evidence of their use of cocaine and nicotine showed up - in spite of the fact these are New World products! While some scholars are saying this must be from some African plants that were similar but now extinct (doubtful, but possible. One plant of particular interest was the "Silphium" plant, which was cultivated in what is now modern Cyrenaica in Libya - the plant was esteemed for many uses including medicinal and food. The plant seems to have gone extinct about the time of the Roman conquest of the area.) Silphium closely resembles the Anise plant (the licorice flavor) so may have been related. According to accepted history, China was not known to the west until the Roman empire yet genuine silk threads have been found on ancient Egyptian mummies too - proving that contact was more far reaching and far older than previously thought.

The more likely scenario is that there was indeed contact between the old world and the new which involved trade. In my opinion the Egyptians were not particularly good seamen, but the Phoenicians were! The trade routes they used were jealously guarded secrets, and their ability to navigate was well known. When the mother land was conquered, first by Babylonians and later by Persians and Greeks, most of the trading colonies became allied with Carthage. Carthaginian traders were quick to duplicate the navigational feats of their forefathers and to fill the void in providing trade goods. Thor Heyerdahl's famous "Ra Expeditions" proved that cross oceanic travel was possible even with the reed boats of Egypt, but navigation without compass would have been difficult.

It can be argued that the Egyptians had some method of using the stars for navigation, as the near perfect alignments of the pyramids could attest. However, it is my opinion that the Sphinx and certain other monuments ascribed to the Egyptians are in fact much older (circa 10000 years.) Egyptians did venture on the seas to the "mythical" land of Punt, a place which can be identified with Sumatra though theories abound as to its location including the Great Lakes of North America. A point to consider here is found in one of the ancient Egyptian inscriptions describing the expedition of Queen Hatshepsut to Punt - part of the text states "...the Phoenicians..." but the remainder of the text is missing. It is in a part of the text which is supposed to be a statement by the King of Punt, pointing out the secret path to the land and mentioning the "steps of Myrrh". The Puntese already knew of the Phoenicians by this early date, and to go a step further the Puntese were also called Pueni by the Egyptians, which is a term also used to describe Phoenicians. The Puntese were most likely Phoenician colonists.

The Phoenicians were known to navigate by the stars, and in fact the Romans called the North star the "Punic Star" because of its use by them for navigation, but did not understand how. Another navigation tool called the "gnomon" was used to determine the latitude by the position of the Sun. A Greek sea-captain from Massilia (now Marseilles in France) named Pytheas learned the use of it and used it in his exploration of the Atlantic coast of Europe, noting that the Northern Star is not precisely at the North Pole as well as other remarkable scientific observations including the midnight sun at high latitudes and fog banks. On his return to Massilia, Pytheas was rewarded by his Greek fellow citizens with ridicule and scorn, an attitude that persists to this day among some scholars.

Another navigational instrument which probably was in use by Phoenicians was the cross-staff, a long sighting staff with uprights set at various spots which allowed the user to determine latitude as well as direction. Furthermore, some instinctive oceanic navigation skill was very probable among these sailors - similar to the unerring way Polynesians could find their way to tiny specks of land in the vast expanse of the Pacific simply by observing the formations of clouds, the flights of birds and even the way waves form far from land. A short passage from the Greek book "Argonautica" describing the man who was to be the navigator for the fictional voyage - as being able to judge the time for sailing by the wind and the sky, and the direction to land by the swell of the sea.

### Punic Calling Cards

The islands of the Canaries have stone ruins, the most imposing being a number of 'stepped' pyramidal structures located right in the middle of a town. Farther out in the Atlantic, the Azores have turned up with a hoard of Carthaginian coins, a statue of the 'horse' of Carthage, and a number of pottery fragments that could be Punic, but cannot be definitely ascribed to them. The official view? "May have been a ship that got lost." Along the Atlantic seaboard of the Americas a number of stone "steles" (monuments) have been found, usually inscribed in (of course) Punic, and many have the name of Hanno -the admiral sent out from Carthage with the express mission of exploration and colonization about 500 BC. Oddly, in northeastern Pennsylvania near the town of Hawley, one of these stone steles was found, inscribed in Punic ("This monument placed by Hanno, do not deface") of course this must be yet another "hoax". Some universities are now saying that the Phoenician seafarers may have been trafficking the entire circumnavigable coast of Africa and the coast of India as early as 1500 to 1200 BC.

The alphabets of India, Ceylon and Sumatra all originated from



Phoenician - this is eloquent evidence of far ranging contact. Inscriptions on stone are found throughout the Americas, and coins of Carthage have been found in a number of states. Nearly all have been found close to navigable waters, and oddly all are of the earliest issues of Carthage, none later than the First Punic war have turned up. A metal urn with Phoenician themes and likely a Carthaginian trade item was unearthed near the junction of the Chenango and Susquehanna rivers in New York.

Divers investigating the odd stone formation off Bimini Island found a shipwreck, that dated to the 1800's - while searching they found that it lay atop an older shipwreck, one that is positively Phoenician and dates to approximately 1000BC! Dr J Manson Valentine of Yale university confirmed the origins of the wreck. Evidence of other ancient shipwrecks exists, in particular a Punic vessel located off the coast of Honduras as well as one found "deeply buried in sand" in Mexico in the 19th century, another which is as yet unidentified off the coast of Texas as well as what was probably a Roman trading vessel off Beverly Massachusetts.

Carthaginian amphorae have been found in the Americas, as well as weapons, oil lamps, glass "trade" beads along the St Lawrence river among other "anomalous" finds.

#### Ancient historians

The Syracusan (Greek 100bc) historian Diodorus said the Carthaginians had a "large island" which was located "far out in the Atlantic ocean" - on which there were "many mountains" and "large navigable rivers". The land was rich in gold, gems, spices, etc. He stated that the Phoenicians had found it "by accident" while founding colonies on the west coast of Africa when some ships got lost. The Atlantic currents do in fact run straight at South America from that region so it would be possible for a lost ship to travel there, and the return voyage would be made easier by following the oceanic currents north then back east across the ocean. In fact this has happened in recent years, a small African fishing boat got lost in a storm and ended up on the coast of Brazil! In 1488 a certain Jean Cousin of Dieppe France, while sailing down the west coast of Africa was caught in a storm and blown across to Brazil. (This is four years prior to Columbus's more famous voyage.) The actual meteorological conditions do support this as probable. Diodorus said they (the Carthaginians) were "keeping it secret"!

Other historians (Herodotus and Polybius) have hinted at its existence, and further explained some of the other colonies. The coast south of Lixus was described as "teeming" with Punic trading colonies. One of

the colonies founded by Hanno (500bc) which has not been located correctly was Cerne, (pronounced Ker-neh) it is my opinion this is today the Canary islands. When first discovered by the Portuguese, they found light skinned people, who had "writings" they themselves could not read and asked their Portuguese visitors if they could. They did not know what had become of their "motherland" - and this is taken by some authors to be proof of Atlantean influence, but I believe they were survivors of Cerne. The Portuguese were unimpressed with the people or their ruins and writings, and killed them - they also burnt the writings as possible heresy!

One of Plutarch's (2nd century ad) less known works\* also states quite clearly the state of affairs. He cited a document which was found in the ruins of the old city of Carthage. He said the Carthaginians knew of a "true continent" which was located far to the west of Britain. He added that "greeks" had gone there and intermarried with the local peoples. The "greeks" who lived there, laughed at the people in Europe, which they said was a mere island by comparison - while they lived on the true continent which bordered the whole west side of the Atlantic.

\*Moralia XII, On The Face Of The Moon

It is my opinion that the "big island" was the Americas! I do not think the Carthaginian explorers founded big cities in the new world, rather they were more interested in commerce. There are several arguments against their having contact, one of which is there is not any ruins of any fort. However, there are a number of ancient earthwork fortifications scattered through the Ohio river valley that date to (about) 2000bc - the height of the power of Carthage. Some strange artifacts have turned up in these ruins (called the Hopewell culture) including one amulet that appears very much Hebrew! In some of these ruins there are long stone structures that look remarkably like the 'boat sheds' used by Punic and Greek sailors to protect their ships during foul weather. Location is a problem, but they are close to a river even though the river is today too shallow for navigation, it may well have been deeper then.

Supposedly there are no written evidence of ancient contact, but in fact there have been a great number of writings found inscribed on stone scattered throughout the Americas. A number of them have been studied and deciphered, many by Barry Fell. (His books America BC and Saga America contain a good deal on this) Although they are nearly always denounced as "hoaxes" it is strange that only recently are many readable! Most have been in an ancient Celtic script called Ogam, and quite a number are Iberian and Punic, while some are even Egyptian! The seamanship of the ancient Celts is little

respected, yet no less than an authority than Julius Caesar described their ships as quite large compared to his small Roman vessels, capable of traveling in the open seas!

The strange ruins of Mystery Hill in New Hampshire are in fact the remains of a Punic-Celtic colony. Aristotle mentioned that the Carthaginians had once attempted a colony in their "secret land" but later withdrew it, blocking others from attempting it including their allies the Etruscans and even the Tyrians fleeing the wrath of Alexander. Several other sites in New England are obviously related as well as a likely connection with the strange stone walls of southern California and several native American tribes of the southwest such as the Pima and Zuni.

More information...

The true history of the Phoenician peoples and in particular the remarkable Carthaginians has never been told, virtually all we know of them is what was written by their enemies who were trying to paint them in the worst possible tones. Some of the worst of their practices such as human sacrifice were really nothing unusual for many cultures of their time. Even the supposedly civilized Romans buried alive two Gauls in an attempt to fulfill a prophecy which claimed that some part of Rome must be home to Gauls - not to mention the slaughter of countless thousands for entertainment! The Carthaginians may well have been the most accomplished explorers in history.

In conclusion here are a few collected articles for you to judge for yourself. I am working on a book to further explain this and present the evidence, if you are interested drop me a line at oroblanco@netscape.net. (the old address at USA.NET is discontinued 7/31/01) with your name and address, I will contact you to let you know when publication begins. (Please, no spam. It will not be opened or read.)  
\*update, book project is still unfinished with new information now being added - anyone who has information and or photos they would like included is welcome to submit it for inclusion and full credit to sources.

| 10466|2003-12-10 18:18:08|ra\_nehem|Definition of Amen|  
Mikyia wo Raymond,

Check out:

"African Spirituality: On Becoming Ancestors" by Anthony Ephirim-Donkor

"African Philosophical Thought: The Akan Conceptual Scheme" by Kwame

Gyekye

"The Akan Doctrine of God" by J.B. Danquah

"Psychotechnology of Brainwashing" by Dr. Kwabena Faheem Ashanti

"Afrocentric Idea" by Molefi Asante (he has a section about the Akan and the kraden (soul name))

"Cloth As Metaphor" this book can be found on the "Akan Cultural Symbols Project" webpage.

Here's a list of some of the akraden (soul names) in Akan culture along with the day of the week and the Deity they correspond to: (begins with Sunday/Akwesida)

Day Deity Day names

Akwesida Awusi Kwesi (M) Akosua, Akousia, Esi (F)

Dwooda Adwo Kwadwo, Kwodwo (M), Adwoa (F)

Benada Bena Kwabena (M), Abenaa (F)

Wukuda Wuku Kweku (M), Akua (F)

Yawda Yaw Yaw, Kwaw (M), Yaa, Aba (F)

Fida Afi Kofi, Kwafi (M), Afua (F)

Memenda Amen Kwame, Kwamena (M), Amma, Ame, Ami (F)

Each day corresponds to the planetary power of the day and the energy connected to that planetary power:

Sunday/Akwesida-Sun

Monday/Dwoda-Moon

Tuesday/Benada-Mars

Wednesday/Wukuda-Mercury

Thursday/Yawda-Jupiter

Friday/Fida-Venus

Saturday/Memenda-Saturn

Also, there is a webpage by christopher kweku rutledge (type in msn

search engine) that discusses the Akan soul-name structure as well as other fundamental principles of Akan spirituality.

Ultimately, you would have to hear a Twi-speaking person pronounce the name Amen (the name of the Obosom (Deity) of Saturday/Memenda) to hear how it sounds. Amen is referred to as the "Most Ancient One" in Akan culture. In fact, the Creator, Nyankopon, takes the soul-name Kwame, Himself. You'll often hear Him called Nyankopon Kwame.

Finally, the masculine aspect of the Supreme Being in Akan culture is Nyame (Onyame). This is Ny-Amen ('n' is nasal). The feminine aspect of the Supreme Being is called Nyamewaa (Onyamewaa).

The relationship between Nyame and Nyankopon (Supreme Being and Creator) is the same as the relationship between Amen and Ra as They are the same Divinities in both cultures.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

> Ra Nehem wrote:

>

>

> Ah-Mayn, 'n' being nasal, as well as Amen. The God of  
> Saturday (Memeneda) is Amen (Men-Amen) and all males  
> and females born on Saturday are named after the Deity>

>

> S□udja ab (Make glad the heart),

>

> Thank you Ra Nehem for joining this thread on how best to  
> pronounce the name □Amen.□ The vocalization you□ve  
> associated with the Akan is virtually identical with the way  
> I once heard it enunciated in a Jewish ceremony I attended  
> as a guest. This leads me to support the thesis of Derrick  
> Alexander□s advisor that the Coptic and Judeo-Christian  
> expressions are derived from the Kemetic source. This  
> conclusion would seem to support Budge over Gardiner.

>

> I wonder if you would be so kind as to provide us with a  
> citation we could read on Akan beliefs and practices re-  
> garding Amen, including the relation to Memeneda and  
> the naming of children born on Saturday. Amen□s con-  
> nection to the latter seems (to me) somewhat tenuous.

>

> Senebti,

>

> Raymond

| 10467|2003-12-10 21:56:52|Paul Kekai Manansala|An Obelisk Is Going Home; a Bolt of Lightning Helped|

<http://www.nytimes.com/2003/12/09/international/europe/09ITAL.html>

An Obelisk Is Going Home; a Bolt of Lightning Helped

By FRANK BRUNI

Published: December 9, 2003

OME, Dec. 8 ? The planning for the trip took nearly a year, and that followed decades of delays, broken promises and uncertainty about whether it would ever happen. The packing is taking months, as special computers and jittery engineers painstakingly monitor the process.

Advertisement

Seldom has the movement of an object entailed so much waiting and worrying, friction and fuss. But then the monolith in question is going a long way, from Italy to Ethiopia, and carries with it an epic history of conflicts big and small.

More than six decades ago, a grasping, striving and not altogether pleasant imperialist named Benito Mussolini invaded Ethiopia and plundered some of its treasures, including a roughly 80-foot-high, 200-ton obelisk from the ancient city of Aksum. He hauled it back to Rome in 1937 and put it in front of a structure built to house a ministry for Italian colonies.

That building is now the headquarters of the United Nations Food and Agriculture Organization, and that carved granite pillar is now being dismantled, section by section, for transport back to Aksum, where it was first erected 1,700 years ago.

For Ethiopians, it is a matter of sweet, overdue justice.

"It was about time," said Mengistu Hulluka, the Ethiopian ambassador to Italy.

But the significance of the obelisk's transfer is more than emotional. Its return to Ethiopia also reflects changes in Italy's attitudes toward its Fascist past and a wider re-examination of

whether countries should be able to keep works of art taken from other lands.

European museums are full of what can be seen as cultural loot, and European governments have long been reluctant to part with it.

Italy held on to the Aksum obelisk despite a 1947 United Nations peace treaty that mandated its return and several subsequent formal agreements between Italy and Ethiopia that the obelisk should and would go home.

Italy kept the obelisk even though it did not demonstrate any particular appreciation for it.

The obelisk did not tower over the center of one of Rome's many grand squares. It stood, instead, beside a noisy, traffic-choked intersection, without a plaque or anything else to alert passers-by to its antiquity.

"There was no label!" said Tarekegne Taka, a leader of Ethiopians in Italy, his voice booming with indignation. "Not even a label!"

It was, Mr. Taka said, as if the Italians were "trying to hide it in the middle of Rome."

The reality was perhaps less devious but no more flattering to Italy. Ambassador Hulluka said one of the biggest problems was the rapid turnover of Italian leaders.

"We would negotiate with one government," he said, "and then the government would change." Italy has had more than 50 governments since the end of World War II.

From one of those governments to the next, a general reluctance persisted, and so did a fierce core of opposition by Italian conservatives. They asserted that the victor really should hold on to the spoils and that Ethiopia was too poor and unstable to guarantee the artifact's safety.

"You can be poor and still have your pride," Mr. Taka said, adding that Ethiopia's troubles made it even more eager to have the obelisk, a remnant and reminder of all that Ethiopians had been able to accomplish in the past.

As for how well Ethiopia could tend to the artifact, he said: "That's our business. The Italians have neglected their own

national monuments for centuries, even though their tourism industry depends on them."

Even now, with most of the obelisk dismantled and the last bit surrounded by fencing and workers, grudges are still being vented and gripes still being expressed.

Vittorio Sgarbi, a former under secretary in the Ministry of Culture, said the obelisk should remain in Italy, because Italy "had colonized Ethiopia during the years of the object's transfer, and so this really can't be considered a theft."

Mr. Sgarbi also said the obelisk could not be as effective an advertisement for Ethiopian achievement once it went back to Aksum ? which is far from Addis Ababa and near Ethiopia's border with Eritrea ? because that area has a tiny fraction of the tourists that Rome receives.

It was under the current prime minister, Silvio Berlusconi, that the Italian government finally budged. That was in part because lightning struck, literally. A bolt hit the obelisk last year, causing a block of it to tumble.

The Ethiopian government became frightened and redoubled its lobbying efforts at an opportune time. Some of the post-Fascist politicians in Mr. Berlusconi's government were trying to distance themselves from Fascism, an effort that recently yielded a trip by Deputy Prime Minister Gianfranco Fini to Israel.

The remaining challenge was to take the obelisk apart, so that it could be moved, without damaging it further.

"We had to develop a really sophisticated system," said Giorgio Croci, the Roman engineer in charge of the dismantling. "This operation is very high-tech."

It involves sensors and computers that monitor the stress to which the obelisk is being subjected, special belts and cushions of carbon fiber and resin and many weeks of incremental work. The dismantling began in late October and is still under way.

If all goes well, the obelisk could be in Aksum, one of Ethiopia's most important archaeological sites, by spring, and Italy will have set an example that other European governments may feel more pressure to follow.



"This may be a starting point, really, for returning the cultural heritages of many countries," Mr. Hulluka said. "What has been the thinking in the past is no longer a reflection of the present."

| 10468|2003-12-11 04:06:22|duron chavis|Reminder for Nubian Soul - 12/12/03|



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Cheers,  
The Evite Team



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| 10469|2003-12-11 08:27:18|Deus ex Machina|Who saw the Nubia special on Discovery? Thoughts?|

The Nubia special on Discovery, though terribly publicized, turned out to be good---imho---though too short.

The topics touched were a bit piece-mealed, but that was to be expected. There could have been more indepth discussion on Nubian cultures (from Ta-Seti to Meroe), but I understand their main focus was the site in question.

I thought it was good that they went back to Gebel Barkal to talk about the prominence of Amun. However I was disappointed they did not mention the Nubian gods, namely Amani (from whom Amun may have derived) or figures such as Apedemak, Merwl, etc. Yet again, I understood the main topic here was the temple in question.

The reenactments were good, though it seems they had less of a budget to deal with than are given to other specials. The actors I take it were all locals (which was good) yet the scenes lacked that authentic nature often given to other ancient period pieces. Even the costumes, jewelry, etc. seemed sub-par (yes, I pay attention to such things). Yet some very realistic scenes were those at the libation offering reenactment and the painting of the ram (Amun/Amani).

All in all I enjoyed the production. Though I think it should have probably been aptly named "Nubia: The Lost City in Dangeil" rather than portrayed as an expose on the entire several thousand year spanning kingdoms that would typify Nubia.

To show the contrast in production, I sat through the repeat of the "Murder of King Tut" show that came on afterwards. While I think the entire speculation on Tut's death in this show was more dramatic-entertainment than anything truly historical, the set designs, costumes, etc. were superbly done. They seemed to be working off a much higher budget.

I see the African-centered movement has at least affected the mainstream to the point that they have to include definitely "black" pharaonic Egyptians. The younger boy Tut was portrayed as black, though by the time he grew up he seemed to have settled on an ambiguous phenotype. His wife was

portrayed as black, as was Horemheb.

I have always pondered on the relationship between Horemheb and the Ramses. I wonder if the choosing of Ramses I to ascend to the throne had anything to do with a biological relationship? I know that as far later as Ramses II, there is honor given to Horemheb. Of course this could all have to do with the desire to distance themselves from the other figures of the 18th Dynasty...as it was Horemheb who erased all vestiges of Ay, Tut, Akhenateon, etc.

DG

| 10470|2003-12-11 10:12:46|Imnrnnre|Re: Homage to Songye Contemporary Orchestra|  
Hi Alex,

Thanks for the fascinating pics and comments about the Songye people's cultural link to ancient Kmt. Thought I would mention that the gentleman wearing the leopard pelt and standing in front the microphone is also outfitted with a beaded sash whose knot may have special meaning. It closely resembles the "magical" knots employed by Kemetic priests/physician/congurers to bind or encircle evil forces or to ward them off. (See Geraldine Pinch, Magic in Ancient Egypt.)

Truly amazing!

| 10471|2003-12-11 12:12:17|alberto34482@yahoo.com|Re: Who saw the Nubia special on Discovery? Thoughts?|

I notice that no Discovery channel does a program about ancient Kmt during the early dyansties. The expedition of Yam by Harkhuf would make an excellent documentary, but I have never seen anyone present this on Discovery. I also never hear about Kerma or Yam on any of the networks.

The networks like History channel also neglect most other areas in Africa besides Egypt. No Mali, Songhai, Benin, or any other region is presented. I guess they might do this because of ratings, but I am not for sure.

| 10472|2003-12-11 14:12:53|Imnrnnre|Re: Homage to Songye Contemporary Orchestra|  
Hi Derrick,

Thanks for the fascinating pics and comments about the Songye people's cultural link to ancient Kmt. Thought I would mention that the gentleman wearing the leopard pelt and standing in front the microphone is also outfitted with a beaded sash whose knot may have special meaning. It closely resembles the "magical" knots employed by Kemetic priests/physician/congurers to bind or encircle evil forces or to ward them off. (See Geraldine Pinch, Magic in Ancient Egypt.)

Truly amazing!

| 10473|2003-12-11 20:47:27|Paul Kekai Manansala|Re: Who saw the Nubia special on Discovery? Thoughts?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

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Kmt

> during the early dyansties. The expedition of Yam by Harkhuf would

> make an excellent documentary, but I have never seen anyone present

> this on Discovery. I also never hear about Kerma or Yam on any

of

> the networks.

>

Discovery appears to contract most of its work out. I'm not sure how many projects of this type are offered to it by independent producers. I'm not saying that they would necessarily be all that eager to fund something of this sort. But it is something for the young people especially to look into.

Regards,

Paul Kekai Manansala

| 10474|2003-12-12 11:47:59|omari maulana|A possible new approach to palaeoenvironment: climatic models and a|  
submit a science highlight

A possible new approach to palaeoenvironment: climatic models and  
agronomical tools

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Augusto Palombini, [apalombini@iuo.it](mailto:apalombini@iuo.it)

PhD candidate, Universit  di Napoli ?L'Orientale?, Italy, [www.iuo.it](http://www.iuo.it)

Evapotranspiration data may be useful for generating a high-resolution picture of environmental changes. This article examines the suitability of such methodology for the study of the past, integrating palaeoclimatic models, agronomical tools, and archaeological data.

Palaeoenvironmental reconstructions using archaeological data are generally performed with ill-defined relationships between climate and plant presence, and environmental data are used to construct climatic sequences with ?dry?

and 'wet' phases, implicitly connecting the concepts of rainfall and water availability to plant growth. However, from an agronomical point of view this is not completely correct since many factors can affect plant growth. Modern agronomists have been discussing the right way to evaluate such a complex problem and to numerically express concepts such as fertility and desertification (e.g. Lettau 1969, Faggi 1991, Allen et al. 1998), i.e. to measure conditions affecting vegetal life, for a long time. Today, international organizations involved in agricultural activities solve this problem by using evapotranspiration data.

Evapotranspiration measures the loss of water from soil and plants, and the amount of water necessary for plant survival. It can be estimated using a term called 'reference evapotranspiration' or 'ET<sub>o</sub>', which takes into account factors such as humidity, temperature, sunlight duration, etc. ET<sub>o</sub> is multiplied by a coefficient to give the evapotranspiration rate for a specific plant (Allen et al., 1998). The Penman-Monteith and the Hargreaves equations are the two methods most commonly used to calculate ET<sub>o</sub>. The first equation is more complex, requires more detailed input data and gives more exact output results. The second is simpler, requires less input data, and gives approximate results. The latter is more suitable when using archaeological records. A third method of calculating ET<sub>o</sub> is Bryson's palaeoclimatic regression model (Bryson & Bryson 1997, Bryson et al. 1998, see also: <http://ccr.meteor.wisc.edu/bryson/archaeoclim.html>). It is used for site-specific simulations and has already been tested in archaeological contexts with good results. Finally, in some specific landscapes, a fourth method using simple proportional formulas, deriving local data from global palaeoclimatic parameters, has also yielded good results.

Each time evapotranspiration is used in archaeological contexts, it is necessary to assess the best working strategy by examining all the available reliable proxy data. An example of this approach is the Kassala cultural sequence, a case study surveyed and excavated in the eighties and nineties by the Italian Archaeological Mission of the University 'L'Orientale' of Naples under the direction of R. Fattovich (Sadr 1991).

Evapotranspiration was calculated for sorghum and millet for some locations in Sudan and Ethiopia using Bryson's regression model and an equivalence calculation performed on hemispheric temperature. The data obtained were quite similar and the first set was used. The specific monthly hydric balance was compared for different areas to examine the difference between evapotranspiration (water requirement) and rainfall (the main source of water for most of the territory) and to determine when this balance was positive. Clearly, we must consider these data as an indication, rather than as exact values, and use them to find trends. In any case, the results are interesting if compared with other kinds of data.

Table 1 (click on the table to get a higher resolution) shows the monthly hydric balance for the Kassala area. Values highlighted in green indicate positive balance (more water received than lost), values in red indicate negative balance, and those in pink fall within an error band of the model calculated against real data collected in modern times. Sorghum data for the August of the monsoonal season (the sorghum growing season) indicate that water balance, far from rivers or water springs, starts to become unstable during the 2nd millennium BC, and shows a strong decline at the beginning of the 1st millennium BC. This coincides with the dating of the last traces of sorghum (seed imprints in clay) in the archaeological record (Constantini et al. 1983).

We constructed a diacronical view of some of the locations from the region using a GIS frame sequence leading to a movie. This approach revealed two arid episodes, which took place at the end of the 3rd and the end of the 2nd millennium BC, that are evident only from such a regional perspective. After the second arid episode, we see a short humid period and then a decline towards definitive arid conditions. Fig. 1 shows three frames of the GIS movie: the second dry spell, the short wet phase, and the trend towards arid conditions. The Kassala archaeological area is shown by a red square.

It is interesting to check these results against the archaeological record, looking particularly at settlement patterns. The results correspond to the transition from the late Kassala phase, through a period of scarce settlement around the end of the 2nd millennium BC, to a large change in settlement pattern, with many small settlements spread over the landscape. This arid spell at about 1200 BC is particularly interesting because it is not evident from simple rainfall indicators and is visible only through regional-scale analysis. It is, however, confirmed by some historical sources. For example, the Qubban stele, erected during the reign of Ramses the 2nd (1290-1225 BC), states the need to deepen the water pits along the way to Ikayta (Eastern Desert). These pits were excavated just a few decades before by his father Seti the 1st. In addition, very low river levels were observed in the same period at Akasha, in lower Nubia (Kitchen 1988).

In summary, the reorganization of the settlement pattern in the Kassala area resulted in the rise of many small sites and coincided with the complete disappearance of crop traces in the archaeological record, and to the highest presence of domesticated fauna. In the following centuries, more complete desertification probably led to a two-way reaction to the dry period: in the west, to highly nomadic pastoralism, and in the east, on the more fertile Ethiopian highlands, to statal organization of the pre-Axumite kingdom.

This case study indicates that evapotranspiration data and related environmental simulation models can be used in archaeological research to

obtain a better vision of the history of a landscape.

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Figure captions:

Table 1: Monthly hydric balance (calculated on the basis of sorghum requirements) for the Kassala area: green highlighted values indicate positive balance (good conditions), red highlighted values indicate negative balance, pink highlighted values fall within an error band. Good conditions start to become unstable during the 2nd millennium BC, with a strong decline at the beginning of the 1st millennium BC.

Figure 1: GIS regional-scale plots showing water balance through time: the dry spell at the end of the 2nd millennium BC, a short wet phase, and a definitive trend towards arid conditions during the first half of the 1st millennium BC. The red-yellow-green gradient represents a dry-wet transition. The red square indicates the Kassala archaeological area.

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| 10475|2003-12-12 18:07:59|alberto34482@yahoo.com|Abydos: A place with many ancient stories to tell|

Abydos: A place with many ancient stories to tell

By William Harms

News Office

Stephen Harvey pauses for a photo during one of his trips to Abydos. A watercolor rendition of a fragment of limestone, which shows a band of sky with stars, was found at the top of a wall from the Ahmose pyramid temple. A painted limestone fragment of a relief from the Ahmose pyramid temple may be part of a battle scene, showing the royal ship of King Ahmose with a royal vulture perched atop the stern of the ship. The fragment may derive from depictions of the historical battles against the Hyskos invaders.

Under the leadership of Egyptologist Stephen Harvey, a team of archaeologists from the University's Oriental Institute will soon begin to excavate recently discovered buildings from a critical era in ancient Egyptian history.

Earlier this year, the team discovered three new buildings in Abydos, a rich and important archaeological site near Egypt's last royal pyramid. Also among their findings were walls and related buildings near another pyramid, engraved bricks with the names of people responsible for the construction of the buildings, fragments of decorated limestone temple reliefs, parts of statues, and small inscribed stone slabs used as part of worship that are known as votive stelae.

The discoveries are part of a collection of artifactual documentation that pushes back the date of complex artistic representation of warfare in Egypt. The site has yielded the earliest known paintings of horses and chariots used in battle as well as the earliest known representation of a practice that later became common in battle documentation: paintings of collections of the severed hands of enemies.

But Abydos has other stories to tell, such as those suggesting some



women held extraordinary levels of power within their communities. One of the buildings the team discovered earlier this year is a temple that likely was dedicated to Ahmose Nefertary, the wife and sister of the Pharaoh Ahmose, who ruled from about 1550 to 1525 B.C. and built Egypt's last pyramid. The team also excavated a pyramid dedicated to another important woman, Queen Tetisheri, grandmother of Ahmose and his wife.

"Abydos spans the entire history of ancient Egypt," said Harvey, Assistant Professor in the Oriental Institute. "It has pre-dynastic sites with the earliest evidence of hieroglyphic writing, buildings from the first dynasties, and material from the Middle Kingdom period, the New Kingdom period, the Roman era and everything in between."

Harvey and his team are exploring in the southern part of Abydos, a site between Luxor and Cairo on the west bank of the Nile. At the turn of the century, British archaeologists explored southern Abydos and then abandoned it after discovering a pyramid built for Ahmose, some carved reliefs and a stela from the Amarna period, which came about 200 years after the pyramid construction.

Harvey, who received a Ph.D. from the University of Pennsylvania, began his work at the site in 1993, while a graduate student. He discovered after a few weeks of excavation that the British had not unearthed a vast area of the site, which is anchored by a 35-foot tall mound of sand. The mound marks the site of Egypt's last royal pyramid, also known as Ahmose's pyramid.

"The vista from the top of Ahmose's pyramid is a commanding one, as it looks over the nearby cultivated fields at the ends of the Nile floodplain, as well as the limestone cliffs more than a kilometer away that mark the start of the plateau of the Sahara desert," he said.

The mound of sand marking Egypt's last pyramid indicates that pyramid building was being done "on the cheap," before the practice went out of style. Instead of being built as colossal structures of limestone, the later pyramids often had cores of rubble and were capped with stone or brick.

The stone of Ahmose's pyramid as well as the brick of his grandmother's pyramid was taken for other building projects sometime in antiquity. Likewise, the nearby structures were torn down for other building needs. Only foundations and remnants of walls, including reliefs, remain, along with scattered broken limestone and broken artifacts.

But evidence of Ahmose's value survived the destruction. Among the painted reliefs found early in Harvey's excavation is a pictorial representation of his conquest of the Hyskos, Canaanite rulers who overran the Nile Delta and split apart Egypt around 1650 B.C. Ahmose used chariots and horses to push back the foreigners and eventually

conquered Palestine to the northeast and Nubia to the south.

These conquests are what make Ahmose such a pivotal figure in Egyptian history. His reign ushered in the New Kingdom, which was a time for imperial expansion and remarkable prosperity under rulers such as Amenhotep III, Tutankhamun and Ramesses the Great. It was the era of building the fabulous tombs in the Valley of the Kings and the Valley of the Queens on the west bank of the Nile, across the river from the temples of Luxor.

Another pivotal change during the period of Ahmose occurred in burial customs. Before Ahmose, pharaohs were buried in pyramids; after Ahmose, they were buried in tombs carved into mountains. But, what about Ahmose?

Although a mummy identified as that of Ahmose was found in a cache of royal mummies, "No tomb has been found," said Harvey. "It could be in the pyramid," he added.

Although his work will be more difficult because of sand that has collapsed on tunnels dug during previous excavations, Harvey intends to excavate the pyramid and look for the tomb of Ahmose.

Other areas around the pyramid have proved easier to deal with, however. In addition to the temple he believes was dedicated to Ahmose Nefertary, the team also found another temple, which will be the focus of more work in January. They also will excavate a large structure that measures 115 by 130 feet, and which may have been an administrative or production center for a cult that developed around Ahmose, who was considered a god.

Located near what is thought to have been a bakery, this administration building may provide clues that underscore one of the site's fundamental values: it contains structures that are part of a working community. Scholars will learn what role the temple played in the economy and social organization of the community.

In many past digs, much of the area outside a temple was dug and dumped, with artifacts tossed out in the process. But although only fragmentary evidence remains from the southern area of Abydos, it is important information. Each brick, for instance, is stamped with a name, so it is possible to learn who was in charge of a building's construction phases.

This information can be studied in relation to other texts to gain a better view of life and power in ancient Egypt, Harvey said.

The Oriental Institute's new Ahmose and Tetisheri Project is being carried out in collaboration with the University of Pennsylvania-Yale-Institute of Fine Arts-New York University Expedition to Abydos.

<http://chronicle.uchicago.edu/031211/abydos.shtml>

| 10476|2003-12-12 18:08:52|alberto34482@yahoo.com|Cave colours reveal mental leap|

Cave colours reveal mental leap

By Dr David Whitehouse BBC News Online science editor

Ochre-stained rocks have been found in the cave  
Red-stained bones dug up in a cave in Israel are prompting researchers to speculate that symbolic thought emerged much earlier than they had believed.

Symbolic thought - the ability to let one thing represent another - was a giant leap in human evolution.

It was a mental ability that allowed sophisticated language and maths.

New excavations show that a red colour made from ochre was used in burials 100,000 years ago, much earlier than other examples of colour association.

Study in scarlet

Qafzeh Cave in Israel is a remarkable site that contains many skeletons of humans who lived there about 100,000 years ago.

Archaeologists have recently discovered fragments of red ochre - a form of iron oxide that yields a pigment when heated - alongside bones in the cave. The ochre is only found alongside the bones.

"We found 71 pieces of ochre and established a clear link between the red ochre and the burial process, it seems to have been used as part of a ritual," Dr Erella Hovers of the Hebrew University of Jerusalem told BBC News Online.

The association of red ochre with skeletons found in Qafzeh cave in Israel suggests that symbolic burial rituals were being performed almost 100,000 years ago.

This is much older than the 50,000 years that some other scientists believe is the date for the emergence of symbolic reasoning.

Lost practice

The association of ochre with burial indicates that the inhabitants had made the mental leap of associating the coloured pigment with death. Such symbolic thought spurred human progress, allowing the development of sophisticated language and mathematics.

"The red ochre meant something to them, exactly what we do not know, but it is not inconceivable that they painted their dead with red ochre," says Erella Hovers.

"It is an example of symbolic thought, the ochre symbolised death.

The humans at this time behaved in a way that was not just functional but symbolic as well," she added.

The researchers believe that the red ochre at Qafzeh was brought to the cave from nearby sources.

In layers in the cave archaeologists have found ochre-stained tools indicating that the red pigment was probably produced in the cave, possibly as part of the burial ritual.

Somehow the ability was then lost. After the initial evidence of symbolic behaviour in Qafzeh about 100,000 years ago it disappears, only to emerge again about 13,000 years ago.

The research is published in the journal Current Anthropology.

<http://news.bbc.co.uk/1/hi/sci/tech/3310233.stm>

| 10477|2003-12-12 18:49:53|newyorkchango|Regardez Les Nubiens - Beaucoup de Photos|  
Vive L'Afrique mes amies,

Il y a une grande website au sujet de Les Nubiens. Cliquez-vous les photos.

Lisez et s'amusez <http://nefercoco.free.fr/>

Merci au la communaute' francophone qui aiment L'Afrique et les negres.

Au Revoir,

Charles

| 10478|2003-12-12 19:41:11|Imnrnnre|Re: Definition of Amen|  
Make Glad the Heart,

As a way of advancing this thread on Amen, I thought it might be worthwhile (if it has not already been done in years past) to offer a working definition of netjer (netjr, neter, netcher) as a framework.

Netjer: a Kemetic word for deity. Kemetic divinities are often associated with specific principles regarding: the nature of being, the origins of the world (cosmos), the elements of nature, morality and ethics, the afterlife and magic. From very early in the history of Kemet, netjers functioned as totems for groups of followers and political jurisdictions, but loyalty towards a netjer could be flexible and they were often grouped, amalgamated or merged for political convenience. They were worshiped singularly or in consort with others for temple purposes, but shrines to nonlocal netjers could be found in major settlements. Depicted in animal, quasi-human and human forms, they figured prominently in proverbs, myth, rituals and art. The ruler of the Kemetic state was considered a representative of the nation's presiding netjer by virtue of divine birth.

Comment and suggestions are welcomed and encouraged.

Seneb menkh (May you have excellent health),

Raymond

| 10479|2003-12-13 10:53:07|Sptpy@aol.com|Regarding TLC & Re: Discovery Channel Documentary on Nubia ?|

Deidra wrote, "There was a recent 'count down' show on MTV called Top 100 Worse Videos or something to that effect. I didn't see the show but I do know that Remember the Time was in the ranking. I'd be curious to know if one of the criticism was the 'African American

cast'."

The criticisms of the "Remember the Time" video were: 1. celebrities in music videos, i.e. Eddie Murphy as the pharaoh, Iman as his queen, and Magic Johnson as a slave; 2. the kiss between Iman and Michael Jackson which one critic deemed forced and awkward; 3. Michael Jackson's dramatic transformation into whirling, golden particles of sand at the end of the video which one critic claimed Michael turned himself into "kitty litter." A more appropriate title for that MTV show regarding this video is "the worse criticisms of one of the better music videos."

| 10480|2003-12-14 12:30:58|Manu Ampim|Re: Definition of Amen|  
I don't recall seeing a correct definition given in this thread.

The term "Amen" is clearly indicated in Mdw Ntr texts to mean "hide," "unseen," or "conceal." The determinative used is a man hiding behind a wall, or a man who is kneeling down. Thus, the root of the word "Amen" (Imn) -- which is the name of the god of Waset ("Thebes") -- means to "hide."

Manu Ampim

<http://www.ManuAmpim.com>

| 10481|2003-12-14 16:25:00|Paul Kekai Manansala|Mummies may go home|  
From <http://iccheshireonline.icnetwork.co.uk/>

Mummies may go home Dec 11 2003

By Laura Davis Daily Post Staff

MUSEUMS in Merseyside and Cheshire may be forced to return their prized collections of ancient mummies to Egypt.

A legal loophole in a government Bill, drawn up to prevent hospitals stockpiling human organs, could be used by the Egyptian government to claim back the preserved bodies.

However, a senior British government official said it hoped common sense would prevail.

Liverpool Museum has a collection of 18 mummified exhibits although these are not all on display.

Warrington Museum and Art Gallery has the mummy of a 14-year-old boy among its exhibitions.

Martin Gaw, library, museum and archive services manager, said: "We have one mummy at Warrington Museum which has been in our collection since the 19th century and has been invaluable in the education of

generations of local people.

"However, we do recognise that this is a very sensitive issue and will of course follow the advice of the appropriate authorities."

Liverpool's exhibits include the mummified hand of a young Egyptian woman, possibly a priestess, wearing four rings.

It was removed from her mummy and brought to England in the 19th century. During the preserving process, it had been covered with resin and mostly likely with gold leaf.

Also among the collection are the mummies of a sailor and a boy thought to be two-years-old.

The man, called Peduamun, was also brought to this country in the 19th century where it was unwrapped.

Unfortunately, nobody has been able to rewrap it again properly.

The boy's mummy dates from the Roman era. X-rays have revealed two amulets, which may be made of gold, placed on the body, one in the mouth and the other in the pelvic area.

National Museums Liverpool declined to comment on whether the organisation had any concerns about the loophole.

Under the Bill, rogue doctors who keep body parts without the consent of relatives will be jailed.

Health Secretary John Reid said that the long-awaited Human Tissue Bill will impose prison sentences on hospital doctors who illegally store organs after death.

The crackdown follows the revelation that hundreds of dead children were stripped of their organs at Alder Hey Children's Hospital over several decades.

The Department of Health has pledged that the Bill will outlaw the "removal, storage and use" of human tissue without proper consent.

Trafficking in human bodies or body parts and using human tissue for DNA testing without consent will also be made specific offences.

The Human Tissue Bill is being brought forward to replace the Human Tissue Act of 1961.

| 10482|2003-12-14 17:36:37|saidis\_aswan\_egy|Ode on an Egyptian vase |

When a huge pile of fragments of what appeared to be a broken glazed vessel was found in Asmant Al- Kharab in Dakhla Oasis in the eastern desert years ago, the pieces were collected with care and stored.

Perhaps not too much attention was given to it at first. But then a Canadian team from the Royal Ontario Museum took an interest in the fragments and painstakingly began restoring the vessel. Were all the pieces there and could they even then be reconstructed into the vessel's original form? The group tackled the project enthusiastically, as a jig- saw puzzle, first sorting the fragments into colour combinations and decorative elements. Slowly patterns matched up and gave a hint of shape. It appeared that the vessel had a slender neck and was beautifully ornate.

Throughout Egyptian history potters have used a wide range of decorative techniques and motifs. Each period would have its own favoured style. Even in prehistory there were distinctive pottery styles and decorative techniques, making it possible for scholars to accurately date particular pieces. However, painted decoration on pottery was not common in Pharaonic times until the reign of Amenhotep III, when blue pigment was used to make flower garlands around large vessels -- they were not, however, glazed. "This beautiful vessel proved to be typical of those fabricated in Alexandria during the fourth century [AD]; the method of glaze and sophisticated shape were the clues," Culture Minister Farouk Hosni said.

Time and patience eventually revealed what Zahi Hawass, secretary general of the Supreme Council of Antiquities (SCA), described as "a very beautiful and distinguished piece of art".

The now completely restored 17 centimetre vase of a slender neck and flaring shape is decorated with three warriors adorned in formal military uniform and two other men in white linen robes of the type worn by priests. The scene is framed with yellow, pink, and green plants as well as geometrical

Ode on an Egyptian vase

An unusual vase featuring three warriors in military uniform has been restored a decade after its discovery reports Nevine El-Aref.

<http://weekly.ahram.org.eg/2003/668/he2.htm>

| 10483|2003-12-14 19:40:24|Imnrnnre|Re: Definition of Amen|  
Make Glad the Heart,

Manu Ampim wrote: *given in this tread*>





Perhaps your email program doesn't recognize the Web address as an active link. To view your invitation, copy the entire URL below and paste it into your browser:  
<http://www.evite.com/pages/invite/viewInvite.jsp?inviteId=L IQTPAYOERMPRHKKHYGF&src=email>

| 10485|2003-12-15 05:44:37|iahes|Re: Definition of Amen|  
Ok, but the figure kneeling seems to be "working" on the angle of 90 degrees, which could mean that the figure portrayed is establishing something. The "i" in im(e)n would, I think, be a personal pronoun----Imn = I establish or make complete. This is just a suggestive/alternative meaning.

Hotep,

iahes

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

> Make Glad the Heart,

>

> Manu Ampim wrote: > *given in this tread*>

> *Mdw Ntr texts to mean "hide," "unseen," or "conceal."*>

>

> *Actually, Catherine Cornish posted a message on Dec. 1 in which*

> *she offered that "Amen means concealed." I believe I also used*

> *the term "hidden" in one of my recent exchanges with Brother Alex*

> *Derrick during an exchange on the flowering reed that appears at*

> *the beginning of Amen's name. Nevertheless, I appreciate your reminder;*

> *it is always good to hear from such a dedicated brother and a friend.*

>

> *Thanks for the link to your website. Brother Alex may have outdone*

> *himself in producing such a practical and beautiful design.*

>

> *Seneb menkh,*

>

> *Raymond Davis*

| 10486|2003-12-15 09:20:14|Imnrnnre|Re: Definition of Amen|

Imhttp,

Iahes wrote:

90° degrees, which could mean that the figure portrayed is establishing something. The "i" in im(e)n would, I think, be a

personal pronoun----Imn = I establish or make complete. This is just a suggestive/alternative meaning.>

I believe it is customary for a pronoun to follow rather than precede the verb. Your interpretation seems to reproduce an English syntax instead of a Kemetic one. Consider, for example, the name of pharaoh (Per Aa) Men-a (Mn-i, Menes, etc.) whose name does mean I Establish, probably a reference to his having set in place a unified Kmt.

Your way of reading the word Amen (Imn) also raises the question of whether or when we should disaggregate an expression rather than take it as a whole unit. The expression Amen (Imn) seems to fall in the latter category if it is true that the reed is not an separate word.

In addition, the figure you mentioned is seated with its hands extended upward with the palms outward in a gesture associated with prayer, praise and adoration. The 90 degree angle is one form of the word hep (hp) which, in this case, appears to mean "to hide, to be hidden, or to conceal," as in hepit (hept) "a hidden place." (See Budge, An Egyptian Hieroglyphic Dictionary, Vol. I, p. 477.)

I hope you will see how all of this leads to the conclusion that Amen (Imn) has something to do with the idea of a deity whose true nature is hidden, and perhaps ultimately unknowable. Indeed when we first encounter Amen and his female aspect, Amenit (Imnt) they are the hidden dimension of the company of deities (so-to-speak) headed by Djehuti, the divine word. The company consisted of the primordial eight associated with the city of Khemenu. They consisted of four pairs as follows: Nu/Nunit (sky waters), Heh/Hehit (timelessness), Kek/Kekit (darkness), and Amen/Amenit (hiddenness). Sometimes the latter two were substituted by Nen/Nenit (inertia).

What I find somewhat puzzling, is that the male deities were personified as frogs and the females as serpents. It is if a distinction had been made between the signification of their names (their real nature) and their personification for purposes of worship. Hence, Amen (Imn) could be both "hidden" yet "visible" in the form of a frog. Many dynasties later, Amen would pop-up (so to speak) in Waset as Amen-Ra (Imn-Re) and personified as a ram as well as the sun. Perhaps, someone on this link can shed so light on this apparent necessity of making the invisible visible and the unknowable knowable.

Senebti,

Raymond

| 10487|2003-12-15 09:28:07|willie bennett|Re: Definition of Amen|

Thanks man. Where you been?  
wb

>From: "Manu Ampim" <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: [Ta\_Seti] Re: Definition of Amen  
>Date: Sun, 14 Dec 2003 12:43:41 -0800  
>  
>I don't recall seeing a correct definition given in this thread.  
>  
>The term "Amen" is clearly indicated in Mdw Ntr texts to mean "hide,"  
>"unseen," or "conceal." The determinative used is a man hiding behind a  
>wall, or a man who is kneeling down. Thus, the root of the word "Amen"  
>(Imn) -- which is the name of the god of Waset ("Thebes") -- means to  
>"hide."  
>  
>Manu Ampim  
><http://www.ManuAmpim.com>  
>  
>

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Winterize your home with tips from MSN House & Home.

<http://special.msn.com/home/warmhome.armx>

| 10488|2003-12-15 12:13:12|Derrick, Alexander|Abydos: A place with many ancient stories to tell|

Attachments :  
.....

<http://chronicle.uchicago.edu/031211/abydos.shtml>

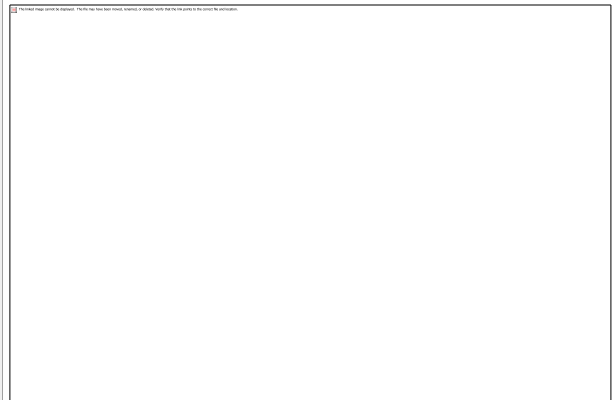
## **Abydos: A place with many ancient stories to tell**

**By William Harms**  
*News Office*



*Stephen Harvey pauses for a photo during one of his trips to Abydos.*

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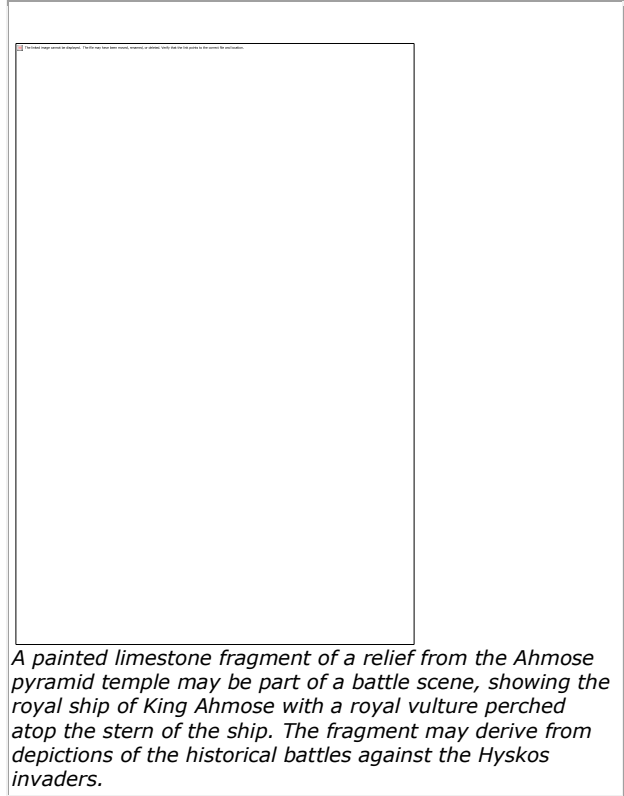


*A watercolor rendition of a fragment of limestone, which shows a band of sky with stars, was found at the top of a wall from the Ahmose pyramid temple.*

---

Under the leadership of Egyptologist Stephen Harvey, a team of archaeologists from the University's Oriental Institute will soon begin to excavate recently discovered buildings from a critical era in ancient Egyptian history.

Earlier this year, the team discovered three new buildings in Abydos, a rich and important archaeological site near Egypt's last royal pyramid. Also among their findings were walls and related buildings near another pyramid, engraved bricks with the names of people responsible for the construction of the buildings, fragments of decorated limestone temple reliefs, parts of statues, and small inscribed stone slabs used as part of worship that are known as votive stelae.



The discoveries are part of a collection of artifactual documentation that pushes back the date of complex artistic representation of warfare in Egypt. The site has yielded the earliest known paintings of horses and chariots used in battle as well as the earliest known representation of a practice that later became common in battle documentation: paintings of collections of the severed hands of enemies.

But Abydos has other stories to tell, such as those suggesting some women held extraordinary levels of power within their communities. One of the buildings the team discovered earlier this year is a temple that likely was dedicated to Ahmose Nefertary, the wife and sister of the Pharaoh Ahmose, who ruled from about 1550 to 1525 B.C. and built Egypt's last pyramid. The team also excavated a pyramid dedicated to another important woman, Queen Tetisheri, grandmother of Ahmose and his wife.

Abydos spans the entire history of ancient Egypt, said Harvey, Assistant Professor in the Oriental Institute. It has pre-dynastic sites with the earliest evidence of hieroglyphic writing, buildings from the first dynasties, and material from the Middle Kingdom period, the New Kingdom period, the Roman era and everything in between.

Harvey and his team are exploring in the southern part of Abydos, a site between Luxor and Cairo on the west bank of the Nile. At the turn of the century, British archaeologists explored southern Abydos and then abandoned it after discovering a pyramid built for

Ahmosé, some carved reliefs and a stela from the Amarna period, which came about 200 years after the pyramid construction.

Harvey, who received a Ph.D. from the University of Pennsylvania, began his work at the site in 1993, while a graduate student. He discovered after a few weeks of excavation that the British had not unearthed a vast area of the site, which is anchored by a 35-foot tall mound of sand. The mound marks the site of Egypt's last royal pyramid, also known as Ahmosé's pyramid.

The vista from the top of Ahmosé's pyramid is a commanding one, as it looks over the nearby cultivated fields at the ends of the Nile floodplain, as well as the limestone cliffs more than a kilometer away that mark the start of the plateau of the Sahara desert, he said.

The mound of sand marking Egypt's last pyramid indicates that pyramid building was being done on the cheap, before the practice went out of style. Instead of being built as colossal structures of limestone, the later pyramids often had cores of rubble and were capped with stone or brick.

The stone of Ahmosé's pyramid as well as the brick of his grandmother's pyramid was taken for other building projects sometime in antiquity. Likewise, the nearby structures were torn down for other building needs. Only foundations and remnants of walls, including reliefs, remain, along with scattered broken limestone and broken artifacts.

But evidence of Ahmosé's value survived the destruction. Among the painted reliefs found early in Harvey's excavation is a pictorial representation of his conquest of the Hyksos, Canaanite rulers who overran the Nile Delta and split apart Egypt around 1650 B.C. Ahmosé used chariots and horses to push back the foreigners and eventually conquered Palestine to the northeast and Nubia to the south.

These conquests are what make Ahmosé such a pivotal figure in Egyptian history. His reign ushered in the New Kingdom, which was a time for imperial expansion and remarkable prosperity under rulers such as Amenhotep III, Tutankhamun and Ramesses the Great. It was the era of building the fabulous tombs in the Valley of the Kings and the Valley of the Queens on the west bank of the Nile, across the river from the temples of Luxor.

Another pivotal change during the period of Ahmosé occurred in burial customs. Before Ahmosé, pharaohs were buried in pyramids; after Ahmosé, they were buried in tombs carved into mountains. But, what about Ahmosé?

Although a mummy identified as that of Ahmosé was found in a cache of royal mummies, No tomb has been found, said Harvey. It could be in the pyramid, he added.

Although his work will be more difficult because of sand that has collapsed on tunnels dug during previous excavations, Harvey intends to excavate the pyramid and look for the tomb of Ahmose.

Other areas around the pyramid have proved easier to deal with, however. In addition to the temple he believes was dedicated to Ahmose Nefertary, the team also found another temple, which will be the focus of more work in January. They also will excavate a large structure that measures 115 by 130 feet, and which may have been an administrative or production center for a cult that developed around Ahmose, who was considered a god.

Located near what is thought to have been a bakery, this administration building may provide clues that underscore one of the sites fundamental values: it contains structures that are part of a working community. Scholars will learn what role the temple played in the economy and social organization of the community.

In many past digs, much of the area outside a temple was dug and dumped, with artifacts tossed out in the process. But although only fragmentary evidence remains from the southern area of Abydos, it is important information. Each brick, for instance, is stamped with a name, so it is possible to learn who was in charge of a buildings construction phases.

This information can be studied in relation to other texts to gain a better view of life and power in ancient Egypt, Harvey said.

The Oriental Institutes new Ahmose and Tetisheri Project is being carried out in collaboration with the University of Pennsylvania-Yale-Institute of Fine Arts-New York University Expedition to Abydos.

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| 10489|2003-12-15 12:15:28|Derrick, Alexander|Hip-hop like an Egyptian: High school students translate O. I. cu l|

<http://chronicle.uchicago.edu/021121/hiphop.shtml>

...It was exciting to see the students taking what they learned at the Oriental Institute and developing their own contemporary interpretation of ancient Egyptian culture," Ennes said. "We had no idea what the result would be or how well hip-hop culture could mesh with ancient Egypt."

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| 10490|2003-12-15 19:54:53|A B|Re: Mummies may go home|

I HAVE LEARNED SOMETHING VERY INTERESTING TODAY. I HAVE HAD GREAT SPECULATIONS IN A LOT OF EGYPT'S RULERS. MY GREATEST WAS RAMESES. THE ONE CREDITED WITH SO CALLED EXILING THE SO CALLED APIRU. ANOTHER THING OF CONCERN WAS THE 200 YEAR GAP IN HISTORY AFTER THE HYSKOS RULED. ONE THING THAT I NOTICED ABOUT THE OLD KINGDOM IS THAT THEY DID NOT HAVE A CROOK AND FLAIL, AT LEAST NONE OF THE ONES THAT I HAVE SEEN SO FAR. BUT THE MAIN TOPIC OF THIS POST IS THAT THE SETI/RAMESES RULERS WERE NOT OF THE EGYPTIAN ROYAL BLOODLINE, WHICH I ALLWAYS HAVE THOUGHT BECAUSE I, AND YES I AM BLACK, DID NOT BELIEVE THAT MOSES WAS BLACK, BECAUSE I DID NOT BELIEVE THAT RAMESES WAS BLACK BECAUSE OF HIS SO STATED OPPRESSIVE NATURE. AND ALSO THE SECRET SOCIETIES RESEARCH THAT I HAVE DONE TO DATE AND THE RESEARCH THAT I HAVE DONE ON BIBLICAL HISTORY, INDICATES THAT THE WHOLE CLAIM OF IT ALL IS LINEAGE! NOT WHO IS BLACK OR WHITE, BUT LINEAGE, WHO IS ACTUALLY RELATED. SO MY ATTEMPTS AT HISTORY HAS ALSO BEEN DIRECTED ON THOSE ROUTES. CAUSE IF YOU LOOK AT ANY CULTURE, THATS WHAT ITS ALL ABOUT. I MUST STATE ALSO THAT I BELIEVE THAT BLACK PEOPLE AS A WHOLE CANT CLAIM EVERYTHING OTHER BLACKS DO, JUST CAUSE THEY WERE BLACK. I HEARD THAT SOME OF THE SCIENTIST WHO WORKED ON THE FIRST ATOMIC BOMB WERE BLACK, AND I MUST SAY THAT THESE BLACK SCIENTIST ANIT NO BROTHERS AND SISTERS OF MINE. WERE SAID TOP BE OF DIVINE LINEAGE, BUT SOME WHO STARTED SOME OF THE SO CALLED DYNASTIES HAD NO ROYAL BLOOD, SO THEY HAD TO PROVE THIER LEGITIMACY, WITH WAR SCENES, MONUMENT BUILDING,OR WHAT EVER, IF THEY WERE OF ROYAL BLOOD AND TRUE HIERS TO THE THRONE, WHY WOULD THEY HAVE TO PROVE IT UNLESS THE TRUE INHABITANTS DID NOT BELIEVE THAT THEY WERE. I ALSO HAVE FOUND AND I BELIEVE TO BE TRUE, THAT RAMSES IS NOT OF ROYAL



BLOODLINE, NOT AN EGYPTIAN, AND OPPRESSED THE ENTIRE POPULATION IN AN EARLY AND PRESENT AMERICAN WAY. LOOK AT THE PIVOTAL POINTS IN HISTORY WHERE SO CALLED NUBIANS WERE ENSLAVED, AND THE WAY THEY ARE DEPICTED. SETI/RAMESES RULERS WERE WORSHIPERS OF SET, WHICH ALSO REFERS TO A HIDDEN GOD AS WITH AMEN. AND EGYPTIANS ALSO DESPISED SHEPHERDS, AND THAT IS EVEN ATTESTED TO IN THE BIBLE. MY GRANNY TOLD ME, BLESS HER SOUL, THAT THERE WERE THREE TYPES OF PEOPLE, WOLFS, SHEEP, AND BUZZARDS. SHE SAID A SHEPHERD, WHO DOES ULTIMATELY EAT THE SHEEP, AND USES ITS FUR, IS NOTHING BUT A WOLF IN SHEEP'S CLOTHING! A SHEPHERD CARES FOR HIS FLOCK INDEED, ITS HIS MONEY, HIS CLOTHING, AND HIS FOOD, BUT NOT HIS EQUAL OR HIS FRIEND, BUT ULTIMATELY HIS APPETITE SATISFIER, WHICHEVER APPETITE IT MAY BE. FIGURES SUCH AS CLEOPATRA OUTLAWED MARRIAGES AMONGST NATIVE EGYPTIANS, RAMESES KILLED THE FIRST BORN SONS OF EGYPT, AND ALSO DEFACED STATUES AS WITH ALL THE FOREIGN RULERS OF EGYPT, SOME EVEN BURIED THEMSELVES IN THE TOMBS OF EARLIER PHAROAHS TO ENSURE THEIR AFTERLIFE, WHY BECAUSE THEY HAD NO TRUE LINEAGE TIES WITH ANCIENT EGYPT, THE TRUE AUTHORS OF RELIGION, THAT'S WHY THEY WERE ALWAYS RIFTS IN WHICH GODS TO WORSHIP, AS EVEN TODAY WITH CHRISTIANS AND MUSLIMS ETC, AND THEY DO THE SAME THING, TRY TO PROVE THEIR LEGITIMACY BY ALTERING OR INFERRING THE RELATIONSHIP OF THEIR GODS. ALL RELIGIONS HAVE A BASE, AND ALL TODAY'S RELIGIONS ARE NOTHING BUT SECTS, NONE HAVE A CLAIM TO A TRUE BASE, AND WHY, BECAUSE NONE ARE LEGITIMATE, NONE, IN MY OPINION. I HAVE SUBMITTED ALSO SOME GOOD LINKS TO REVIEW TO HELP WITH OUR QUEST, WHICH IS THE SAME, THE BASE OF IT ALL, THE CREATOR OF ALL, THE HIDDEN ONE/S.

<http://cp.yahoo.net/search/cache?p=+Seti+I+was+not+of+royal+blood&ei=UTF-8&n=20&fl=0&url=LDKi3DtxjhqJ:www.seattleartmuseum.org/Exhibit/Archive/egypt/mania/epedia/pharaohs/Seti.htm>

<http://cp.yahoo.net/search/cache?p=+Seti+I+was+not+of+royal+blood&ei=UTF-8&n=20&fl=0&url=Bq5u6D0UFqwJ:www.womenintheancientworld.com/nefertari.htm>

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| 10491|2003-12-16 01:38:24|KAMAU|Re: Definition of Amen|  
THE TRUNCATED FIRST COMMENT WAS.....

Perhaps, someone on this link can shed so light on this apparent necessity

> of making the invisible visible and the unknowable knowable

Hmmm...a deep thinker...

While I am not the linguist (I shall let Baba Ra-Nehem address some of your other questions in the untruncated response,) I do think I

may can offer 15 cents to the above one.

From my take on the past, it seems like it MAY BE a human need. For millenia, only a smaller select amount of human populations (San, Twa, Nok, Nnobi, Korri, KMT, etc, etc, etc) can deal w/ the Unknowable, Invisible ON THIER TERMS. It has usually been "the masses" --those who weren't w/in the inner Mystery training who needed to make this otherwise.

It also seems possible though, that unlike older civilizations, today's folks take the visible rendition as THEE rendition & seperate it from its less tangible moorings.

(i.e. those who REALLY LIVE BY THE STUDIES THEY DO, usually know the Jesus chimera is A TANGIBLE FAKE badly copied off of Heru who while WASN'T TANGIBLE & no real claims have been made to make it such, folks of that time probably also knew Heru didn't exist actually nor needed him to, to be able to actualize those principles in their lives. Most folks today, who, unfortunately deal w/ the Jesus chimera, MUST FEEL HE EXISTED, even though there's no proof, for them to be able to extoll those virtues w/in themselves).

There was a rift...a change in the dynamic of how spiritual info was related to the masses---this may have happened w/ the fall of KMT, or slightly afterwards, but that transformation made it so that the invisible...the unknowable HAD TO HAVE some sort of "scientific verifiability" to be real in folks lives.

(I hope I am not taking your question & going off on a different tangent...hehehe)

1 great yet still perplexing UNIVERSAL AFRIKAN PHENOMONON is our lack of images for our traditional Divinities. I mean the ones who have some sort of symbol are in the definite minority. I can't think of direct images for Mvelinqangi, Mwari, Chukwu, NaMwin, etc, etc, yet those Divine realities are still realities for us throughout our Home.

One could say, it makes it more "real" for people--but is that just the effect of a material reality focus & spiritual reality debasement Cause??

I don't know...let me ponder on it some more...but a good question, nevertheless.

| 10492|2003-12-16 05:22:13|saidis\_aswan\_egy@yahoo.com|Re: Mummies may go home|  
definatley ask some interesting questions about the 19th dyansty when Rameseside line came into power. The family of Rameses II came from what is know the Eastern Delta where many foregien families had settled since at least the First Intermediate period. The writtings of Meri-kare attest to the pressence of these Asiatic people. It is certainly possible that Rameses II came from alien stock that was not Egyptian. Besides the vast amounts of Asiatics that settled here,there was also a noticable traces of Libyans that are probally related to the modern day Berbers[Amazigh] which are

both phenotypically heterogeneous and often depicted on Egyptian bas-reliefs as two distinct racial types: one Libyan the Tamahou was depicted as having reddish hair and pale skin; while the other was dark brown with tightly curled hair.

I have never understood why people are so determined to prove the Exodus of the Torah. Little evidence exists that ancient Egyptians practiced slavery on a mass scale, nor is there much evidence that the Exodus happened in the same manner as depicted in the Torah. Moses probably was really an rogue Egyptian priest that lead some people out of Egypt according to writers like Gary Greenberg. Read the books of Donald Redford [Egypt, Canaan, and Israel in Ancient Times] and Israel Finkelstein's [The Bible Unearthed] Both of these books will answer your questions about what actual events unfolded and how they unfolded minus the romanticism of the Torah commentary.

Rejecting Rameses II as being black on the grounds that he was cruel is a weak argument because many pharaohs were black like Senwoset I and he often bragged about "killing Asiatics." Senwoset I's family came from modern day Aswan, and his grandmother was possibly a Nubian. He was cruel to the foreigners of Egypt yet he was probably one of the most prolific leaders.

| 10493|2003-12-16 05:36:42|saidis\_aswan\_egy@yahoo.com|Re: Mummies may go home|

You are also correct about the Macedonians and Greek outlawing marriages between Greeks and Egyptians. The Roman emperors even made a law during this period outlawing Egyptians from taking residence in Alexandria. Of course Egyptians could marry Greeks and Romans in other Nomes, but not in the Naucratis or Alexandria where Greco-Roman traders returned to their native land. Even those with more Greek blood during this period were given special privileges compared to those without Greek or Roman ancestry. For reference to this material check out Egypt After the Pharaohs by Alan Bowman or Naphtali Lewis. Life in Egypt under Roman Rule (Oxford: Clarendon Press, 1983.

| 10494|2003-12-16 08:43:14|A B|TA-SETI GROUP: FOOD FOR THOUGHT!!!!|

hey yal. in response to my friend saidis, i did not mean to infer that just because Rameses was oppressive he was not black, i meant the nature of his oppression versus the foundation of the moral content of my understanding of 'egyptian/african' religion. i should have said simply that i didn't think he was a "black egyptian". but i appreciate the response cause it still shows us all how we see things in different ways, for example, as my biostatistics professor used to say, a statistician can make you believe with numbers that black is white. i must say that i do however at this time truly believe that a lot of the so called dynastic rulers were not 'egyptian(tribe)' by blood.

another topic that might be of concern to us all is the land 'nubia'. i have learned through north 'african', astrology, and secret society research some facts that might be of great importance to our research.

1)ta-seti/nubia. land of set. land of the bow. great bowmen. i have found the reason may be because 'set' represents sagitarius. it was not called land of the bow originally because of bowmen skills, but because thier empire was represented, formed, or was somehow associated with set/sagitarius. sagitarius is a zodiac symbol. but what stands out about him most is the fact that he/she has a bow and arrow drawn. sagitarius is a bowmen.

2)amen. which was represented by a ram. that ram that is depicted is indigenous to nubia or the ethiopian/sudaneese lower eastern region, not egypt or the northern region of africa.

3)also some words that have been peculiur to me:

solomon....sol-omon....sol-amon....sol-amen....solar-amen....ra-amen....amen-ra

rameses....ra-meses....ra-moses...moses and ra-moses?

ethiopia....aethiopes....athothion....a-thoth-ophion/ophites....a1-thoth/knowledge-ophion/ophite-snakes(note the pharonic headdress and also sothis, thuban, sirus etc. snake related stars etc.)

nubia...nu-ba...nun-ba...nun/nu-ba/ka..nun/water-ka/ba/souls

anuki....anu-ki....a-nu-ki....a-nun-ka....a1-nun/nu-ka/ba....a/first leter/sound?....nun/water....ka/ba-souls....fish gods?

osirus....sirius...latin-o is masculine....male/o-sirus...female/sirus?

indian?....c. columbo spoke a romantic language...rooted in latin....indian-root-

indos:dark/black....he called the people in the south that he meet indians/indos?

sheba....saba-sabien...bathesheba...bathe-daughter....daughter of ?

aksum....anks-sumi...note that also no grand scale building or north african geometrical precise/accurate bulidings were not preformed any where else but in africa until the time of the greeks. are none were present in arabia/(that entire area)at all until sometime a.d.

but they say that aksum/and egypt were built by foriegners? whites? no grand scale architecture at all in europe. and tales of that area say that scara brae, stone henge and other were built by black sorcerers who came from the south??? note the stones and also egyptian expeditions.

WOULD LOVE SOME FEEDBACK/HELP ON THESE TOPICS AND ALSO ANY OTHERS YALL CAN MUSTER UP.

---

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| 10495|2003-12-16 09:27:07|A B|Re: Definition of Amen|

great post. i got 5 on it.

1)reality and perception and negletion are all intertwined. my reality is that outer space is outer space. 8000 years ago it might have been upper egypt to me. 100 years from now i might say something to the contrary.

2)the amount of information rationalized, percieved, known has a definite effect on the conclusion. to some europeans in the past the world was flat, well it was, or at least thiers.

3)a person who i know who is a part of a secret society told me that the reason israel wondered around so much is because they never had a home because the land of israel was in the stars, or the heavens, and not on earth. the same as upper and lower egypt. which alot of the events of heaven were acted out there."as above so is below", "on earth as it is in heaven(bible)".

4)also the fact that alot of todays religions is a spawn of the greeks and other dominant cultures such as european. and these people were extensive travellers and watcher/learners. for instance

whites got metal production from africa, fire cracker powder from china, and made a damn gun. the reason for thier ultimate success and ultimate confussion is the fact the have had many diverse living arrangements so to say.

5)also when we came here some of us had a voodooon type religion for example. the white folks religion was predominatly christian based. and by force or what ever the situation in this case, the voodooon religion would have mixed with the christian, and you and i know that this present to this day. one may soon dominate the other but the fact is that when they mixed, certain aspects of one was associated with the other, it is not stolen or whatever, just inbreed, and two both parties before and after, to them,these people, events, were real, and some of them probably were. haile sallasie. my mom who is from ethiopia told me that he put his name in the bible, it wasnt in thier before him. and look at today. he has a whole religious base. whether or not he is devine can be questioned, but one thing we at the present can all agree on, HE WAS REAL!!!! 10,000 years from now he will probably be like the mythological god as with those in the turin papyrus list, and a lot of people say that these were not real! just a different point of view my friend. no disrespect or anything negative intended. LOVE YOU LIKE A PLAY PLAY COUSIN...

---

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| 10496|2003-12-16 09:45:00|The Dark Lord Sauron|Re: TA-SETI GROUP: FOOD FOR THOUGHT!!!|

A B ([howuluvindat@yahoo.com](mailto:howuluvindat@yahoo.com)) stated:

- > hey yal. in response to my friend saidis, i did not mean to infer that
- > just bec
- > ause rameses was oppressive he was not black, i meant the nature of
- > his oppressi
- > on versus the foundation of the moral content of my understanding of
- > 'egyptian/a
- > frican' religion.

I am not certain I'm understanding this either. I thought at first you were also saying that Ramses race would have something to do with his political motivations, which didn't make sense. Now you are saying that his "oppression" did not seem to fit with prescribed Egyptian moral codes?

That is very much a human matter, in that most people tend to not live up to the lofty standards they create. At any rate, I've seen nothing that would make Ramses II any more or less "oppressive" as I suppose any divine ruler of a state would seem---by our \*modern\* reckoning.

Ramses II ruled Egypt at a time of Empire, that is true. Most Empires tend to be brutal to their enemies, conquer, etc. Ramses II helped expand this Empire, but he didn't found it singly. Egypt moved into

the age of Empire with the New Kingdom, once the Hyksos had been defeated and removed from power. Egypt went after Nubia partly because of resources in the region (they had done it before after all), and partly because the Nubians had allied with the Hyksos during the occupation period (showing that there was no such thing back then as racial allegiances or acknowledgements). Egypt also turns into an Empire as it becomes obsessed with vanquishing the Hyksos threat, pushing far into Western Asia, the Levant, etc., and reducing such regions to vassal states.

Note: This is one of the reasons the Exodus story of the Bible, which you also brought up, falls short. Moses and company would not have fled Egypt the Empire of its time by leaving Egypt the nation state. Egyptian garrisons and governors would have been all over the Levant, where Moses and company were supposed to be wandering, and numerous nations there would have been calling Egyptian pharaohs gods and paying hefty tribute. That would have been akin to Moses leading his people from the US to Puerto Rico or Guam, and claiming to have escaped all vestiges of US power.

> i should have said simply that i didnt think he was a "black  
> egyptian".

that's been thought before. i've pondered the same thing. but i've seen no solid evidence to not think Ramses II was of Egyptian blood, or at least in part. his red hair has been disputed. and even if it were true, i've seen egyptians that would easily be called "black"

in phenotype with auburn hair. i could not determine if they were of multi-racial heritage (which is quite possible, in modern egypt) or if it was simply natural---as there is no one set monotypic phenotype

for africans. besides, we could sit around and debate all day what is and what is not black. work done on limb ratios however certainly show Ramses II leaning towards other "tropical" African types. paintings of him run the gamut.

> but i appreciate the response cause its still shows us all how we see  
> things in different ways, for example, as my biostatics proffesor used  
> to say, a  
> statistician can make you believe with numbers that black is white.

that seems neither here nor there...

> i must say that i do however at this time truly believe that alot of  
> the so cal  
> led dynastic rulers were not 'egyptian(tribe)' by blood.

you think a foreign group of people settled in Egypt and set themselves up as kings for a few thousand years? while foreign groups did arrive in egypt at various times and did intermingle with the native population

and there were times foreigners assumed the throne, i think its a bit much to say that "alot" of dynastic rulers were from a foreign land. that  
is not true for most regions and peoples on the planet. why would it hold true in Egypt's case? what evidence can be given that egyptian pharaohs in the main were not natives?

> another topic that might be of concern to us all is the land 'nubia'.

the forum \*is\* called ta-seti... so this is a topic thats always discussed.

> i have l earned through north 'african' , astrology, and secret  
> society  
> research some facts that might be of great importance to our research.  
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> 1)ta-seti/nubia. land of set. land of the bow. great bowmen. i have  
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> , formed, or was somehow associated with set/sagitarius. sagitarius is  
> a zodiac  
> symbol. but what stands out about him most is the fact that he/she has  
> a bow and  
> arrow drawn. sagitarius is a bowmen.

to make this assertion, one would have to make the symbol of sagitarrius

as we know it precede Ta-Seti. while i suppose anything's possible, the people  
in the general region known as Nubia (with its various kingdoms) had a long  
history of being associated with archery. egyptian depictions often show nubian

archers, many of whom were known as the "smiters of pupils." there are entire legends about nubia's ability to wield giant bows that leaders of other countries could not bend, etc. Even the Nubian god Apedemak is often shown wielding a bow which he shoots into the four cardinal directions. while a spiritual symbolic connection is not discounted, a more base material one doesn't seem out of the question either.

- > 2)amen. which was represented by a ram. that ram that is depicted is
- > indigenous
- > to nubia or the ethiopian/sudaneese lower eastern region, not egypt
- > or the nort
- > hern region of africa.

egypt is in northeastern africa.  
and the nile river allows for movement  
from further east in the south northward.  
i think that shouldn't be confused with  
alot of north africa proper which is more  
so the maghreb to the west.

the ram is indeed indigenous to southern  
regions of northeastern africa. in fact it  
is telling that both Egypt and Nubia have  
similar ram headed gods, one called Amen  
and the other called Amani. there have been  
claims that Nubia's Amani predates Egypt's  
Amen. that is wholly possible as i assume  
cultural diffusion traveled up and down  
the nile.

- > 3)also some words that have been peculiur to me:
- >
- > solomon....sol-omon....sol-amon....sol-amen....solar-amen....ra-amen....amen-ra
- >
- > rameses....ra-meses....ra-moses...moses and ra-moses?
- >
- > ethiopia....aethiopes....athothion....a-thoth-ophion/ophites....a1-thoth/knowl
- >
- > egde-ophion/ophite-snakes(note the pharonic headdress and also sothis,
- > thuban, s
- > irus etc. snake related stars etc.)
- > nubia...nu-ba...nun-ba...nun/nu-ba/ka..
- > nun/water-ka/ba/souls [message cut]



not going to repost all of this nor really dispute or support it outright.

i will say however that if we're going to make linguistic comparisons, it might be better to see the word in its \*original\* and \*root\* form rather than attempting to find similarities between often transliterated

words. The Biblical name Solomon for instance at first glance seems to easily fit the Latin word for sun "Sol" and the Egyptian god often associated with the sun, "Amon." However, Solomon commonly means "peace" in the Hebrew language. In fact its actually just a transliterated version of the Hebrew name which would have been pronounced "She-lo-mo." It in turn derives from the ancient Hebrew word for peace, "shawlome" or the root word "shawlam" (the modern greeting Shalom). As we can see, the transliterated word and the actual way it is pronounced in the original language, as well as its roots, might not bare any real similarities.

I think there is a better chance of finding a relationship perhaps between the Egyptian "Imn" and the Hebrew "Aman"---though you still have problems in meaning, as the Egyptian translates roughly as "the hidden" while the Hebrew word can mean anything from "to be faithful" or "to stand strong."

- > note that also no grand scale building or north african geo
- > metrical precise/accurate bulidings were not preformed any where else
- > but in afr
- > ica until the time of the greeks. are none were present in
- > arabia/(that entire a
- > rea) at all until sometime a.d.

i have noted the amazing similarities between ancient egyptian forts and later buildings in western asia and north africa. however roughly analagous to egypt's foundation is that of city-states in mesopotamia, who also have large scale building structures--- though nothing that would stand on par with what egypt would build.

- > but they say that aksum/and egypt were built by foriegners? whites? no
- > grand sca
- > le architecture at all in europe. and tales of that area say that
- > scara brae, st
- > one henge and other were built by black sorcerers who came from the
- > south??? not

> e the stones and also egyptian expeditions.

thats always been a rather...far-fetched claim...IMHO anyway.  
i can't see why the ancient egyptians would have grand temples  
and pyramids and such in africa, and then go to europe and revert  
back to megaliths like that of Nabta. Stonehenge is built around  
2000BC, pretty much around the end of large scale pyramid building  
in Egypt. Why not import even minor bits of this technology with  
you? Why go back to megaliths from 2000+ years earlier (4400BC)?

Just don't see it, but then again I'm only a moderate diffusionist.

DG

| 10497|2003-12-16 09:48:57|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), saidis\_aswan\_egy@y... wrote:

> definatley ask some interesting questions about the 19th  
> dyansty when Rameseside line came into power. The family of Rameses  
> II came from what is know the Eastern Delta where many foregien  
> families had settled since at least the First Intermediate period.  
>

There is some confusion here mostly due to Frank Yurco.

There was movement toward northern Egypt by the 18th dynasty of  
Karnak largely to secure the northeastern frontier and to keep the  
formerly Hyksos territory peaceful.

Akhenaton reigned at Amarna and Tutankhamon from Memphis. So, Upper  
Egyptians especially military people had been stationed in the north  
for some time.

Ramses I, the founder of the 19th dynasty was indeed of royal blood.

He inherited the throne from his mother's side. His mother  
Ankhnesenpaaten II, the daughter of Akhenaton and Ankhnesenpaaten I,  
was the legal heiress of the Egyptian throne.

Also, on his father's side, his grandmother was Mutnodjme, the  
daughter of Ay (prob. the son of Yuya).

The lineage of his paternal grandfather Horemheb is unknown, but it  
is highly unlikely he was not related to the royal family i.e. he  
had considerable high noble blood from Karnak.

Regards,

Paul Kekai Manansala

| 10498|2003-12-16 10:12:31|wysingm@ceb.ucop.edu|Re: Mummies may go home|

Paul who is the father of Ramses I?

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), saidis\_aswan\_egy@y... wrote:

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> daughter of Ay (prob. the son of Yuya).

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> is highly unlikely he was not related to the royal family i.e. he

> had considerable high noble blood from Karnak.

>

> Regards,

> Paul Kekai Manansala

| 10499|2003-12-16 10:33:02|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), wysingm@c... wrote:

> Paul who is the father of Ramses I?

>

> Myra

>

Seti (Setymeramen), the son of Horemheb and Mutnodjme, not to be confused with Seti I, the son Ramses I.

Regards,

Paul Kekai Manansala

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), saidis\_aswan\_egy@y... wrote:

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he

> > had considerable high noble blood from Karnak.

> >

> > Regards,

> > Paul Kekai Manansala

| 10500|2003-12-16 11:28:39|newyorkchango@yahoo.com|The French Connection|

Bon Jouree' Mes Freres,

I have decided to break down to y'all what most African Americans don't know or understand due to language differences between French and English. LO STRESS DON'T COPY MY STUFF AND ACT LIKE IT'S ORIGINAL

CHARLES

| 10501|2003-12-16 11:53:10|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

Another tidbit, Queen Tiye, one of the most famous images of the African-centered line of thought, was both the mother of Akhenaton and the full-sister of Ay.

Thus, Queen Tiye was Ramses I's great grandmother on his mother's side, and great aunt on this father's side.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), wysingm@c... wrote:

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> > Myra

> >

>

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> > >

> > > The lineage of his paternal grandfather Horemheb is unknown,  
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> > > is highly unlikely he was not related to the royal family i.e.

> he

> > > had considerable high noble blood from Karnak.

> > >

> > > Regards,

> > > Paul Kekai Manansala

| 10502|2003-12-16 12:02:56|A B|Re: TA-SETI GROUP: FOOD FOR THOUGHT!!!

read your post. its seem that you write IMHO for sake of argument instead of trying to get the truth of a matter. nothing is definite for most of the sources that we plunder have thier own definite agendas. nothing i post is meant to be stated as a fact. but as far as europe, i did not say that egyptians built any thing there, just that the buildings were of similar astrological importance. and the black egyptian is a term i used for tribal references, not race, as with negro, mongoloid etc which are all artificial terms used by some scientist to make assertions for thier own personal research or reasons etc (BS BIOPHYSICSRENSSELAER POLYTECHNIC INSTITUTE 1997). and as far as solomon is concerned i think you should read a little more about the story, and also note bibilical and judaic history with its regards to latin tranlations, and also the rank of the credited translators and hence in secret societies. king james was a 33 degree mason an so on. any way i got work to do. good luck to you and all.

---

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| 10503|2003-12-16 12:30:57|A B|Re: Mummies may go home|

we should all research old anhkentaton. what i have read so far is that he is not of pure or of the indigenous blood line of egypt niether. and also the indigenous people of africa or in short 'black people' have the oldest gene pool. so with that in mind, it should also be understood that if that is the case that we would have the most genetic variation. the true irish, swedes, russians for example all differ and all live pretty close to one another. as with chinese, japanese, and vietnamese. but we all agree that the first are 'whites' and the second 'asians' espiecially when using todays terminolgy. so take this into account when considering africans from region to region, state to state, tribe to tribe etc, thier are alot of different ethnic groups. my mom is amhara, short,small lips, little nose, straighthair. my dad is nigerian, tall, big nose and lips, curly or wavy type hair. i havenever heard niether of themrefer to themselves as nothing nigerian or ethiopian, or at most times just black asalmost everyone else of african heritage does, even iftheyare lighter skinned as myself. black is a term i used as some others to refer to cultural traits, such as hair styles, dress, religion etc.my mother says that she is from ethiopia. then she will indicate to you that she is of the amhara, then she will tell you from what region. notice my flow.

---

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| 10504|2003-12-16 12:39:16|pkm@AsiaPacificUniverse.com|Lineage of Ramses II|

We have dealt with the descent of Ramses I. His heir was Seti I.

Seti I's mother was Sitre Meryamun Twosret Setepenmut, the daughter of the usurper-king Ra-Ser Kheperu and Atemmert.

Ra-Ser-Kheperu is of unknown lineage.

Atemmert is the daughter of Akhenaton and Nefertiti.

Seti I's wife Tuya, the mother of Ramses II, is the daughter of Ruia of Thebes and Thuya of Thebes.

Ruia's descent is unknown other than he was Theban.

Thuya of Thebes is the daughter of Bekra, an usurper-king of unknown lineage, and Baktaten, a daughter of Pharaoh Amenhotep III. Her mother may have been a Babylonian queen.

So, it can be seen that Ramses II had multiple biological links with the Pharaohs of the 18th dynasty.

Regards,

Paul Kekai Manansala

| 10505|2003-12-16 12:43:28|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), A B wrote:

> we should all research old ankhkenaton. what i have read so far

is that he is not of pure or of the indigenous blood line of egypt niether.>

What do you mean by this? Akhenaton was a legitimate heir of the 18th dynasty. The founder of this dynasty was of Upper Egyptian descent mixed with Nubian.

Regards,

Paul Kekai Manansala

| 10506|2003-12-16 12:53:34|alberto34482@yahoo.com|Re: Mummies may go home|

Yes, but Tiy Akenaten's mother father Yuya was known to have been a foreigner. So I doubt that the lineage was 100 percent.

| 10507|2003-12-16 12:55:59|Derrick, Alexander|Re: Mummies may go home|

[How do you know Yuya was a foreigner?](#)

-----Original Message-----

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

**Sent:** Tuesday, December 16, 2003 12:54 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Mummies may go home



Yes, but Tiy Akenaten's mother father Yuya was known to have been a foreginer. So I doubt that the lineage was 100 percent.

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| 10508|2003-12-16 13:00:08|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> Yes, but Tiy Akenaten's mother father Yuya was known to have been

a

> foreginer.

This is the modern theory of Ahmed Osman in his book "A stranger in a strange land" where he contends Yuya was really the biblical Joseph.

No solid evidence though. Yuya's descent is unknown.

Regards,

Paul Kekai Manansala

| 10509|2003-12-16 13:04:12|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> > Yes, but Tiy Akenaten's mother father Yuya was known to have

been

> a

> > foreginer.

>

> This is the modern theory of Ahmed Osman in his book "A stranger

in

> a strange land" where he contends Yuya was really the biblical

> Joseph.

>

> No solid evidence though. Yuya's descent is unknown.

>

A note on the Egyptian king-lists. They did not keep genealogies in the modern sense. They were mainly concerned with the senior royal line.

Many of the king-lists are patchworks and that's one reason why there are so many unknown lineages.

Regards,

Paul Kekai Manansala

| 10510|2003-12-16 14:27:02|saidis\_aswan\_egy@yahoo.com|Re: Mummies may go home|

According to the analysis by Sir Grafton Smith said the bone structure of Yuya's mummy was very different from other Egyptians.

| 10511|2003-12-16 14:30:53|saidis\_aswan\_egy@yahoo.com|Re: Mummies may go home|

I was not mentioning this in the same sense of Ahmed Osman's theories, but because of the research that was done by Sir Grafton Smith. I believe that Wentz and Weeks in the X-Raying of the Pharaohs also point out that Yuya is quite distinct from other Egyptians during this time period. I realize that faces on mummies have no physical resemblance to the live person; however Yuya's mummy had an un-Egyptian look on it compared to this wife Thuya who we know was definitely an Egyptian woman possibly from Akhmet [Ipu] or Thebes [Waset].

| 10512|2003-12-16 15:01:07|The Dark Lord Sauron|Re: TA-SETI GROUP: FOOD FOR THOUGHT!!!|

A B said:

> read your post.

thanks

> it seems that you write IMHO for sake of argument instead of try

> ing to get the truth of a matter.

i write imho often to say this is my opinion.

i could just write i think what you're stating is

flat out wrong with no basis in historical scientific methodology, but i'm trying to be civil...plus

i'm allowing for possibility that there is some

strong evidence to back up even the most spurious claim.

- > nothing is definite for most of the sources th
- > at we plunder have thier own definite agendas.

precisely. history is not absolute. it just tells us what is most probable out of a host of possibilities, much like science.

- > nothing i post is meant to be sta
- > ted as a fact.

well it need not be absolute, but i figure you're stating things that are either educated guesses (hypothesis) or something approaching historical probability (fact). i simply went through and agreed with you on some points, and showed where on others your hypotheses may have been problematic because of faulty starts. you can always disagree of course, but i would expect such disagreements to be historical...which is pretty much how i disagreed with you.

- > but as far as europe, i did not say that egyptians built any thin
- > g there, just that the buildings were of similar astrological
- > importance.

you stated: [and tales of that area say that scara brae, stone henge and other were built by black sorcerers who came from the south??? note the stones and also egyptian expeditions.]

now while you did not state the exact words, "egyptians built stonehenge," i don't think i was so far off the mark in my interpretation, given the contextual nature of what you wrote. but...if you say so...i hear the Bush Jr. administration is hiring speech writers. :) LOL

- > and the black egyptian is a term i used for tribal references, not
- > race, as with negro
- > , mongoloid etc which are all artificial terms used by some scientist
- > to make as
- > sertations for thier own personal research or reasons etc

i don't really understand how "black egyptian" translates as tribal. maybe you mean in an ethnic group sense... but at any rate,

how does "black" in front of egyptian not mean race? what do you mean by the "black" in front of egyptian if you're not speaking in a racial sense? are you referring to color symbology or something else? this is where my confusion lies. as for negro, mongloid, etc. ...all are outdated terms for the most part, though forensic scientists and others are loathe to give them up. i don't think many people on this forum use negroid or even mongloid often.

> (BS BIOPHYSICS RENSSE  
> LAER POLYTECHNIC INSTITUTE 1997).

thanks. is this your resume? i got one in history and another in anthro...  
you'll find people all over the academic spectrum here, and those without who are still rather sharp in the disciplines.

> and as far as solomon is concerned i think you  
> should read a little more about the story,

i'm rather familiar with the story. however the linguistic nature of the name doesn't change because of the story. Solomon in Hebrew means peace. It is derived from the root Shawlam. Both Sol and Amon have completely different meanings and different renderings in their specific language groups. (Sol becomes Saewl and Amon becomes Imn) for instance. my overall point was, one should be wary of taking transliterated words and then making broad-based comparisons. you have to find the roots first to tell you if you're even making a valid comparison.

to give a gross analogy: the racial slur n\*gger and niggard seem similar, but in actuality they have no base linguistic relationship---the first being a spin off the Latin nigri and the latter being of Germanic origin.

> and also note bibilical and judaic h  
> istory with its regards to latin tranlations, and also the rank of the  
> credited  
> translators and hence in secret societies. king james was a 33 degree  
> mason an s  
> o on.

sorry. but you're going to have to do better than throw conspiracy theories our way. this forum gets a little bit more complicated than that. In the Solomon case, I would suggest a Hebrew lexicon. And I wouldn't worry about Latin, but rather Greek where the transliterated Hebrew name pronounced "She-lo-mo" still means "the peaceful" but is rendered as "Solomwnn."

Nice talking... I don't really want this to get contentious...

DG

| 10513|2003-12-16 15:16:09|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), saidis\_aswan\_egy@y... wrote:

> I was not mentioning this in the same sense of Ahmed Osman's  
> theories, but because of the reserch that was done by Sir Grafton  
> Smith. I believe that Wenthe and Weeks in the X-Raying of the

Pharoahs

> also point out that Yuya is quite distinct from other Egyptians  
> during this time period. I relize that faces on mummies have no  
> physical resemblance to the live person; however Yuya's mummy had

an

> un-Egyptian look on it compared to this wife Thuya who we know was  
> definatley an Egyptian women possibly from Akhim[Ipu] or Theabes  
> [Waset].

I hope you're not relying on the name of sun people theorist Grafton Eliot Smith. Could you give more specifics?

Did you know that DNA testing has shown that the Yuya mummy is the son of Pharaoh Amenhotep II and the half-brother of Pharaoh Thutmose IV?

Furthermore, Scott Woodward of BYU has stated that there was no "outsider" blood in New Kingdom mummies as has been commonly asserted by Egyptologists.

Regards,

Paul Kekai Manansala

| 10514|2003-12-16 15:24:37|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

Here is an image of the Yuya mummy before massive tampering. Amazingly it comes from the Stormfront site and is used to prove that Yuya was "Caucasian."

[http://www4.stormfront.org/whitehistory/hwr8\\_files/yuya.jpg](http://www4.stormfront.org/whitehistory/hwr8_files/yuya.jpg)

Regards,  
Paul Kekai Manansala  
| 10515|2003-12-16 15:30:40|Derrick, Alexander|Re: Mummies may go home|

Yuya is painted the the typical egyptian red/brown in his funerary papyri from his tomb.

Yuya, Tuya, and Tiye are also native names.

ad

-----Original Message-----

[http://www4.stormfront.org/whitehistory/hwr8\\_files/yuya.jpg](http://www4.stormfront.org/whitehistory/hwr8_files/yuya.jpg)

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| 10516|2003-12-16 16:02:02|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|  
Also on the Stormfront site, a photo of Yuya's wife the "blond" Thuya.

[http://www4.stormfront.org/whitehistory/hwr8\\_files/thuya.jpg](http://www4.stormfront.org/whitehistory/hwr8_files/thuya.jpg)

So both Queen Tiye's parents were blond Nordics!

Regards,  
Paul Kekai Manansala  
| 10517|2003-12-16 16:19:41|newyorkchango@yahoo.com|Re: The French Connection|  
Brothers and Sisters,

<http://www.futura-sciences.com/comprendre/d/dossier232-10.php>

To prove the African origin of the Ancient Egyptians the custom is to compare Egypt and Nubia. However, another way is to look at the Rock Art of the Sahara. That rock art EXTENDS TO WEST AFRICA. In Ennedi, Chad there is rock art featuring people in red ochre. The people of

this area of Chad are jet black in complexion!!!!

<http://www.futura-sciences.com/comprendre/d/dossier232-10.php>

I am African American like y'all. However, I have found only in French language publications a definitive argument of Egypt's African origins by comparing Egypt/Nubia to West Africa. They go back to 8,000 B.C.

Charles

| 10518|2003-12-16 16:20:37|Paul Kekai Manansala|Yuya's Mummy Mask|  
Yuya's mummy mask in profile:



members.tripod.com/anubis4\_2000/SpecialExhibits/YyaMaskProfile.jpg

Regards,  
Paul Kekai Manansala



| 10519|2003-12-16 16:27:39|newyorkchango@yahoo.com|Ancient Egypt In West Africa|  
Shalom,

The most important aspect of the following article is that it shows a boat desing in rock art of the kind that has never been seen anywhere else in the world except Upper Egypt. These cave are in Mali, West Africa.

Charles

<http://rupestre.net/tracce/subsaha.html>

### Sub-Saharan Rock Art

In this short notice, we will consider rock art of the most characteristic sites of the western African area, located south of the Sahara, between Senegal and Nigeria.

Unlike the Saharan rock art which has been well studied by lots of researchers, the sub-Saharan one is much less known. The first mention of it has been published in 1907 by Louis Desplagnes, after his survey of the central plateau of Niger. Afterwards, Raymond Mauny, in 1954, reali zed a important catalogue of the rock art sites in western Africa. In spite of some recent works conducted in different regions and particularly in Mali (Huysecom 1990), the

researches are again scarce.

Anthropomorphic and geometric figures, Modjodj 𞤎𞤵𞤲 Mali (Pays Dogon)  
(Photo MAESAO)

We will divide the main subjects of this sub-Saharan rock art in three principal groups:

the representations which seems to be related to neolithic facies

the figures which can be compared to Saharan themes

the schematic paintings in relation with traditional rites.

Rock art connected with neolithic rock shelters

In the National park of the Baoule', situated in south-eastern Mali, some rock shelters, like Fanfanny 𞤎𞤵𞤲 and II, present a phase of dotted engravings. These eroded figures representing bovine's heads, radiating circles or snakes are overlaid by schematic paintings. In the relative chronology established for the area, they constitute one of the most ancient period and are probably connected to a neolithic facies dated, in Fanfanny 𞤎𞤵𞤲, to the end of the second or the beginning of the first millennium B. C.

In Nigeria, the rock shelters around Birnin Kudu offer some naturalistic paintings. They represent animals, like cows, antelopes or goats and could be also related to a neolithic occupation.

Actually, these types of figures, differing in style, seem to illustrate the oldest phases of rock art in the sub-Saharan region.

### Figures of Saharan style

In West Africa, Saharan rock art and its chronology are relatively well known. It is very interesting to note that some sites located to the south are characterised by representations very similar. The figures can be painted as well as engraved. They illustrate dromedaries, carts, hunting scenes with horses and inscriptions (Tifinagh and Arab).

Chronologically, it is possible to compare them to the figures of the two last subdivisions of Saharan art, the periods of Horse and Camel.

The theme of hunting, current in the "Adrar des Iforas", appears at A 𞤎𞤵𞤲 Soroba, a site recently discovered in the Inland Delta of the Niger, in Mali (Marchi 1997). In this rock-shelter, hunting scenes are characterised by horses with geometrical or linear body. Animals



are mounted by personages wearing a head-dress of ostrich feathers. They are armed and chase away ostriches, giraffes or antelopes. These figures corresponding to the oldest groups recognised in the site can be situated approximately in the first millennium A. D. Otherwise, the same theme is represented in two other sites in Niger (Kourki) and in Burkina Faso (Aribinda).

Horses mounted by weaponed personages. Air 頓 oroba, Mali (photo MAESAO)

We can also attribute to the first millennium A. D. the three paintings of dromedaries discovered in Air 頓 oroba. They are actually the most southern representations known in western Africa, even when this pattern is current in Sahara.

The cart's representations are also very scarce in the sub-Saharan Africa and we just know actually two engraved examples in Tondia (Mali). This site marks also the southern limit for the extension of this kind of figure. In the same way, the inscriptions in Arab or tiffinagh characters (transcription of the Tuareg language) are not very numerous in the region and they are generally situated along the river Niger.

The site of Air 頓 oroba provides interesting data about the Arab inscriptions which constitute one of the last phases in the relative sequence of paintings. A short sentence, in which a date is mentioned, record a pilgrimage to Mecca in the 11th century A. D. It confirms the presence of Islamic populations in the Inland delta of the Niger during this period.

Schematic representations related to traditional rites

These representations are essentially paintings executed on the occasion of ritual ceremonies like circumcision, initiation or wedding. Abstract signs, anthropomorphic and zoomorphic figures in red, white or black, are principally illustrated in the rock shelters of the Dogon area, in the "Point G" cave in Bamako (Mali) and also in the Marghi region (Nigeria).

Schematic representation of ships. Air 頓 oroba, Mali (photo MAESAO)

Their chronology is not really established, but they could be relatively recent and we know, by the oral tradition, that some of

them have been revived during the last decades. Subjects like humans mounting horses are sometimes illustrated and it could be possible to see a persistence of ancient themes.

We can add to these groups some particular figures which seem to be unique in the region: an engraving of fish discovered in Bamako-Sotuba, near the river Niger and the group of painting ships from Air 頓oroba. At present, such representations of boats are only known in Upper Egypt (Winkler 1938).

If we consider the whole sites known actually in western Africa, we note that they are concentrated in the Sahelian and Sudanese savannahs. That can be the result of insufficient researches in the others climatic zones, more difficult to prospect because of the forested environment.

The sites with Saharan style figures are, as for them, located in the Sahelian savannah and they could mark a limit of the extension of northern populations to the south. This rock art offers a large corpus of figures, sometimes unique in the area. Its complete study could maybe provide some others data concerning the origin and the movements of populations in the sub-Saharan Africa.

Ostrich hunting scene, red painting. Air 頓oroba, Mali (tracing MAESAO)

S 鵬rine Marchi

6, rue Racine

F- 69100 Villeurbanne

MAESAO:

Mission Arch 鰲ogique

et Ethno-arch 鰲ogique Suisse

en Afrique de l'Ouest

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| 10520|2003-12-16 17:21:46|Manu Ampim|Re: Definition of Amen|

Thanks, Bro. Raymond for your feedback on my website. It is good to have your contributions on this forum.

Ankh Udja Seneb,

Manu Ampim

<http://www.ManuAmpim.com>

---

--- In [Ta.Seti@yahoo.com](mailto:Ta.Seti@yahoo.com), Imnrrnre <[anpugifts@e...](mailto:anpugifts@e...)> wrote:

> Make

Glad the Heart,

>

> Manu Ampim wrote:

*correct definition*

> *given in this thread*

*clearly indicated in*

> *Mdw Ntr texts to mean "hide," "unseen," or "conceal."*

>

> *Actually, Catherine Cornish posted a message on*

*Dec. 1 in which*

> *she offered that "Amen means concealed." I believe I*

*also used*

> *the term "hidden" in one of my recent exchanges with Brother*  
*Alex*

> Derrick during an exchange on the flowering reed that appears  
at  
> the beginning of Amen's name. Nevertheless, I appreciate your

*reminder; it is always good to hear from such a dedicated brother  
and a friend.*

>  
> Thanks for the link  
to your website. Brother Alex may have outdone  
> himself in producing such  
a practical and beautiful design.  
>  
> Seneb menkh,  
>  
>  
Raymond Davis

| 10521|2003-12-16 17:22:16|Manu Ampim|Re: Definition of Amen|

Iahes wrote:

90° degrees, which could mean that the figure portrayed is  
establishing something. The "i" in im(e)n would, I think, be a  
personal pronoun----Imn = I establish or make complete. This is  
just a suggestive/alternative meaning.>

I believe it is customary for a pronoun to follow rather than precede  
the verb. Your interpretation seems to reproduce an English syntax  
instead of a Kemetic one....

I hope you will see how all of this leads to the conclusion that Amen (Imn)  
has something to do with the idea of a deity whose true nature is hidden,  
Senebti,

Raymond

\*\*\*\*\*

I agree with Raymond that the grammar in Mdw Ntr is \*Verb - Subject - Object\* and thus suffix pronouns  
\*must\* follow the preceding verbs that they are suffixed to. Thus, the reed leaf "i" in amen (imn) could not  
possibly be a part of the statement "I establish."

The meaning of "Amen" is "hide," "unseen," or "conceal."

Advancing the work,

Manu Ampim

<http://www.ManuAmpim.com>

---

From: "willie bennett" <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)>

Subject: RE: Re: Definition of Amen

No problem. I have been working with students and completing my major work, \_Modern Fraud\_.

Manu Ampim

| 10522|2003-12-16 17:48:41|A B|Re: TA-SETI GROUP: FOOD FOR THOUGHT!!!

appreciate the rebutle. i was born in north africa. i bet the only thing you have seen is the the garbage you get on the internet. and i also like how you tried petting the others ego to get more on your side, nice move, but i been alot of places my white brother so you have to come better than that. was just trying to see who the people behind these and other groups. conspiracy theories. you are the conspirator here. how many other groups do you pop up on. this is not a website for facts or even intellectual thinking, it is a site where some people looking to prove the essence of egyptian culture, and constant monitors that stand by waiting to offer a doubt. i mean no one has to prove that egypt was by essence and religion an african culture, yall just have the troubling task of proving that it wasnt. it wasnt until the 1800's that white folks were trying to prove egypt as well as most major civilations had a white base. this is due to the growing awareness among blacks of thier cultural base. and also to legitimize the thievery which has taken place century after century of graves, mummies, tombs, etc of african and other cultures. as to statues and money is not a testimate of a culture or its greatest achievement. its achievement is its ability to reproduce itself, which is the ultimate goal of all living things on the planet. i mean really, forget a pharoah,most could only culminate people with money or by force, so how much of a great achievement is that, but it only shows that the people are the ultimate power of any nation, here and every where else past or present. so for all my brothers on this site, try studying the people a little more and not the leaders. and also the best way to make progress is not to let people know what you are doing. and as for this dark lord guy, the name says it all, you are the type of person who feeds of the misery and confusion of others. historical facts. history is theorectical, ultimately due t interpretation, first of and for most by the ones who write it, and secondly the ones who interpret it or try and convey it. and as far as the yuya and thuya stuff goes, has any one noticed that their is something peculiar about these mummies, and also the cirumstances surrounding them, and the dna test. please. and uh dark lord, just to let you and your others know too, you guys your not the only people who watch? black people, watch out for the shepards...love yal

---

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| 10523|2003-12-16 18:29:28|alberto34482@yahoo.com|Re: TA-SETI GROUP: FOOD FOR THOUGHT!!!

I was born in Northern Africa to and in a rual Village in Aswan to be exact. Contrary to popular belief,much of the ancient Kemetian [Egyptian] Culture still exists amungst the rual Egyptian Fellahin,Sa3eadi,and Baladi in Upper Egypt. What is a shame is people trying to steal their heritage and proclaiming to be experts in their history. Perhaps you being from Northern Africa would apperciate this since the Arabs in this region have supressed the history of the indigenous people for eons.

Look up the Imazigh people and their continued structure against Arabization. Believe me,ancient Egypt for me is just more than museum pieces and bragging rights about the Pyramids being magnificent structures. Honestly,I could careless about the Pyramids or about

what modern contributions Egypt has given civilization. Ancient Egypt is where my ancestors come from and my heritage.

| 10524|2003-12-16 18:35:42|alberto34482@yahoo.com|Re: Mummies may go home|  
I never stated that I believed fully in the theories proposed by Sir Grafton Smith or that all of his studies were correct. Smith actually thought the closest people to the Dyanstic Egyptians were the beja who he classified as Hamitic caucasians. He also postulated ridiculous theories about Aremnoid Old kingdom Egyptians that became darker as they imported more mythical black slaves. None of these stated claims are true.

It is not just Smith who believed Yuya was a foreginer bu also Wente and Weeks in their book "X-raying the Pharoahs" pointed out this.

I am not aware of any Dna tests that have proven Yuya to be related to Amenhotep II. Most Dna tests are unreliable due to the mummification process leaves very few tissue samples except tissue extraced from teeth ot deep tissue not affected by the embalming process. If you have information that says otherwise please present it for my enlightenment. I would most apperciate this

| 10525|2003-12-16 18:41:13|alberto34482@yahoo.com|Re: Mummies may go home|  
Many foreginers that assimilated with Egyptians were painted Reddish brown just like Egyptians.

| 10526|2003-12-16 18:46:20|Derrick, Alexander|Re: Mummies may go home|  
Many foreginers were also painted their skin color (or an approximation), especially during the New Kingdom. This is the period in question.

Please site examples were a leucoderm foreign element was later rendered as meloderm.

-ad

-----Original Message-----

From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]  
Sent: Tuesday, December 16, 2003 6:41 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Mummies may go home

Many foreginers that assimilated with Egyptians were painted Reddish brown just like Egyptians.

-----  
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| 10527|2003-12-16 18:47:02|alberto34482@yahoo.com|Re: The French Connection|

Much of the Central and Southern Sahara was inhabited by Negroid type people that existed in this region until the drying of the Sahara. Many scholars like Feriki Hassan have pointed out that this Saharan population had a large influence upon ancient Kmt. Are you aware of the "black" mummy in Libya that predates mummification in Egypt by thousands of years? Many scholars like John Sutton have also proven that this early Saharan population gave rise to many Western African people as well.

| 10528|2003-12-16 18:49:49|alberto34482@yahoo.com|Re: Mummies may go home|

"Please site examples were a leucoderm foreign element was later rendered as meloderm."

What about Bay and Irsu? Both were Syrian and depicted as Reddish Brown.

| 10529|2003-12-16 18:54:10|Derrick, Alexander|Re: Mummies may go home|

[Bay = Irsu?](#)

[I am not sure he was from Syria. Can you substantiate?](#)

-----Original Message-----

What about Bay and Irsu? Both were Syrian and depicted as Reddish Brown.

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[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

---

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| 10530|2003-12-16 19:01:57|alberto34482@yahoo.com|Re: Mummies may go home|

Irsu and Bey were two different people that both had foregin origins. Bey was a foreginer who gained power as a tjay[vizer] during the 19th dyansty.

| 10531|2003-12-16 19:11:48|Imnrnnre|Re: Definition of Amen|

Make Glad the Heart,

Kamau wrote regarding the images associated with Amen (Imn):

I believe yours are wise words Kamau, and certainly worth more than 15 cents! Perhaps knowing of this need, the ancient priests decided to give the masses (and perhaps novices) the images necessary at that level of instruction. Yet, I still wonder why a frog? Why a ram? It is doubtful that they were chosen



arbitrarily or that their forms would have been rendered so faithfully without forethought.

Given the systematic use of the frog and serpent icons for the primordial eight of Djehuti, we can surmise that they were associated with fertility or generation. This is of course only a guess. What are we to do with the ram? Ideas anyone?

Thanks for the compliment Kamau.

Amen Hetep (May Amen be pleased.)

Raymond

| 10532|2003-12-16 19:26:11|newyorkchango@yahoo.com|Re: Mummies may go home|  
Ta Seti,

Most people east of Ta Meri are reddish brown as they show up today on our TV screens and newspapers. There are group of Aramenas called the White Arameans because as opposed to most people of the Middle East they are almost white in color today.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

>

> Many foreigners were also painted their skin color (or an

approximation),

> especially during the New Kingdom. This is the period in question.

>

> Please site examples were a leucoderm foreign element was later

rendered as

> meloderm.

>

> -ad

>

> -----Original Message-----

> From: alberto34482@y... [mailto:alberto34482@y...]

> Sent: Tuesday, December 16, 2003 6:41 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Mummies may go home

>

> Many foreginers that assimilated with Egyptians were painted

Reddish

> brown just like Egyptians.

>

> -----

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> taken on the basis of this message is prohibited.

| 10533|2003-12-16 19:27:06|Derrick, Alexander|Re: Mummies may go home|  
Bay was an official who served both Siptah and Queen-Pharaoh Twosre. He was  
also known as Irsu and is \*supposedly\* of Syrian descent ... He was  
generally known as an interloper and usurper during the falling of pharaonic  
power.

<http://www.touregypt.net/who/bay.htm>

I do not see enough solid evidence to reject the accuracy and the meticulous  
character of the Egyptian New Kingdom painting tradition.

Could you cite any other examples from the New Kingdom? and give more  
specific theories on Bay's origin?

-ad

-----Original Message-----

From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

Sent: Tuesday, December 16, 2003 7:02 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Mummies may go home

Irsu and Bey were two different people that both had foreign  
origins. Bey was a foreigner who gained power as a tjay[vizer] during  
the 19th dynasty.

-----  
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| 10534|2003-12-16 19:37:20|newyorkchango@yahoo.com|Re: The French Connection|  
Emperor Moses,

Yes, I tried to find the link to the page about the mummy and could not find it. And I read many articles about the Saharan origin of Egypt. Of course, the adobe step pyramid in Gao, Songhay is a testament in West Africa to Kemet.

Again, many Black francophone writers have dealt endlessly with this subject. Besides, Cheik Anta Diop

Theophile Obenga is #1.

BTW, Chango = Heru = Baal

Charles

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> Much of the Central and Southern Sahara was inhabited by Negroid  
> type people that existed in this region untill the drying of the  
> Sahara. Many scholars like Feriki Hassan have pointed out that this  
> Saharan population had a large influence upon ancient Kmt. Are you  
> aware of the "black" mummy in Libya that predates mummification in  
> Egypt by thousands of years? Many scholars like John Sutton have  
> also proven that this early Saharan population gave rise to many  
> Western African people as well.  
| 10535|2003-12-16 19:41:38|Derrick, Alexander|The French Connection|

The pyramid/mastaba connection in Mali, is more specifically connected with contemporaneous Sudan.

-----Original Message-----

From: [newyorkchango@yahoo.com](mailto:newyorkchango@yahoo.com) [mailto:[newyorkchango@yahoo.com](mailto:newyorkchango@yahoo.com)]

Sent: Tuesday, December 16, 2003 7:37 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: The French Connection

\* Emperor Moses,

Yes, I tried to find the link to the page about the mummy and could not find it. And I read many articles about the Saharan origin of Egypt. Of course, the adobe step pyramid in Gao, Songhay is a testament in West Africa to Kemet..

-----  
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| 10536|2003-12-16 20:13:07|newyorkchango@yahoo.com|Re: The French Connection|  
Derrick,

Of course, but as we today honor the Nile cultures, our West African ancestors did that as well. The emperors of the Sudanic kingdoms who traveled east and gave away gold saw the pyramids in the city of Mars and were filled with awe. The people of the Nile went to and traded with the people of the Niger going way back.

finished for today,  
King Chango aka Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"  
wrote:

>  
> The pyramid/mastaba connection in Mali, is more specifically

connected with

> contemporaneous Sudan.

>

> -----Original Message-----

> From: newyorkchango@y... [mailto:newyorkchango@y...]

> Sent: Tuesday, December 16, 2003 7:37 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: The French Connection

>

> \* Emperor Moses,

>

> Yes, I tried to find the link to the page about the mummy and could

> not find it. And I read many articles about the Saharan origin of

> Egypt. Of course, the adobe step pyramid in Gao, Songhay is a

> testment in West Africa to Kemet..

>

> -----

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| 10537|2003-12-16 20:15:13|Derrick, Alexander|Re: Mummies may go home [Yuya]|

Agreed Charles.

Glogers law predicts that the autochthonous people of the region should be dark skinned as a result of the climate.

NK Egyptian artists depicted Syrians as being dark skinned and light skinned. If Bay is Syrian then a dark skin representation is correct.

Here is a contemporary 19<sup>th</sup> Dynasty New Kingdom representation of a dark skinned Syrian.  
He represents a mass of Eastern/Asiatic people.  
[http://highculture.8m.com/r2\\_fig8.html](http://highculture.8m.com/r2_fig8.html)

The contemporary faience tiles from Pi-Rameses record with splendid detail, yellow skinned men also identified as Syrians.  
In these representations we have the same garb and similar phenotype as the dark skinned Syrian in the above illustration.

Alberto, I am not so sure your color theory is totally accurate.

Go ahead my friend,  
alex

-----Original Message-----

**From:** newyorkchango@yahoo.com [mailto:newyorkchango@yahoo.com]  
**Sent:** Tuesday, December 16, 2003 7:26 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Mummies may go home

Ta Seti,

Most people east of Ta Meri are reddish brown as they show up today on our TV screens and newspapers. There are group of Aramenas called the White Arameans because as opposed to most people of the Middle East they are almost white in color today.

Charles

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| 10538|2003-12-16 20:30:18|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> It is not just Smith who believed Yuya was a foreginer bu also  
> Wente and Weeks in their book "X-raying the Pharoahs" pointed

out  
> this.

What precisely did Wenthe and Weeks say on this subject?

Woodward noted in his Discovery Channel special "Secrets of the Pharaohs" that all the royal mummies showed traces only of intermarriage within the royal family.

Also, Yuya has a princely tomb in the Valley of the Kings.

Regards,

Paul Kekai Manansala

| 10539|2003-12-16 20:45:19|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> Many foreginers that assimilated with Egyptians were painted

Reddish

> brown just like Egyptians.

The claim that Yuya was a foreigner is then based entirely on physical observation of his mummy? Not very strong evidence.

Besides even if this was the case, it does not bolster the claim that the Rammesides were not of royal blood. Most of their traceable blood streams lead to Upper Egypt -- Karnak and Thebes.

Regards,

Paul Kekai Manansala

| 10540|2003-12-16 22:18:00|nehesi19@freenet.de|Re: Definition of Amen|

Hotep,

Your statement, "What I find somewhat puzzling, is that the male deities were personified as frogs and the females as serpents. It is if a distinction had been made between the signification of their names (their real nature) and their personification for purposes of worship.", is the road on which I was on in explaining a suggestive meaning of imn. Notice I use a small case "I". This is because it reminds me of the "Djed" with a "Dhehent" ontop. In other words our spine and pineal gland system.

I should have made myself clear before posting my suggestive meaning. I no longer enjoy being exoteric. imn, as established or i (I) established, can be read in many instances especial in the Shat Anu-Ia--the so-called Papyrus of Ani.

I really do get into the philology stuff, only the esoteric stuff.  
Who knows, maybe one of my future posts will be answers to some of your questions.

Hotep,  
iahes

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnnre wrote:

- > limhnp,
- >
- > Iahes wrote:
- >
- >
- > 90° degrees, which could mean that the figure portrayed is
- > establishing something. The "i" in im(e)n would, I think, be a
- > personal pronoun----Imn = I establish or make complete. This is
- > just a suggestive/alternative meaning.>
- >
- > I believe it is customary for a pronoun to follow rather than
- precede
- > the verb. Your interpretation seems to reproduce an English syntax
- > instead of a Kemetic one. Consider, for example, the name of
- pharaoh
- > (Per Aa) Men-a (Mn-i, Menes, etc.) whose name does mean I
- Establish,
- > probably a reference to his having set in place a unified Kmt.
- >
- > Your way of reading the word Amen (Imn) also raises the question of
- > whether or when we should disaggregate an expression rather than
- > take it as a whole unit. The expression Amen (Imn) seems to fall
- in the
- > latter category if it is true that the reed is not an separate
- word.
- >
- > In addition, the figure you mentioned is seated with its hands
- extended
- > upward with the palms outward in a gesture associated with prayer,
- > praise and adoration. The 90 degree angle is one form of the word
- > hep (hp) which, in this case, appears to mean "to hide, to be
- hidden,
- > or to conceal," as in hepiti (hept) "a hidden place." (See Budge, An
- > Egyptian Hieroglyphic Dictionary, Vol. I, p. 477.)
- >
- > I hope you will see how all of this leads to the conclusion that
- Amen (Imn)
- > has something to do with the idea of a deity whose true nature is



hidden,

> and perhaps ultimately unknowable. Indeed when we first encounter

> Amen and his female aspect, Amenit (Imnt) they are the hidden dimension

> of the company of deities (so-to-speak) headed by Djehuti, the divine word.

> The company consisted of the primordial eight associated with the city of

> Khemenu. They consisted of four pairs as follows: Nu/Nunit (sky waters),

> Heh/Hehit (timelessness), Kek/Kekit (darkness), and Amen/Amenit (hiddenness).

> Sometimes the latter two were substituted by Nen/Nenit (inertia).

>

> What I find somewhat puzzling, is that the male deities were personified as

> frogs and the females as serpents. It is if a distinction had been made between

> the signification of their names (their real nature) and their personification for

> purposes of worship. Hence, Amen (Imn) could be both "hidden" yet "visible"

> in the form of a frog. Many dynasties later, Amen would pop-up (so to speak)

> in Waset as Amen-Ra (Imn-Re) and personified as a ram as well as the sun.

> Perhaps, someone on this link can shed so light on this apparent necessity

> of making the invisible visible and the unknowable knowable.

>

> Senebti,

>

> Raymond

| 10541|2003-12-16 22:28:58|pkm@AsiaPacificUniverse.com|ANCIENT HUMAN CIVILISATION AND RAPID NATURAL CHANGE|

From <http://www.alphagalileo.org/>

## ANCIENT HUMAN CIVILISATION AND RAPID NATURAL CHANGE

Prof. Suzanne Leroy, of the department of Geography and Earth Sciences, Brunel University, one of the country's top palaeoecologists - a specialist in ancient environments - will be organising an international research conference of scientists in January, which will be held beneath the shadow of an acacia tree in the Sahara desert.

The conference, in Mauritania, will examine the effects of desertification on what 10,000- 5,000 years ago was a fertile, habitable landscape teeming with wild life and inhabited by people who painted on rocks, wore jewellery, carved arrow heads, went fishing and swimming and made pottery.

"We will be looking at 10,000 to 5,000-year old rock art, depicting cattle, giraffes, elephants and crocodiles: evidence that the area was once green and fertile," says Prof. Leroy. "In the desert, it is possible to find 5,000-year old finely carved arrow heads, ostrich shell beads, pottery, axe heads and other jewellery, evidence of a lost civilisation." Scientists will also be taken to Chinguetti, a town which is literally being encroached by sand dunes and has United Nations Educational, Scientific and Cultural Organisation (Unesco) national heritage site status. (The lower level of the houses is already below the sand ? one enters through the first floor).

Prof. Leroy and earthquake expert Dr Iain Stewart, associate lecturer at Brunel and an honorary lecturer at Glasgow University, are jointly leading a series of international projects looking at the effect of environmental catastrophes and rapid climate changes on human history during the last 10,000 years. The investigation has funding from the International Council for Science (Icsu), Unesco and other organisations, until 2007.

The Mauritanian research trip, which will include experts in finding traces of ancient lightning in the sands (which can be dated by adjacent pottery remains), will be the first in a series of studies in different countries. Thirty-three participant-scientists from all over the world will be conducting empirical research at these sites. Some scientists will be taking cores from boats to look in the sediment for traces of ancient tsunamis. Others will be examining mineral deposits in caves, such as stalagmites and stalagmites, to investigate palaeotemperatures and ancient weather conditions.

In June 2004, Dr Stewart will lead the project's second field-trip - to western Turkey to examine the effects of the earthquakes that racked the country 2,000 years ago.

Other scientific expeditions are planned for Mozambique and Argentina (autumn 2004), the Canadian Arctic (summer 2005), Papua-New Guinea (2006) and Egypt (2007).

Scientists will include experts in earth sciences, geography, archaeology, anthropology and ecology and will focus on such

questions as how ancient communities responded to extreme climate changes or environmental disturbances, such as a volcanic eruption.

Notes for editor Note to editors:

Prof. Suzanne Leroy and Dr Stewart are available for interview.

Prof Leroy: [Suzanne.Leroy@Brunel.ac.uk](mailto:Suzanne.Leroy@Brunel.ac.uk)

Direct line: 01895 274000 ext: 3841

Private: 01895 232 852

Dr Iain Stewart: [istewart@geog.gla.ac.uk](mailto:istewart@geog.gla.ac.uk)

Mobile: 077 515 72478

Centre for Geosciences, Department of Geography & Geomatics,  
University of

Glasgow, Glasgow G12 8QQ, UK.

Tel: +44 (0) 141 330 6653

Check out current research initiatives at:

"Confronting Catastrophe in the Ancient World" - conference in  
western

Turkey, June 2004 - <http://www.ogu.edu.tr/~jeoloji/confcat>

"Dark Nature: rapid natural change and human response" (ICSU  
Category 1

grant) - <http://www.brunel.ac.uk/depts/ges/ICSU-DN/ICSU-DN.htm>

IGCP Project 490: "The Role of Holocene Environmental Catastrophes  
in Human

History" - <http://www.brunel.ac.uk/depts/geo/igcp490/igcp490home.html>

-----

The Mauritanian research conference will be held on the coast from  
January 4-11, and in Atar, from Jan 11-18.

For further details contact:

Helen Jacobus

Press Officer

Brunel University

Uxbridge, Middx.

01895 816446

[helen.jacobus@brunel.ac.uk](mailto:helen.jacobus@brunel.ac.uk)

[\*] Reference URL

<http://www.brunel.ac.uk/depts/geo/igcp490/igcp490home.html>

| 10542|2003-12-16 22:43:27|A. Derrick|Re: Mummies may go home [Yuya]

Yuya, was probably a native egyptian.

Please compare yuya's mummy...

[http://www4.stormfront.org/whitehistory/hwr8\\_files/yuya.jpg](http://www4.stormfront.org/whitehistory/hwr8_files/yuya.jpg)

... with a mummified leucoderm,

[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectidentifier=UC28072](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectidentifier=UC28072)

and mummified egyptian meloderm.

<http://www.petrie.ucl.ac.uk/search/detail/Images/63/UC31701shot1.jpg>

The fact that he had dark skin is without question. This coincide with the red-brown representations in Yuya's funerary goods.

Elliot Smith wrote

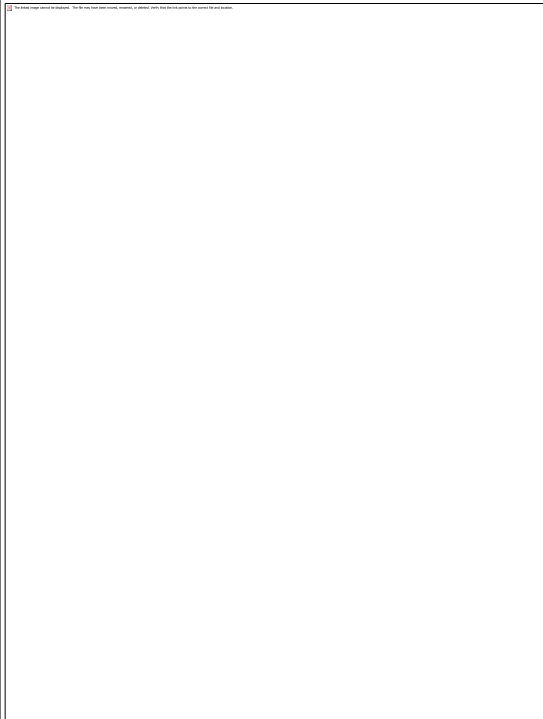
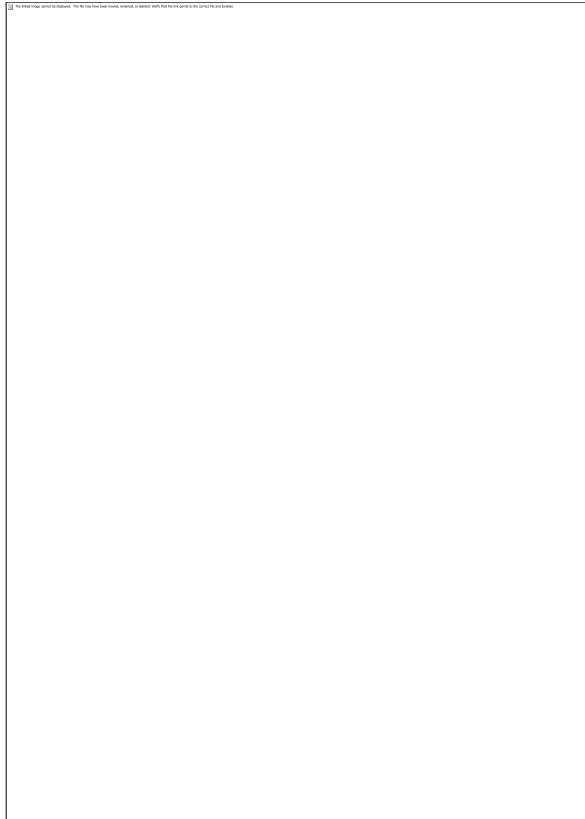
"The form and face (and especially of the nose) is [found] more commonly in Europe than in Egypt ... [yet] the distictly alien appearnce would not [justiyfy a conclusion[ that it is not Egyptian ... [for] similar proportions are seen in the faces of many individuals suppoosed to be Egyptians."

Yuya's facial structure has affinities with modern day Ethiopians, and with Nilotic immigrants such as the *Fulani/Fulbe/Peul*.

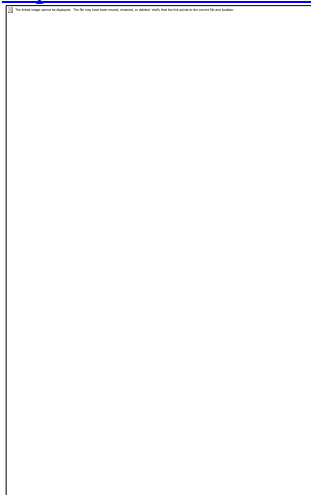
Kind regards.

*Alex*

---



<http://www.africanceremonies.com/graphics/photos/surma-bachelor.jpg>



Photos of Yuya:

[http://inicia.es/de/alex\\_herrero\\_pardo/yuya\\_de\\_frente.jpg](http://inicia.es/de/alex_herrero_pardo/yuya_de_frente.jpg)

[http://inicia.es/de/alex\\_herrero\\_pardo/Yuya.jpg](http://inicia.es/de/alex_herrero_pardo/Yuya.jpg)

[http://anubis4\\_2000.tripod.com/subpics1/Yuya2.jpg](http://anubis4_2000.tripod.com/subpics1/Yuya2.jpg)

---

[Check your PC for viruses with the FREE McAfee online computer scan.](#)

| 10543|2003-12-16 22:54:09|wysingm@ceb.ucop.edu|Re: Definition of Amen|

The Ancient Egyptians believed in One God who was self-produced, self-existent, immortal, invisible, eternal, omniscient, almighty, etc. This One God was never represented. It is the functions and attributes of his domain that were represented. These attributes were called the neteru (pronounced net-er-u, singular: neter in the masculine form and netert in the feminine form). The term, gods, is a misrepresentation of the Egyptian term, neteru.

And of course the word "Amen" owes its origins to the ancient Egyptian neteru of the same name. Maat, the Egyptian neteru of divine order.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>  
> Iahe wrote:  
>  
>  
> 90° degrees, which could mean that the figure portrayed is  
> establishing something. The "i" in im(e)n would, I think, be a  
> personal pronoun----Imn = I establish or make complete. This is  
> just a suggestive/alternative meaning.>  
>  
> I believe it is customary for a pronoun to follow rather than  
precede  
> the verb. Your interpretation seems to reproduce an English syntax  
> instead of a Kemetic one....  
>  
> I hope you will see how all of this leads to the conclusion that  
Amen (Imn)  
> has something to do with the idea of a deity whose true nature is  
hidden,  
>  
> Senebti,  
>  
> Raymond  
>  
> \*\*\*\*\*  
>  
> I agree with Raymond that the grammar in Mdw Ntr is \*Verb -  
Subject - Object\* and thus suffix pronouns \*must\* follow the  
preceding verbs that they are suffixed to. Thus, the reed leaf "i"  
in amen (imn) could not possibly be a part of the statement "I  
establish."  
>

> The meaning of "Amen" is "hide," "unseen," or "conceal."

>

> Advancing the work,

>

> Manu Ampim

> <http://www.ManuAmpim.com>

>

>

>

>

>

> -----

-----

>

>

> From: "willie bennett"

> Subject: RE: Re: Definition of Amen

>

>

>

> No problem. I have been working with students and completing my  
major work, \_Modern Fraud\_.

>

> Manu Ampim

| 10544|2003-12-16 23:24:18|wysingm@ceb.ucop.edu|The Mummy of Yuya|

G. E. Smith describes the mummy of Yuya as  
one of the finest examples of the embalming  
practices of the 18<sup>th</sup> Dynasty. The mummy is  
that of an old man, and Maspero stated that  
Yuya was probably in his sixties when he died.  
His thick, wavy hair is a yellowish color,  
and was probably bleached by the embalming  
materials rather than being naturally blonde.  
Smith says the hair was white when Yuya died.

[http://members.tripod.com/anubis4\\_2000/mummypages1/18B.htm#Yuya](http://members.tripod.com/anubis4_2000/mummypages1/18B.htm#Yuya)

Myra

| 10545|2003-12-17 00:49:57|Izzy\_Cohen@bmc.com|Puntite - Semite connection ==>  
anthropomorphic maps|

M. Washington wrote:

> [1] where [can it] be found that the Abyssinians were Ethiopians

> [2] Clyde has identified the Semites with the Puntites. ... but

> where do we find proof that the Puntites can be identified with

> the word "Semitic" and that they were the original Semites...

[1] Using X for het (with a KH sound today), the Hebrew name for present-day Ethiopia is XaBaSH. Dropping the het, compare [X]aBySSinia. Reverse xaBaSH to get (queen) SHeBa. XaBaSH reverses to Hebrew SHoFKHaH = urethra. Compare Eritrea.

At one time Ethiopia stretched across central Africa from the west coast (when the South Atlantic was called the Ethiopian sea) to the Red Sea (Hebrew yam SooF = reed sea, but that's another story) on the east coast.

[2] Punt has been associated with the Phoenicians (who spoke a Western Semitic language very closely related to Hebrew). See "Land of Punt" at <http://en.wikipedia.org/wiki/Puntites>

[3] The current names of many areas in north Africa seem to be derived from Western Semitic terms for parts of a female human body, probably that of Aphrodite/Aphro-diety. Her body stretches from her reversed cranium in Morocco to her navel at Nubia to her left leg at Somalia (Semitic S'MoL = left).

The body of her lover, Hermes, is located in Asia minor. His body stretches from his cranium in the Ukraine to his navel (reversed at LeVaNon) to his right foot at Yemen (Semitic Y'MiN = right). Hermes' name is still inscribed between Oman and Iran/Persia at the Strait of HoRMuZ. He used to live atop Mt. Hermon but moved to Mt. Olympus (compare Greek omphalos = navel, umbilicus).

These toponyms originated as body-parts on anthropomorphic maps. These maps were generated by configuring the body of a god or goddess over the area to be mapped. The name of each part of that body became the name of the area or feature under that part.

For more information on this topic, including databases that illustrate most of the parts of the Hermes and Aphrodite maps, join the BPMaps discussion group at <http://groups.yahoo.com/group/BPMaps/join>

Israel "izzy" Cohen, BPMaps moderator  
<http://groups.yahoo.com/group/BPMaps>  
[israel\\_and\\_yvettec@012.net.il](mailto:israel_and_yvettec@012.net.il)

| 10546|2003-12-17 01:02:33|Ossama Alsaadawi|Ancient Egyptian Ram and Frog symbols|  
OnTue, 16 Dec 2003|mnrrnnre <[anpugifts@earthlink.net](mailto:anpugifts@earthlink.net)> wrote:



>> Yet, I still wonder why a frog? Why a ram? It is doubtful that they were chosen arbitrarily or that their forms would have been rendered so faithfully without forethought. Given the systematic use of the frog and serpent icons for the primordial eight of Djehuti, we can surmise that they were associated with fertility or generation. This is of course only a guess. What are we to do with the ram? Ideas anyone?<<

-----

The 'true' phonetic value of the Ancient Egyptian ram grapheme [E10] or [C4] is (kh-r / gh-r). There are no (kh) and (gh) phonemes in English alphabets.

These ram signs [E10] and [C4] are used to constitute countless AE words that include this phonetic value (khr) or (ghr).

Simple examples are:

[E10-M17-D21] = khair / khayr = welfare / prosperity.

[E10-N5] = ghafwr raHeem = merciful pardoner.

The later expression is known in traditional Egyptology as god 'khn-m-r3' or 'khnem ra'!!

In general, the AE symbol of ram refers to **\*\*welfare\*\*** and **\*\*forgiveness\*\***, which are two important divine properties.

Likewise, and like ANY other AE Hieroglyphic grapheme, the AE frog sign [I7] has a specified phonetic value and can be used to constitute many Egyptian words with different meanings that include its phonetic value.

One example:

[I7-N5] = the doomsday (the calamity)

Wallis Budge EHD p.427b, translated to: 'rnpt = year'!!

For more details, please read here:

<http://alsaadawi.exeedia.com/>

Best regards,

Ossama Alsaadawi

| 10547|2003-12-17 01:11:59|egylist@griffis-consulting.com|Re: Mummies may go home|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkam@A... wrote:

> Did you know that DNA testing has shown that the Yuya mummy is the  
> son of Pharaoh Amenhotep II and the half-brother of Pharaoh

Thutmose IV?<

Citation, please? If you are getting this from Charles Pope's websites, know that Woodward, whom Pope cites, has not (to my knowledge) published any such thing. Woodward obtained samples of the royal mummies when granted SCA permissions in 1996 or so. In 2000, in the Channel 4 documentary entitled the "Secret Lives of the Pharaohs", he claimed the DNA relationship of members of the 18th Dynasty indicated they were all from the same family.

This was not particularly news, as the known Egyptian inscriptional evidence had implied as much for some time (that is, in the case of the personage discussed, Yuya was the father of Tiye, and Thuya was her mother). However, what IS known from the Amenhotep III Marriage Scarabs that it is also stated, by title omission, that Yuya and Thuya are NOT of royal origin, but are of "non-royal/noble" origin. See

[http://www.itee.uq.edu.au/~gwat/pers/hiero/mdc2html/scarab\\_full.html](http://www.itee.uq.edu.au/~gwat/pers/hiero/mdc2html/scarab_full.html)>

This implies, as Gay Robins (1993) noted in the case of Thutmose I, that a \*possible collateral branch\* of the Thutmosid family married into the royal house of the Ahmosids, with the demise of Amenhotep I, the last Ahmosid king. However, direct relationship of the Thutmosid family with the Ahmosids has never been proven. Considering the Egyptians had large clan-like family structure (Whale 1989), interrelationships between non-royal Thutmosids without direct royal lineage and royal Thutmosid family members was to be expected. Mere familial affiliation does not mean evidence of royal lineage, however.

Had Yuya been a direct royal relative by Thutmose IV, especially a royal relative with titles such as those of a "king's son," or Thuya had been of royal origin, know that Egyptian royal inscriptions would have listed such royal titles, as the Egyptians were very title conscious. None of these royal titles are to be found with Yuya (whose highest royal title likely comes after Amenhotep III's marriage to Tiye, that of /it nTr/, "father of the god" which was a statesman/advisor position to the king), while Thuya carries more royal titles than her husband, with the highest royal titles of

"king's mother of the Chief Royal Wife [Tiye]" /mwt nsw n Hmt nsw wrt/  
M23-X1:N35 G14&X1-N35:M23&N104&X1-G36:D21

"dresser to the king" /Xkr.t nsw/, i.e., "lady in waiting" \*  
M23-X1-Aa30 (Davis 2000 )

\* The term /Xkr.t nsw/ means only "lady in waiting," and refers primarily to the sacral function of the holder in the cult of Hathor (Troy, 1986:73, and see below). Nothing says that these titles were not also conveyed upon her after she was "married into" the royal family. As a general title, it is a term of association with the royal harem, but not as a royal member, but as a service to the king through the harem, again for sacral functions. (Troy, 1986: 77).

However, what IS known of Yuya and Thuya is they were important personages in their own right in their home area of Akhmim, where

Yuya held the religious titles of

"The Prophet of Min(ou)" /Hmt nTr Mnw/  
R8-U36-N35:R22:R12

RELATED TITLE:"Superintendent of the (sacred) cattle of Min(ou), the  
Lord of Akhmim" F20&E1&Z3-N35:R22:R12-V30-M17-Q3-G43&O49

While Thuya was entitled by her sacral duties as

"chantress of Amun" /Smay.t n imn/  
M27-X1:N35-M17-Y5:N35

"lady of the harem of Amun"  
M27-X1:N35-M17-Y5:N35

"lady of the harem of Min(ou)"  
G36&X1:U31-N35:R22:R12

"favoured one of Hathor" /Hsy.t n Hwt-Hr/  
W14-M17\*M17-X1:N35-O10

These are titles conveyed to nobility with important religious  
functions, independent of any royal associations.

It is also correct to say too that Yuya and Thuya were fair-haired  
individuals with silky, wavy hair, which indicates not necessarily  
foreign origin, but (as I have mentioned numerous times before) that  
the ancient Egyptians were made up of myriad groups of peoples, and  
were heterogeneous in overall population since the earliest history  
of Egypt.

Scott also claimed there were some "interesting results" in his DNA  
studies, but that's all he has every said, to my knowledge. To date,  
Woodward has never published any of these results, claiming he  
attempted to get them published in molecular biology journals, but  
they were rejected as "not interesting" to that community. I find  
this statement by him very odd, as most science journals such as  
Nature, Science and others concerned with DNA issues had been very  
open to publishing Harrison's serology studies, and other medical  
works on royal mummies examinations as far back as the 1970-1980's.  
A simple search on PubMed (as Paul is fond of doing) will find this  
is true and this type of research is published all the time.

Paul also wrote:

"Here is an image of the Yuya mummy before massive tampering. Amazingly it comes from the Stormfront site and is used to prove that Yuya was "Caucasian."

[http://www4.stormfront.org/whitehistory/hwr8\\_files/yuya.jpg](http://www4.stormfront.org/whitehistory/hwr8_files/yuya.jpg)

and

"Also on the Stormfront site, a photo of Yuya's wife the 'blond' Thuya.

[http://www4.stormfront.org/whitehistory/hwr8\\_files/thuya.jpg](http://www4.stormfront.org/whitehistory/hwr8_files/thuya.jpg)

While I don't think anyone rationally believes that Yuya and Thuya were "blonde Nordics," the pictures exhibited are direct images from

Weeks, K. and Harris, J. 1973. *X-Raying the Pharaohs.* London: Macdonald and Company.

and do not show signs of "tampering." They are older people with fair wavy hair (similar to Ramses II, who has been shown scientifically to have been (in life, without henna additions, a "fair red" haired leucoderm (Baulout and Roubet 1985: 222) Please cite specific evidence (with citations from scientific sources, please) which says that tampering of the Yuya and Thuya mummies took place.

Please be aware that the Ramses II studies (cited below) indicated that the natron used in embalming, other embalming materials, OR the henna found on the white head hairs of the mummy did NOT affect the internal cortico-structure of the hair, from which the study came to its conclusions of red hair for this king. These samples, taken from the head, beard, and eyelashes, were studied and found that in all cases, "...The transverse sections of hairs of Ramses II have rather oval shapes, indicating they are characteristic of hairs of leucoderm [white/fair-skinned] individuals." ['Les sections transversales des cheveux de Ramses II ont des formes plut[uniquement] ovales, elles sont caract[eristiques] de cheveux d'individus leucodermes.'] (Baulout and Roubet 1985: 219)

Thus, I would hope you will not use any of these same arguments in regards to the hair colour or structure of Thuya's and Yuya's hair, either.

The ancient Egyptians are a widely varied group of people (and have been since 8000 BCE) so examples of native Egyptians then (as well as now) with red hair, as in the case of Ramses II, is not an unusual

trait, and should not be considered evidence of foreign origin, either. Red hair is not all that uncommon worldwide, after all.

Finally Paul wrote:

"Besides even if this was the case, it does not bolster the claim that the Ramessesides were not of royal blood. Most of their traceable blood streams lead to Upper Egypt -- Karnak and Thebes."

Also not correct: Ramses I (the grand patriarch of the Ramessid clan) was a military man named Pa-Ramessu who was comrade-in-arms with Horemheb, the military usurper and last king of the 18th Dynasty. When Horemheb produced no living heir from his body, he appointed Pa-Ramessu as his vizier and eventual heir (by naming him co-regent in the last years of his reign). Upon ascension to the throne, he altered his nomen to that of "Rameses [I]." As such, it is verifiable by historical inscriptions that the Ramessids were not of original royal blood.

The family of the Ramessids are also known to have hailed from the eastern Delta region, from ancient Avaris. It is thought possibly the family was of Hyksos origin, as not all Hyksos were driven from Egypt during the Second Intermediate Period. It is known also that with the Ramessids there was a political shift into the Delta, and the 400 Year Stela is a commemoration by Ramses II to all his forbears from that region, when he stated:

"...His Majesty has commanded to raise a great stela in granite for the great name of his fathers, in order to raise the name of the father of his fathers (and for) his father the King Men-Ma'at-Re, son of Re, Seti Mer-ne-Ptah lasting for eternity, like Re every day.

Year 400, the fourth month of the season of Shammu, the fourth day of the king of Upper and Lower Egypt, Seth-Great-of-valor, son of Re whom he loves, Nubti\*, beloved by Re-Hor-akhty, may he live for ever."

\*Nubti is the epithet of Sutekh (Seth) who was thought to originate from Nubt/Nagada of Upper Egypt. The Ramessids association with this god does not denote an Upper Egyptian origin to their family, however, as Seth was also held in high regards by the Deltan Avaris/Hyksos inhabitants as Ba'al, as is attested from excavations by Manfred Bietak (1996). On the Ramessid 400 Year Stela, Sutekh is shown in the Avarian form of Ba'al, and not in his canid Egyptian form (teVelde 1967).

Thus, the 400 Year Stela is commemorating the god's beneficence to

the Ramessid family \_in Avaris\_, and with the Ba'al imagery, likely from a Hyksos-skewed viewpoint. This is why you see arguments made on the "foreign" origin of the Ramessids, although after 400 years in Egypt, it is very arguable the former Hyksosian family would have been thoroughly Egyptianised into that culture.

See:

<<http://www.britannica.com/eb/article?eu=108488&tocid=22322&query=diversity&ct=>>  
on Delta origin of Ramessids

<<http://touregypt.net/400yearstele.htm>>  
400 Year Stela

=====

Derrick Alexander wrote:

'Many foreigners were also painted their skin color (or an approximation), especially during the New Kingdom. This is the period in question.

Please site examples were a leucoderm foreign element was later rendered as meloderm.'

The above mentioned Ramses II would be a very good example, who was rendered as red-brown in Upper and Lower Egypt, while shown darker hued in the areas closer to Nubia, such as Abu Simbel. Amenhotep III, who had specific temples to his deification created in Soleb in Nubia, and showed him in darker-hued Nubian fashion, while his Upper and Lower Egyptian imagery showed him in standard Egyptian red-brown hues.

Both are kings from the New Kingdom, spanning from 18th - 19th dynasties.

References:

Balout, L. and C. Roubet, Eds. 1985. \_La Momie de Ramsès II: Contribution Scientifique a l'Egyptologie. 1976-1977\_. Paris: Editions Recherche sur les Civilisations/Musée National d'Histoire Naturelle/Musée de l'Homme.

Bietak, M. 1996. \_Avaris, the Capital of the Hyksos: Recent Excavations at Tell el-Dab'a\_. London: British Museum Press.

Davis, T. 2000 . \_The Tomb of Iouiya and Touiyou\_. (London:

Duckworth)

Robins, G. 1993. *Women in Ancient Egypt*. Cambridge: Harvard University Press.

te Velde, H. 1967. *Seth, God of Confusion*. G. E. v. Baaren-Pape, transl. Probleme der hgyptologie. 6 Bd. W. Helck Leiden: Brill.

Troy, L. 1986. *Patterns of Queenship: in ancient Egyptian myth and history*. BOREAS 14 Uppsala: ACTA Universitatis Upsaliensis.

Whale, S. 1989. *The family in the Eighteenth Dynasty of Egypt: a study of the representation of the family in private tombs*. Studies/Australian Centre for Egyptology 1. Sydney: Australian Centre for Egyptology.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 10548|2003-12-17 05:15:29|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), egylist@g... wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

>

> It is also correct to say too that Yuya and Thuya were fair-haired

> individuals with silky, wavy hair,

No, this is not correct. The reasons have been discussed many times before on this group.

>

> and do not show signs of "tampering."

Yes, there was tampering. Among other things, the skin was damaged as is the case with almost all mummies.

They are older people with fair

> wavy hair (similar to Ramses II, who has been shown scientifically

to

> have been (in life, without henna additions, a "fair red" haired

> leucoderm

As I have noted before this is not the case.

This was not shown "scientifically." The hair of Ramses I had cortical damage and bond oxidation. It did not show the specific morphologies of red hair only the possibility of being red hair.

>

> Please be aware that the Ramses II studies (cited below) indicated

> that the natron used in embalming, other embalming materials, OR

the

> henna found on the white head hairs of the mummy did NOT affect

the

> internal cortico-structure of the hair, from which the study came

to

> its conclusions of red hair for this king.

That simply is false.

This is from your own translation of the original French report:

"Some abrasion of the cuticle, probably present during Ramses IId's life. was also noticed.

Physico-chemical aggressions, during Ramses IId's life, have led to the disappearance of part of the cuticular sheet. which is known to play a protective action on the corticex of the hair ; as a consequence, the latter was modified to a more spongy > and << porous >> state : that lead to a slow but very efficient oxidation Of cystinic bonds. This oxidation could explain the strength losses and was confirmed by amino-acid analysis."



And it doesn't matter whether the damage took place during Ramses II's life. It would still effect the \*natural\* color of the hair.

>

> Thus, I would hope you will not use any of these same arguments in  
> regards to the hair colour or structure of Thuya's and Yuya's

hair,

> either.

The simple fact is that most mummies show extensive damage to the keratin bonds. I have posted the studies on this group and they are in the archives.

It doesn't matter whether they have been treated or not. Even natural mummies in extreme cold environments show signs of cuticle and cortical damage.

>

> The ancient Egyptians are a widely varied group of people (and have  
> been since 8000 BCE) so examples of native Egyptians then (as well

as

> now)with red hair,

If you're referring to the Ginger mummy, this one definitely has keratin damage.

FASEB J 1994 Nov;8(14):1166-9

Racemization and oxidation studies of hair protein in the Homo tirolensis.

Lubec G, Weninger M, Anderson SR.

This article compares racemization and oxidation rates between Ginger and Homo tirolensis.

Other "blond" pre-dynastic mummies have shown bleaching due to natural salts in the soil. See Brothwell and Spearman.

BROTHWELL,D. & SPEARMAN,R. 1963.

The Hair of Earlier Peoples, Science in Archaeology, ed. D.Brothwell

& E.Higgs, London p.426-436.

> Finally Paul wrote:

>

> "Besides even if this was the case, it does not bolster the claim

> that the Rammesides were not of royal blood. Most of their

> traceable blood streams lead to Upper Egypt -- Karnak and Thebes."

>

> Also not correct: Ramses I (the grand patriarch of the Ramessid

clan)

> was a military man named Pa-Ramessu who was comrade-in-arms with

> Horemheb, the military usurper and last king of the 18th Dynasty.

> When Horemheb produced no living heir from his body, he appointed

Pa-

> Ramessu as his vizier and eventual heir (by naming him co-regent

in

> the last years of his reign).

Horemheb was just Ramses I's paternal grandfather. I have posted the genealogy from Ramses I to Ramses II and indeed they are mostly of royal blood.

>

> The family of the Ramessids are also known to have hailed from the

> eastern Delta region, from ancient Avaris.

That's simply not the case. A family is made up of various ancestors. Even Horemheb's family is not necessarily from Avaris. Has he was a military man and thus his family could have been stationed there from Upper Egypt.

Many high-ranking military officials were from the Upper Egyptian high nobility.

Regards,

Paul Kekai Manansala

| 10549|2003-12-17 05:57:06|Paul Kekai Manansala|Re: Mummies may go home|

--- In Ta\_Seti@yahoogroups.com, egylist@g... wrote:

> --- In Ta\_Seti@yahoogroups.com, pkm@A... wrote: >

> Thus, the 400 Year Stela is commemorating the god's beneficence to > the  
Ramessid family \_in Avaris\_, and with the Ba'al imagery, likely > from a Hyksos-  
skewed viewpoint.

The following quote is also cited from the stela:



"the prince-regent , mayor of Thebes , royal scribe , chariot officer , governor of the fortress  
of Tjarou , town in the oriental delta" .

The title pertains to a figure behind Ramses II who is often identified as Seth, the father of  
Ramses II, husband of Tiou.

The concentration here is on the title "governor of the fortress of Tjarou" but notice also he has  
the title "mayor of Thebes."

The northern descent is indeed forced.

Regards,  
Paul Kekai Manansala



| 10550|2003-12-17 05:58:22|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Paul Kekai Manansala  
wrote:

> The title pertains to a figure behind Ramses II who is often  
identified as Seth, the father of Ramses II, husband of Tiou.  
>

That should be father of Ramses I.

Regards,  
Paul Kekai Manansala  
| 10551|2003-12-17 07:13:54|cwinters@enc.k12.il.us|Re: The French Connection|  
Hi  
You are right!

To understand African history you must know the Sahara. Below is a series  
of Websites that discuss the Saharan origin of Black Africans, Sumerians,

Elamites and Dravidian speaking peoples:

Proto-Sahara Websites

<http://www.geocities.com/Tokyo/Bay/7051/af.htm>

<http://www.geocities.com/Tokyo/Bay/7051/pro1.html>

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

<http://geocities.com/olmec982000/index.html>

<http://geocities.com/olmec982000/proto2.htm>

<http://geocities.com/olmec982000/rel2.htm>

<http://www.geocities.com/Tokyo/Bay/7051/man1.htm>

<http://www.geocities.com/Tokyo/Bay/7051/oued.htm>

<http://clyde.winters.tripod.com/garamante.html>

<http://clyde.winters.tripod.com/chapter6.html>

C.A. Winters

Original Message:

-----

From: [newyorkchango@yahoo.com](mailto:newyorkchango@yahoo.com)

Date: Wed, 17 Dec 2003 00:19:37 -0000

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: The French Connection

Brothers and Sisters,

<http://www.futura-sciences.com/comprendre/d/dossier232-10.php>

To prove the African origin of the Ancient Egyptians the custom is to compare Egypt and Nubia. However, another way is to look at the Rock Art of the Sahara. That rock art EXTENDS TO WEST AFRICA. In Ennedi, Chad there is rock art featuring people in red ochre. The people of this area of Chad are jet black in complexion!!!!

<http://www.futura-sciences.com/comprendre/d/dossier232-10.php>

I am African American like y'all. However, I have found only in French language publications a definitive argument of Egypt's African origins by comparing Egypt/Nubia to West Africa. They go back to 8,000 B.C.

Charles

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| 10552|2003-12-17 08:47:51|The Dark Lord Sauron|Re: TA-SETI GROUP: FOOD FOR  
THOUGHT!!!|

AB said:

> appreciate the rebutle.

just having a discussion.

> i was born in north africa.

i was born in NYC...QUEENS!!!!  
but got roots in the Caribbean  
and West Africa. we have people from across  
the Diaspora here, including non-Africans.

> i bet the only thing you hav  
> e seen is the the garbage you get on the internet.

seen on what? history? its my an interest...and  
career path...along with anthropology and science.

been reading works as diverse as CA Diop and Frank Yurco for some time. i actually don't rely too much on internet information, as it can often be faulty...(drawbacks of a literate society...people tend to believe something if its written...without given full critical analysis) besides, i tend to critically analyze what is stated by anyone.

> and i also like how you tried  
> petting the others ego to get more on your side, nice move,

petting others ego? what are you talking about man?  
i was having a conversation with you and you alone that i know of. you gave your resume (biophysics) and you often write as if you think everyone on here just walked off the street---that we're some slack jawed yokels spinning yarns. i was just letting you know you're in company of comparable wit on this forum. we have linguists on here, trained and otherwise, historians, scientists, well read amatuer historians, etc. so using conspiracy theories of 33rd degree masons to answer a basic question of linguistics (which is basically what you did in your post) is not going to impress myself or most others on here. i notice our discussions have gone one way. you write something historical, i reply with something historical, then you reply with alot of rhetoric and hardly address the historical aspects of our discussion. if you think this is a forum where people just get on and say what they like and its not challenged or questioned or even simply commented upon, you are maaaaad mistaken bruh. welcome to reality.

> but i been alot of places my white brother

me white huh? who are you, Carleton Coon?  
gonna have a picture of me with a sign underneath that says "dark white of the Hamitic type?" LOL  
c'mon man...do you think that anyone that comments upon or questions what you say must be white?  
thats asinine.

> so you have to come better than that.

you haven't addressed anything that i have "come with" to any degree....not that I've really "come with" much. and mind you i haven't even tried to be contentious. where is all this hostility coming from? because i dared to disagree or ask for more evidence?

> was just trying to see who the people behind these and other groups.

well welcome...i'm one of them.

> conspiracy theories. you are  
> the conspirator here.

really. i am? well someone tell the Boule and Illuminati to send me my ID card so I can meet with Elvis at the Vatican to discuss how to work my new weather controlling device fitted onto my black hawk UN helicopter...

> how many other groups do you pop up on.

i'm on quite a few forums. this one just happens to be about african history. i've been on this one for a while, like since it started. check the archives for my name. peep the photos sections for what i do or contribute. i have some old websites dealing with african/black history as well online. in fact, i still hold the job of "bouncer" at this forum. and if there's one thing i can't abide, its the people who turn to McCarthyist-Salem commie-witch hunt tactics everytime someone dares disagree with their comments. deal with the facts we're discussing man. the bullsh\*t lipservice hasn't impressed me in the past, and showing whose azz is the blacker won't impress me now.

> this is not a webs ite for facts or even intellectual thinking,

uh...yeah...it is. Go to the forum website and read the description:

[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

> it is a site where some people look  
> ing to prove the essence of egyptian culture,

its that too...doesn't negate facts or intellectual thinking in that endeavor.

> and constant monitors that stand by waiting to offer a doubt.

what you have on this forum is not a monolithic block of thinking. most people on here are african-centered or afrocentric (or whatever term wants to be used) in general approach to african history. yet we sometimes minorly disagree or strongly disagree on a host of topics, and at times even methodologies.

me for instance- i contend the ancient egyptians and nubians were africans of a predominant "black" phenotype with a definite african philosophical cultural outlook and practice. i state much the same for west african cultures and states, east african, south african, etc. i accept diffusion to a point, in that i think at one point African Egypto-Nubian ideas exerted considerable influence throughout Western Asia (the Levant especially and Phoenicia) and the Mediterranean, as in the Greek debate. i also contend that the Recent Out of Africa model is the most acceptable model of human origins. I think this may explain why we have phenotypically "black" peoples throughout parts of Asia (from China to New Guinea), and i do accept such peoples as being black---though I contend they are not remotely related to modern Africans by genetics or culture (unless we are talking about modern arrivals like the Siddis of India), and i am not quick to assign the role they played in these regions cultural complexes in ancient times.

i however disagree on topics on this forum with others. i do not agree that the Hebrews were predominantly phenotypically black or African in philosophical cultural outlook; i don't agree that most Mesopotamians from Sumer onward were of a predominant black phenotype and African philosophical outlook; while i don't negate ancient african contact as a possibility with far flung locales, i don't agree with heavy diffusionists that place africans (post last major out of Africa migration) traversing and bringing light to the world (as this seems to replace eurocentric hegemony with a new one). nor do I believe in ideas such as Atlantis, etc.



i'm still African-centered in my main outlook however,  
even without the Asiatic and Atlantean twist.

- > i mean no one has to prove that egypt was by essence
- > and religion an african culture, yall just have the troubling task of
- > proving t
- > hat it wasnt.

i don't even understand what this means. we seek evidence  
as does every other discipline to make our points. we pool  
these together, at times debating or questioning the merits  
of some evidence. thats how intellectual discussion takes place.  
thats how learning and sharing takes place.

- > it wasnt until the 1800's that white folks were triing to prove eg
- > ypt as well as most major civilations had a white base. this is due to
- > the growi
- > ng awareness among blacks of !thier cultural base.

okay.

- > and also to legitimize the thievery which has taken place centur
- > y after century of graves, mummies, tombs, etc of african and other
- > cultures. as
- > to statues and money is not a testimate of a culture or its greatest
- > achievemen
- > t. its achievement is its ability to reproduce itself, which is the
- > ultimate goa
- > l of all living things on the planet.

okay...is this going somewhere?

- > i mean really, forget a pharoah, most coul
- > d only culminate people with money or by force, so how much of a great
- > achieveme
- > nt is that, but it only shows that the people are the ultimate power
- > of any nati
- > on, here and every where else past or present. so for all my brothers
- > on this si
- > te, try studying the people a little more and not the leaders. and
- > also the best
- > way to make progress is not to let people know what you are doing

okay...u've gone into la la land now...tell me when you get back...

- > and as for this dark lord guy, the name says it all,
- > you are the type of person who feeds of
- > the misery and confusion of others.

well i do have a few orcs under my belt and then of course there's that whole "one ring to rule them all" business...but eh... that's neither here or there...

- > historical facts. history is theoretical,
- > ultimately due to interpretation!

a historical fact tends to operate close to a scientific one. fact in history means to accept an assertion based on the evidence provided, with the understanding that to not accept the assertion would be to ignore the evidence and would thus be perverse.

- > first of and for most by the ones who write it, and secondly the ones
- > who interpret
- > it or try and convey it.

thank goodness we've had black historians now for decades... well into the past centuries... that have been able to critically analyze history (either through primary or secondary sources) and thus find facts through providing evidence. notice that the greats like CA Diop spent very little time lamenting the foul deeds of past eurocentric historians, and instead used sound scientific methodologies and evidence to dismantle those false constructs. that, imho, is the right path.

- > and as far as the yuya and thuya stuff goes, has any one
- > noticed that there is something peculiar about these mummies, and
- > also the circumstances surrounding them, and the dna test. please. and uh dark
- > lord, just to
- > let you and your others know too, you guys you're not the only people
- > who watch?
- > black people, watch out for the shepards...love ya!

you're funny. :)

degree in biophysics is impressive...but  
honestly bruh, you come off like you're 13 yrs old.

grow up and learn how to co-exist with  
people that may not share your exact views  
on certain topics. that's just advise from  
someone who's not that old, or always even  
mature, but tries to behave in a civil fashion.

you got love for other black people u say...then show it.

DG

| 10553|2003-12-17 09:00:59|alberto34482@yahoo.com|Re: Mummies may go home|  
I am not certain about Yuya, but Thuya was definatley not fair-haired. She came from Akhim which is between Middle and Upper Egypt. You will have a hard time finding fair haired indivuals in this area today in Upper Egypt. The fairest you will find is some brown haired Egyptians that live mostly in the Delta, but some in Mansoura have blonde hair, but this is from the French soliders raping Egyptian women.

Thuya hair was turned yellow by the embalming materials according to Robert Partiage in his book Faces of the Pharoahs. He also mentions that the mummy was badly damaged by the mummy of both Yuya and Thuya were.

" Like the mummy of her husband the wrappings of the mummy of Thuya had been severely damaged by robbers. The bandages have been covered wioth black resin, which still bear the impression of stolen jewelry.

The mummy presents some unusual features for the Period. The emablimng incision is almost vertical and has been sewn up with a string. No plate covers the wound, which gapes open, exposing the linen packing filling the body cavity.

The arms are fully extended with the palms of the hand flattened against the thighs.

The mummy is of a small old lady with typical Egyptian features who was possibly over fifty when she died.

Thuya has scanty white hair, know turned yellow by the materials used in the embalimng \, On the top her head the hair is very thing much like a pony tail in photographs, are in fact, the remains of the

linen wrappings around the head and back of the neck of the mummy"

page 112-113

Faces of the Pharaohs

Robert Parthiage

| 10554|2003-12-17 09:09:11|alberto34482@yahoo.com|Yuya could have been a foreginer|

'Yuya'-perhaps because it was a nickname-was certinatly an unusual name in Ancient egypt;the semi-literate artisans who were charged with labeling their patron's mounments and funerary goods had trouble with the spelling and each eventually produced his own Yuya variant.

Mis-spellings were by no means uncommon in Egyptian tombs,bu Yuya's name seems to have caused more problems than most,and this had led to sugesstions that Yuya may have been Asiaticwith an unfamilar name"

The idea that Tiy may have been of foreign blood,possibly a Syrian Princess,seemed an attractive thoery to those who had studied her. Flinders Petrie was quite firm in his belief that Tiy,who he felt bore a striking resemblance to deplictions Asiatic prisoners at Ipet Isut.was of Northern Syrian extraction and Wallis Budge concured,agreeing that the queen,with her fair complexion and blue eyes,'has all the chracteristics to certain families who may be seen in North-eastern Syria today.' Others proclaimed Tiy to be of Lebanese extraction ."12 In stark contrast Tiy has also been proclaimed as a woman of Nubian-Kush full Dark African looks".13

The sugestion that Tiy and Yuya were blue eyed blondes can be dismissed at once: the blue eyes were the unfortunate result of modern missinterpretation of Ancient Potrait.

The idea that Tiy may have been Nubian or Central African origin is worthy of more serious consideration as Tiy does appear on some of her scupture ,to have typical Nubian features,with a broad nose and full lips.

The famous wooden head recovered from Gurob actually shows Tiy as black[Plate 3]; This is however carved from a dark wood and is counterblanced other representations which depict Tiy as white. Added to the evidence is a sudden voyage foir short curly Nubian style wigs among the ladies of the court,and importance of queen,which some have link to the more matriarchitcal nature of Nubian royal family.

Against this thoery is the undisputed fact that Egyptians sculpture

were never intended to be an exact likeness: They conveyed essence of the person rather his or her appearance, a lady with light brown skin could be painted as white[living], or black and green[deceased].

In fact the remarkably well-preserved mummified bodies of Yuya and Thuya do not show Central African features, which has been assigned to Tiye, while Yuya has been interpreted as having unusual, almost European physiognomy. Thuya is generally regarded as a typical Egyptian woman. There is no reason to view Tiye as anything other than an Egyptian although it remains possible that her father may have been of [unspecified foreign descent]. Egypt, a corridor linking Africa to the near East, had always been racially mixed and most families would have contained their quota of lighter and darker skinned members.

Nefertiti: Egypt's Sun Queen, by Joyce A. Tyldesley

page 21-22

| 10555|2003-12-17 09:36:07|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> " Like the mummy of her husband the wrappings of the mummy of  
> Thuya had  
> been severely damaged by robbers. The bandages have been covered

with

> black resin, which still bear the impression of stolen jewelry.  
>

This is quite a different description that featured on white supremacy sites and also maintained by Yurco in a letter to Biblical Archaeology Review.

"The mummy of Yuya, probably Nefertiti's grandfather, is dramatically well preserved; we can see his high-bridged nose, thin lips and straight hair (now turned reddish blond, perhaps from the natron used in mummification). Thuya, probably Nefertiti's grandmother, had more regular Egyptian features, wavy reddish blond hair, an aquiline nose and fuller lips. Yuya and Thuya were Queen Tiye's parents and Queen Tiye was probably Nefertiti's aunt. Queen Tiye's mummy, recently so identified, has long, wavy brown hair, a high-bridged, arched nose and moderately thin lips, much like her father Yuya (photos, left and opposite). In short, Nefertiti's

ancestors seem to be a disparate group."

Needless to say, Yurco's 'mummy science' leaves much to be desired. Why not study instead the angular and metric measurements of the x-rays surveys.

The physical appearance of mummies can be \*very\* deceiving.

I'm sure many people have heard of concentration camp or famine survivors who were unrecognizable to their own relatives. But the physical changes involved here are a mere fraction of what occurs with mummies that undergo complete dehydration and weathering/decay over thousands of years.

>  
> Thuya has scantily white hair,now turned yellow by the materials  
> used in the embalimng \, On the top her head the hair is very thing  
> much like a pony tail in photographs,are in fact,the remains of the  
> linen wrappings around the head and back of the neck of the mummy"  
>

Probably the same embalming materials used with Yuya.

Regards,  
Paul Kekai Manansala  
| 10556|2003-12-17 09:52:25|Imnrnnre|Re: Definition of Amen|  
Htp Myra,

I regret to say that, in my opinion, you have provided us with a series of sweeping, but unsubstantiated, generalizations about ancient Kemetic beliefs regarding the neteru (ntrw, ntjrw). I wonder whether you would be kind enough furnish us with evidence to support your views.

Almost everything you've said is debatable or controversial, but you write as if your approach is self-evident. Please elaborate.

Li em htp (I come in peace.)

Raymond  
| 10557|2003-12-17 09:52:52|cristofori whitakara|Re: Mummies may go home|  
are there any tests done on the mummies based on melanin content? i once read that, that is how diop ascertained the "race" of a particular mummy...i hardly ever hear about melanin content of

the mummies when discussing their physical make-up?

***pkm@AsiaPacificUniverse.com*** wrote:

--- In Ta\_Seti@yahoogroups.com, alberto34482@y... wrote:

> It is not just Smith who believed Yuya was a foreginer bu also  
> Wenthe and Weeks in their book ''X-rayng the Pharoahs'' pointed  
out  
> this.

What precisely did Wenthe and Weeks say on this subject?

Woodward noted in his Discovery Channel special "Secrets of the Pharaohs" that all the royal mummies showed traces only of intermarriage within the royal family.

Also, Yuya has a princely tomb in the Valley of the Kings.

Regards,  
Paul Kekai Manansala

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| 10558|2003-12-17 10:30:35|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:

> are there any tests done on the mummies based on melanin content?

i once read that, that is how diop ascertained the "race" of a particular mummy...i hardly ever hear about melanin content of the mummies when discussing their physical make-up?

>

Diop did conduct melanin dosage tests on the mummies of the Musee de l'Homme in Paris. He found percentages consistent with those of "Black" people.

He was actually promised access to the royal mummies during the UNESCO conference on African history in Cairo, but that opportunity never materialized. In fact, he was not allowed to test the mummy of Ramses II when it was brought to Paris for preservation.

Regards,

Paul Kekai Manansala

| 10559|2003-12-17 10:48:59|Imnrnnre|Re: Definition of Amen/The Ram|  
Make Glad the Heart,

In a recent entry I asked:

Well, I may have finally answered my own question. Last night as I was thumbing through Budge, From Fetish to God in Ancient Egypt, (esp. pp. 75-76), I learned that the ram or goat was revered throughout Kemetic history for its verility and strength. At one time, it symbolized the soul of Asar (Ba Neb Djed) and, before the rise of Amen Ra, was associated with the creator netjer (ntjr, ntr) Khenum (Khnum). The flat-horned ram of Khenum was among the icons used to personify Amen-Ra during the 12th-18th dynasty, a time when his priests were assimilating the doctrines of the other centers of spirituality.

Tentative conclusion: The frog and ram were at different times, and in different places, used as symbols of the creator netjers because they were associated with fertility and verility; therefore with the powers of creation. I welcome your comments.

Peace,

Raymond

| 10560|2003-12-17 10:55:49|Derrick, Alexander|Re: Mummies may go home|

[Hi Christofori.](#)

[I read Diops work on melanin while gathering information for my forensic research. You can read about it here.](#)



DIOP, C.A. "Pigmentation des anciens égyptiens. Test par la m<sup>é</sup>lanine."  
*Bulletin de l'IFAN* (Dakar), vol. XXXV, series B, no. 3 1973.

-----Original Message-----

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]

**Sent:** Wednesday, December 17, 2003 9:53 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Mummies may go home

are there any tests done on the mummies based on melanin content? i once read that, that is how diop ascertained the "race" of a particular mummy...i hardly ever hear about melanin content of the mummies when discussing their physical make-up?

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| 10561|2003-12-17 12:02:12|alberto34482@yahoo.com|Re: Mummies may go home|

Yurco is basing his opinion off the mummy called Elder Lady that has never been proven to be Tiy. Susan James in the Summer 2001 issue proclaims that the Elder Lady mummy is really Neferiti. Much controversy arises from this assumption, and some have even suggested that the mummy is still Tiy despite of it being much younger than Tiy. Some believe that a piece of hair in a chest in Tut-Ankh-amun's tomb is related to the Elder Lady mummy. This is very speculative.

| 10562|2003-12-17 12:24:33|pkm@AsiaPacificUniverse.com|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), egylist@g... wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

>

>

> "The Prophet of Min(ou)" /Hmt nTr Mnw/

> R8-U36-N35:R22:R12

>

> RELATED TITLE: "Superintendent of the (sacred) cattle of Min(ou),

the

> Lord of Akhmim" F20&E1&Z3-N35:R22:R12-V30-M17-Q3-G43&O49

>

> While Thuya was entitled by her sacral duties as

>

> "chantress of Amun" /Smay.t n imn/

> M27-X1:N35-M17-Y5:N35

>

> "lady of the harem of Amun"

> M27-X1:N35-M17-Y5:N35

>

> "lady of the harem of Min(ou)"

> G36&X1:U31-N35:R22:R12

>

> "favoured one of Hathor" /Hsy.t n Hwt-Hr/

> W14-M17\*M17-X1:N35-O10

>

> These are titles conveyed to nobility with important religious

> functions, independent of any royal associations.

>

You forgot \_Rpt\_ "Hereditary Prince."

Regards,

Paul Kekai Manansala

Regards,

Paul Kekai Manansala

| 10563|2003-12-17 12:45:55|The Dark Lord Sauron|What accounts for our intoxication with things Egyptian?|

EGYPTOMANIA!

What accounts for our intoxication with things Egyptian?

BY BOB BRIER

-----

Sigmund Freud, the founder of psychoanalysis, was hooked on Egypt. His desk was covered with a small army of Egyptian gods, goddesses, and noblemen. Over the famous couch hung a print of Rameses the Great's temple at Abu Simbel. Fragments of mummy cases were suspended from the bookcase. What was it about Egypt that attracted Freud so strongly? In a letter to a lifelong friend, Freud confessed that he had "picked up a

few Egyptian antiquities. These things put me in a good mood and speak to me of distant times and lands." Freud is not alone in that.

I succumbed to Egyptomania decades ago. My life has been spent studying ancient Egypt, but that doesn't explain why my house is packed with Egyptian kitsch-pseudo-Egyptian lamps, teapots decorated with hieroglyphs and crocodiles, and mummy movie posters on the walls. Do used-car salesmen have their walls plastered with vintage ads for Model Ts or Edsels? It is easy to be consumed by Egyptomania, but far harder to explain it.

Our fascination with ancient Egypt and its appearance in popular culture stems from several factors. There is, foremost, the civilization's antiquity. One of the first to suffer from Egyptomania was Herodotus, the Greek historian and tourist who visited Egypt around 450 B.C., when the pyramids and sphinx at Giza were already two thousand years old. In his *Histories* he exclaims that "nowhere are there so many marvels in the world." Of the Egyptians he wrote, "They have existed ever since men existed upon the earth." Herodotus was clearly fascinated by this almost mythical antiquity.

For an ancient civilization to have an impact on modern culture, it must also be accessible. That's where Egyptian art comes in, as a window through which everybody, not just scholars, can see something of life along the Nile thousands of years ago. There are statues of gods and goddesses, reliefs of pharaohs and queens, and tomb paintings with scenes of daily activities. And what do people look for in this inviting ancient landscape? Egyptomania seems to have three focal points: the Egyptian pursuit of immortality, a belief that the Egyptians had secret or profound knowledge, and simple escapism.

Modern history, too, has added to the Egyptomaniacal mix. In the 1820s, the encyclopedic *Description de l'Égypte*, compiled by the scholars who had accompanied Napoleon's expedition, brought the monuments and people of the Nile to the European public. In the 1840s, steamships made travel to Egypt convenient, bringing tourists there and unleashing a flood of travel books eagerly read by those who could not afford the journey. Finally, in 1922, King Tut's tomb and its treasure were discovered. These events brought Egypt to the masses, and the masses to Egypt, fueling Egyptomania.

<http://www.archaeology.org/magazine.php?page=0401/abstracts/egypt>  
| 10564|2003-12-17 12:48:16|The Dark Lord Sauron|Ancient Figurines Found?From First Modern Humans?  
Ancient Figurines Found?From First Modern Humans?

John Roach  
for National Geographic News  
December 17, 2003

Humans have had a refined artistic bent for at least 33,000 years, according to the discovery of three deftly carved ivory figurines in a cave in southwestern Germany. The miniature statues include a horse, a diving waterfowl, and a half-man, half-lion.

The figurines come from an ongoing excavation of Hohle Fels Cave in the Ach Valley and are dated to a time when some of the earliest known relatives of modern humans populated Europe, an era known as the Aurignacian.

Ivory figurines like this "lionperson" found in Germany are among the oldest examples of figurative art known worldwide.

The discovery complements similarly dated ivory sculptures recovered from three other Aurignacian caves in the Ach and Lone Valleys of Germany, adding support to the belief that by 30,000 years ago humans were culturally modern.

The half-man, half-lion figurine, known as a Lowenmensch, was of particular excitement for Nicholas Conard, a paleoanthropologist at the University of Tuebingen in Germany, who describes the figurines in tomorrow's issue of the science journal *Nature*.

"I'm usually very calm actually; I've been digging for a long time," he said. "But that got my heart pumping a bit."

The Lowenmensch is the second such figurine found. German archaeologists discovered one in 1939 at an Aurignacian site in the Lone Valley. "If there are two, there must be hundreds of these things, they must have been part of daily life," said Conard.

The newly discovered Lowenmensch is of comparable age. These ivory figurines from these four sites in Germany are among the oldest examples of figurative art known worldwide, added Conard.

### Cultural Significance

The figurines are each well polished from heavy handling, suggesting that rather than sitting on a shelf as an artifact to be admired they played a central role in the culture of these early Europeans.

For decades, archaeologists have debated the cultural significance of

the figurines. The new finds, said Conard, place some constraints on the interpretations.

One of the main theories, championed by the late German archaeologist Joachim Hahn, is that they represent powerful, fast, and aggressive animals, reflecting admiration, fear and respect for them.

Another theory, supported by South African archaeologist David Lewis-Williams, among others, is that the figurines are evidence of shamanism.

Conard said the horse figurine does not affect the theories one way or another, but the diving waterfowl and the lion-man are much more radical discoveries.

"The Lowenmensch shows clearly the people in this area routinely practiced some kind of system of belief in which the transitions between humans and lions were common," he said. "It fits well with the shamanism hypothesis."

The finding of the waterfowl is also significant because waterfowl are commonly depicted as helper spirits to shamans, transporting them between worlds, said Conard.

"I consider myself neutral, but people looking for evidence of shamanism will be happy about these finds," he said.

### Cultural Modernity

The ability to create figurines, which requires manipulation of complex tools, together with the fashioning and use of musical instruments and ornaments, is considered a sign of having reached a stage of fully developed cultural modernity.

Each of the newly discovered figurines stand between 1 and 2 inches (2.5 and 5 centimeters) tall, are intricately carved, and include refined details such as feather-like engravings on the waterfowl's back and clearly defined mouth, nostril, and eyes on the horse.

"These people knew exactly what they were doing and they were very good at it," said Conard.

Evidence for refined artistry at such an early date in humans goes against the belief that artistic skills evolved over thousands of years, said Anthony Sinclair, an archaeologist at the University of Liverpool in England.

Sinclair, who wrote an accompanying commentary in Nature on the figurines, said they are "beautifully produced," suggesting that humans evolved their artistic skill rather quickly.

If the evolution of artistic skill occurred over longer time scales, crude relics ought to be present in the archaeological record. "But when you look at the first bits of evidence, they seem to be of very good quality right away," said Sinclair.

Archaeologists are exploring several lines of evidence that suggest something occurred in the course of human evolution around 40,000 years ago that allowed humans to cross the threshold towards cultural modernity.

"There does appear to be quite a different life before and after about 40,000 years ago," said Sinclair.

| 10565|2003-12-17 16:38:58|Derrick, Alexander|Re: Mummies may go home [Yuya]|

Attachments :  
.....

**Katherine writes:**

Please be aware that the Ramses II studies (cited below) indicated that the natron used in embalming, other embalming materials, OR the henna found on the white head hairs of the mummy did NOT affect the internal cortico-structure of the hair, from which the study came to its conclusions of red hair for this king. These samples, taken from the head, beard, and eyelashes, were studied and found that in all cases, "...The transverse sections of **hairs** of Ramses II have rather oval shapes, indicating they are characteristic of hairs of leucoderm [white/fair-skinned] individuals." ['Les sections transversales des cheveux de Ramses II ont des formes plut  vales, elles sont caract  ristiques de cheveux d'individus leucodermes.'] (Balout and Roubet 1985: 219)

**Alex writes:**

You are not correct. There is forensic degradation of hair material. I will refer you to the most recent study.

GERMER, G. KISCHKEWITZ, H., LUNING, M. "Pseudo-Mumien der   gyptischen Sammlung Berlin." *Studien zur Alt  gyptischen Kulture*. 21 1994:85-87.

Also note, that only **\*ONE HAIR\*** strand was tested from the Rameses II mummy.

I might add, the black eumelanin pigmentation on the rameses II mummy is quite obvious.

[http://www.geocities.com/wally\\_mo/00000ramses2a.jpg](http://www.geocities.com/wally_mo/00000ramses2a.jpg)

Please compare with a contemporaneous mummified leucoderm.  
[http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01\\_objectidentifier=UC28072](http://www.petrie.ucl.ac.uk/search/detail/results/detail.asp?01_objectidentifier=UC28072)

**Katherine Writes.**

Red hair is not all that uncommon worldwide, after all.

**Alex writes:**

Red hair is as a rule very uncommon in tropical populations, G. Robins & C.C.D Shutes have confirmed that the Royal mummies, who originated in Upper Egypt were tropically adapted, subsequently meloderms according to Glogers law. Red hair in these populations is a result of artificial henna dye, only.

See:

ROBINS, G. & SHUTE, C.C.D., "Living Stature of the New Kingdom Pharaohs." *Journal of Human Evolution*. 12 1983:455-465.

**Katherine Writes:**

The above mentioned Ramses II would be a very good example, **who was rendered as red-brown in Upper and Lower Egypt, while shown darker hued in the areas closer to Nubia**, such as Abu Simbel. Amenhotep III, who had specific temples to his deification created in Soleb in Nubia, and showed him in darker-hued Nubian fashion, while his Upper and Lower Egyptian imagery showed him in standard Egyptian red-brown hues.

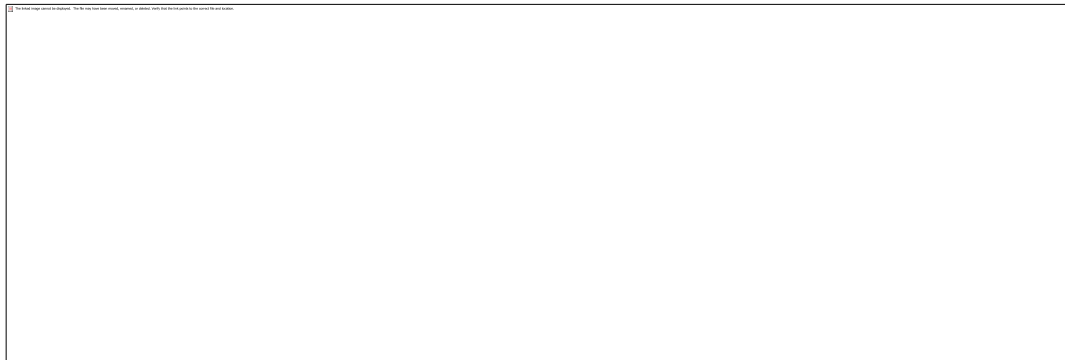
**Alex responds:**

Rameses II, is a self defeating example. In your own words

you admit Rameses was portrayed as brown, and not as a pale skinned leucoderm.

For further confirmation of this fact, we will consult the archeological records

preserved at the Beit Wali Temple.



[http://www.hp.uab.edu/image\\_archive/um/painting02.jpg](http://www.hp.uab.edu/image_archive/um/painting02.jpg)

Rameses II, is juxtaposed with a white skinned priest in the bottom register. **He also is depicted as the same color as other reddish-brown African tribute bearers.** This color scheme is the same as other representations of Rameses II from upper and lower Egypt, \*when the original color is not faded\*.

[http://highculture.8m.com/r2\\_fig8.html](http://highculture.8m.com/r2_fig8.html)

Here you will see the native Egyptians rendered RIIs color no different than that equipped by the Nubian artisans.

I challenge you, or Alberto to produce a credible example(s) of a white, pink, or yellow individual later rendered as red-brown once he or she has been egyptianized. Please -- enlighten me.

-ad

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http://www.vugames.com:

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| 10566|2003-12-17 17:39:41|Paul Kekai Manansala|Re: Mummies may go home [Yuya]|

--- In Ta\_Seti@yahoogroups.com, "Derrick, Alexander" wrote:

>

> Also note, that only \*ONE HAIR\* strand was tested from the Rameses II mummy. >

And that hair did not come from the mummy's scalp or body. If I remember right it was deposited on the wrappings.

The mummy tested positive for pheomelanin which means he could have been a red head.

However, pheomelanin is also common among people with black or otherwise dark hair.

Thus, one has to test for the ratio of pheomelanin to eumelanin. The hair apparently lacked the structure to allow a comparison of melanocytes and thus the specific "morphologies" were not found.

Regards,  
Paul Kekai Manansala



| 10567|2003-12-17 22:55:20|neseret|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:



> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), egylist@g... wrote:  
 >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:  
 >> "The Prophet of Min(ou)" /Hmt nTr Mnw/  
 >> R8-U36-N35:R22:R12  
 >>  
 >> RELATED TITLE:"Superintendent of the (sacred) cattle of Min(ou),  
 > the  
 >> Lord of Akhmim" F20&E1&Z3-N35:R22:R12-V30-M17-Q3-G43&O49  
 >>  
 >> While Thuya was entitled by her sacral duties as  
 >>  
 >> "chantress of Amun" /Smay.t n imn/  
 >> M27-X1:N35-M17-Y5:N35  
 >>  
 >> "lady of the harem of Amun"  
 >> M27-X1:N35-M17-Y5:N35  
 >>  
 >> "lady of the harem of Min(ou)"  
 >> G36&X1:U31-N35:R22:R12  
 >>  
 >> "favoured one of Hathor" /Hsy.t n Hwt-Hr/  
 >> W14-M17\*M17-X1:N35-O10  
 >>  
 >> These are titles conveyed to nobility with important religious  
 >> functions, independent of any royal associations.  
 >>  
 >  
 > You forgot \_Rpt\_ "Hereditary Prince."

/rpt/ is not a sacral title, which is why it is not included.  
 Neither is it a royal title, having become a title of nobility  
 (equivalent to "count") by the end of the Old Kingdom. By the New  
 Kingdom, it is the equivalent of saying "a nobleman," and a number of  
 non-royal persons possess the title. The feminine equivalent is /rt-  
 pa.t/ noblewoman (equivalent to "countess").

See

Ward, W. A. 1982. Index of Administrative and Religious Titles of  
 the Middle Kingdom. Beirut: American University of Beirut.

\_\_\_\_\_. 1986. Essays on Feminine Titles of the Middle Kingdom  
 and Related Subjects. Beirut: American University of Beirut.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 10568|2003-12-17 23:17:35|Paul Kekai Manansala|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), egylist@g... wrote:

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), pkm@A... wrote:

By the New

> Kingdom, it is the equivalent of saying "a nobleman," and a number

of

> non-royal persons possess the title.

Such as?

> Oriental Institute

> Oriental Studies Doctoral Program [Egyptology]

> Oxford University

> Oxford, United Kingdom

>

I see we're moving up in the world. So do you actually live in  
Oxford now?

Regards,

Paul Kekai Manansala

| 10569|2003-12-17 23:57:05|neseret|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:>

>

>

> By the New

> > Kingdom, it is the equivalent of saying "a nobleman," and a  
number of non-royal persons possess the title.  
>  
> Such as?

Let's start at the beginning.

The title is called a /rpt/ or /rpat/, which is loosely translated as "noble," and in older texts of Egyptology (such as Davis), as "hereditary prince." For the female, the term is /r.t-pa.t/, meaning "noblewoman," or again, in older Egyptological texts "hereditary princess."

According to Ward, in the \_early\_ periods of the Old Kingdom, the title may have had more to do with the immediate royal family. However, royal family lines being what they are, one cannot keep everything "in the family" forever, and eventually the title was extended to in-laws such as sons-in laws, and so on. Since not all were of the blood royale, the title became diminished into a title of 'count,' without true hereditary rights to the throne, and to signify the difference between a /rpat/ and a prince of royal blood, the titles of /king's son/ and more particularly, "true king's son" evolved as titles, with the titles having a hierarchical status (that is, a 'true' king's son was hierarchically higher in succession than a 'king's son', who may have been offspring of a minor wife or concubine).

By the First Intermediate Period, the title of /rpat/ was applied to nomarchs on a boon-basis, but not of the same high trust level, I suspect, that "King's Son of Kush" had, however.

Just as land grants and honors give English gentry the titles of Baron/ess (such as Baroness Margaret Thatcher), and Lord/Lady (myriad examples), the title had fallen away from a close proximity/high trust position with the king but rather as a title given to administrator families of the king's land. Further, families tended to 'inherit' these titles, rather than indicate a 'heredity' with the royal line in this respect.

The titles

/rpat HAtj/ "count, hereditary prince"  
/smr waty/ "sole companion" (of the king, along with /smr  
tpy/ "First Friend" (of the king)

/sDAw nsw/ "seal bearer" (of the king)

pass from being royal titles into administrative titles of courtiers beginning near the end of the Old Kingdom and definitely by the Middle Kingdom, and are used throughout that period and the New Kingdom.

On the \_feminine use\_ of the title /r.t-pa.t/ more has been written, particularly in going a long way to disproving the "heiress theory" of royal succession. Ward wrote the most on the use of this title, particularly in regards to the term of "Hereditary Noblewoman" (and less, but clearly, on its male equivalent, "Hereditary Nobleman" within that discussion). The feminine use of the title has had quite a bit of study, and for now, the term is no longer is translated as "hereditary princess," which brings up the spectre of the "heir princess" theory. However, I'll pass on this about the female use of the term, with a brief discussion on the male equivalent term:

In Troy's review of queenly titles\*, the term used for Ahmose-Nefertari, Ahmose, Hatshepsut, Isis (wife of Thutmose II), Merytre Hatshepsut (wife of Thutmose III), Tia (Wife of Thutmose IV), Mutemwiya (also wife of Thutmose IV), Tiye (wife of Amenhotep III), Nebetnehat (unplaced royal queen of about mid Dynasty 18), Nefertiti, and Tia (Wife of Ay) is /r.t-pa.t/ , and combined with other titulary and epithets.

It should also be noted as significant that \_none\_ of Amenhotep I's wives have the title /r.t-pa.t/ as part of their royal titles, and neither Senosonb (Thutmose I's mother), nor any of the Amarna princesses [beyond Ankhsenamun, and particularly not the attested eldest daughter, Meritaten] use the title /r.t-pa.t/ at all. So, as a designation of /r.t-pa.t/ as "heiress princess" there is still that nagging question, to me, if the title is actually significant of anything beyond a nobility honorific. You will note, below, Ward did not find it a significant title during the Middle Kingdom, nor did Mertz in the SIP and New Kingdom.

According to Troy's listing of titles for queens since the Old Kingdom shows the title of /r.t-pa.t/ used very rarely in that period -- with a priestess Nebet A, who was possibly mother of Ankhesen-meryre I and II (wives of Pepi I, neither of whom were entitled /r.t-pa.t/, for example); and two daughters of Pepi I -- Neith and Iput/II.\*\* There is also the use of the title by a Nebet II, who was/daughter of one of several competing kings of the 8th Dynasty (First Intermediate Period), Neferkauhor, and wife of the nomarch of Coptos, Shemay. (Troy 1986, Reg. a with cross-reference to

Reg. B)

\*\* Barbara Mertz pointed out that these daughters' assumption of the title "...is in itself an indication that the title was not the designation of the heiress queen. It is possible that these three women succeeded one another, but one cannot assume that they did so without supporting evidence of some kind. It is more reasonable to assume that two or more of them had the title at the same time. However, one of them never has the title 'king's daughter.' The other two are not only 'king's daughter' but are called the eldest daughter of a king." (Mertz 1952: 59)

The use of the term picks up in the Middle Kingdom, as William Ward points out in his discussion of the widespread use of the title during that period:

".. [the title /r.t-pa.t/] was not used again until Queen Neferu of the Eleventh Dynasty; in the Twelfth Dynasty, the title was used by royal women and probably also by commoners.

An interesting note is that of the wives of the ruling family in Beni Hasan. The earliest is the "Hereditary Noblewoman, Wife of a Ruler, Mistress of All Women, Sat-ip," wife of the nomarch Khnumhotep I.\* Since we know nothing of her parentage, we cannot assert or deny that she came from the royal family. Their daughter was the "Hereditary Noblewoman, Countess Beqet," married to the "Ruler of New Towns Nehri." The son of the latter pair was the Nomarch Khnumhotep II, who married the "Hereditary Noblewoman, Countess, Daughter of a County Khety." Her parents were an unnamed "Ruler of the Jackal-Nome" and a lady Tchat who has no title.

With the last name, Khety, we can be sure she did not belong to the royal family. She identifies herself as "Daughter of a Count" and her father was indeed a Nomarch; she thus came from an important provincial family, not a royal one.

Beqet's parents are known, but the problem here is that her mother Sat-ip also carries this title. Since we do not know the latter's parents, nor do we know if this title could be inherited, no clear conclusions can be reached regarding the royal connotations, if any, of Sat-ip and Beqet. The latter, in any case, would only indirectly be related through her mother. In my opinion, none of these ladies were royal and they carried the title in question by virtue of their high station as wives and mothers of Nomarchs. However it cannot be completely discounted that at the beginning of the Twelfth Dynasty,

when the initial king was a usurper, a tie by marriage to an important provincial family (in the person of Sat-ip) might have been thought to be of an advantage to the New Royal House. On the other hand, it is probable that any royal connections would have been stated clearly at Beni Hasan.

MK, some of which may or may not have been royal>. In general, I am inclined to that unless clear evidence exists to the contrary, the title [/r.t-pa.t/] 'Hereditary Noblewoman' was honorific during this period. The masculine counterpart was so frequently used as a ranking title with no royal connotations that is probably that the same was true, on occasion, for the feminine. In those cases, the title seems to be one that marks a woman's stature within her community, a title she may have adopted after marriage. The husbands were generally men of some importance so such an honour was not out of place." (Ward 1986: 45-46)

\* Mertz has stated [1952: 65-66] that Khnumhotep, in referring to his mother Sat-ip, says she "acquired" the title of /r.t-pa.t/ literally: "My mother...proceeded to be r.t-pa.t ...", as she was the daughter of a nomarch (chief of the Gazelle Nome) and that after she entered the house of the king, she acquired an added rank of wife of a nomarch. Other evidence, Mertz notes, suggest that the /r.t-pa.t/ title was often acquired by marriage, with Mertz saying that "one is tempted to suggest as analogy between the masculine and feminine Egyptian titles and a modern duo such as 'count' and 'countess.'"

Mertz also points out [1952:61-62] that the /r.t-pa.t/ title is used by part of two queens of the Second Intermediate Period who were not of royal parents. One was Yaheyebu [Iaheybu] the mother of Sebekhotep III, whose mother is named on a family stela from Abydos. the mother's name was Senusert, and she had no titles of any kind. Yaheyebu herself was not a king's wife, for one of her husbands\* was the "father of the god," Mentuhotep, mentioned on several monuments and scarabs of Sebekhotep III, presumably as his father. The only royal connotation that Yaheyebu claims is that of 'king's mother.'

\*Mertz refers also to M.F. Laming Macadam's contention in his article, "A Royal Family of the Thirteenth Dynasty," JEA 37 (1951): 20-28, that Yaheyebu was married to her father.

The other queen of the SIP who was of non-royal birth was Nubkhas, wife of Wahibre (Hor). From a stela at the Louvre one finds her named parents and grandparents -- of non-royal designations: her

father was Sebekdedbibi "chief of the royal thirty" and her mother was "lady of the house," Duatnefert. Her paternal grandfather had no titles and her maternal grandmother was designated only as "lady of the house."

As Mertz points out in her dissertation, most of the Dynasty 18 queens who have the title of /r.t-pa.t/ appear to have been of royal blood (noting that the parentage of Nefertiti cannot be certain), but that one -- Tiye -- is verified to NOT be of royal lineage, stated by her own marriage scarabs from Amenhotep III. Mertz points to other examples of specific queens of known non-royal birth who use the /r.t-pa.t/ title as being Sat-re (wife of Ramses I) and Tuya (wife of Seti I, whose parents are known to us as a "lieutenant of the chariotry Raia and his wife, Tuya.").

Three of Ramses II's queens have this title:

Nefertari, Merytamun III and Bannanit I (daughter of R II and Isitnofret [I], who does not possess the title), but not all Chief Royal wives of Dynasty 19 (including Isitnofret II, the wife of Merenptah, R II's successor) have the title of /r.t-pa.t/. Twosret, wife of Seti II, and regent [?] during the reign of Siptah also has the title.

The title was also used by only two queens in the 20th Dynasty -- Isis IV (Daughter of Ramses VI and Nubeksedb), and a Titi, who possessed also the titles of daughter, sister, wife and mother of an unknown king of the period. After Dynasty 20, the use of the title is rather scarce, and not indicative of any trends in the kingly succession. Khensa (wife of Piye, and whose parents are unknown) and Naparaye (daughter of Roye and wife of Taharka) in Dynasty 25 use the title, while other queens (including Taharka's own mother, Abar) does not. Eventually the title is assumed by the "God's Wife," a religious cleric position, such as Amenirdis I in Dynasty 26.

In concluding her review of the /r.t-pa.t/ title, Mertz said:

" It is possible to conclude that r.t-pa.t was not a title which belonged exclusively to the princess who embodied the hereditary rights to the throne. Furthermore, it does not have the importance in relation to the queen which other titles under examination seem to have had. Not only is it found with queens who were not of royal birth, but it is applied to queens who were not kings' wives at all. The masculine equivalent, though possibly indicative of royal birth during the Old Kingdom, was by the end of this period merely another indication of noble rank. This duplication and lessening of

importance of titles has been observed with other epithets, the addition of such terms as "sole" or "true" to the original title indicating the necessity of reinforcing the original meaning. It may be that r.t-pa.t is another title which lost its original force.

Such a development for the corresponding feminine title is by no means clear, however. The absence of the title during the Fourth Dynasty, a period for which more than half of material exists, leads one to conclude that it was not added the queen's titulary until the Sixth Dynasty, and for that period it is difficult to discover the implications. The fact that it occurs with all three wives of Pepi II, and with a non-royal woman, suggests its political meaning was not great.

Certainly by the Middle Kingdom, r.t-pa.t was applied to women who were not queens. Further the nomarchs' wives do not use any of the other queens' titles. Then one adds to this the arguments for the honorary status of the title during the New Kingdom, at which time it is never found alone modifying the name of a known queen, and is applied indiscriminately to the women of both royal and non-royal birth, I believe that the evidence indicates a relatively unimportant meaning for this title, r.t-pa.t. There is no indication that it was \_at any time\_ the exclusive prerogative of either an heiress\* or chief wife. For this reason, it seems that another translation should be used, which would imply something like 'noble' or 'patrician lady.' At least the adjective 'hereditary' should be eliminated, and the title read as 'princess,' using this not in the sense of 'king's daughter' but of a noblewoman of high rank." \*\* (Mertz 1952:68-69, emphasis \_ \_ mine)

\* For Mertz's conclusion on the idea of an "heiress" princess, see comments as quoted in Troy, or more specifically, from her dissertation's concluding summary:

"The evidence seems to indicate, in short, that the position of the heiress queen had been overemphasized, at least for the majority of Egyptian history. The only period in which the marriage of the king with a woman whom we would call an 'heiress' can be certainly shown are the Fourth and Eighteenth Dynasties. It is certain that the chief wife need not be an heiress princess, and if each king had an heiress wife in his harem, these women are not known.

It seems reasonable, at first glance, that kings who were of humble origin would have more reason to marry an heiress princess, since only thus could their reigns be legitimized. In the case of Harmhab, however, there is no evidence that his queen was a king's daughter. Rather, her religious functions are stressed. Piankhi, the founder



of the Twenty-first Dynasty, took no queen of the former ruling house.

Contrary to earlier opinions, he did not marry the high priestess...It must be remembered that both Piankhi and Harmhab had armies at their disposal. Military power was probably an important factor which affected the right to rule, as was the influence of the priesthood. There may have been a traditional dogma concerning the king's marriage with an heiress, but this dogma was certainly ignored in many cases. In other cases it may have been utilized only as the rationalization of an already existing fact, royal power having been attained by conquest or other means." (Mertz 1952): 167-168.

\*\* It should be noted that both Mertz and Ward arrive at these similar conclusions independently, so it's not a case of "following" the work of Mertz by Ward, for example, but from an objective analysis of the evidence.

Sources:

Mertz, B. 1952. \_Certain Titles of the Egyptian Queens and Their Bearing on the Hereditary Right to the Throne\_. Unpublished dissertation. University of Chicago.

Troy, L. 1986. \_ Patterns of Queenship:In Ancient Egyptian Myth and History\_. BOREAS 14, [Uppsala], Register A ("Royal Women", with cross-reference to Register B ("Titles and Epithets of the Royal Women")).

Ward, W. A. 1986.\_Essays on Feminine Titles of the Middle Kingdom and Related Subjects\_. Beirut:University of Beirut.

\*\* It should be noted that both Mertz and Ward arrive at these similar conclusions independently, so it's not a case of "following" the work of Mertz by Ward, for example, but from an objective analysis of the evidence.

Ward has a rather long discussion of the term /rpat/ and its feminine equivalents in the books to which I referred earlier, in case you want to follow this up. For the various usages and functions of each title you may want to see

Ward, William. A. 1983. \_Index of Egyptian Administrative & Religious Titles of the Middle Kingdom: With a Glossary of Words and Phrases Used\_. Beirut: American University of Beirut.

Happy reading. :)

> > Oriental Institute  
> > Oriental Studies Doctoral Program [Egyptology]  
> > Oxford University  
> > Oxford, United Kingdom  
> >  
>  
> I see we're moving up in the world. So do you actually live in  
> Oxford now?

I live nearby, but not \_in\_ Oxford. My College at Oxford is Lady Margaret Hall, in case you were thinking of sending me that Christmas present, Paul. :)

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 10570|2003-12-18 08:31:02|Paul Kekai Manansala|Re: Mummies may go home|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:>

> >

> In Troy's review of queenly titles\*, the term used for Ahmose-  
> Nefertari, Ahmose, Hatshepsut, Isis (wife of Thutmose II), Merytre  
> Hatshepsut (wife of Thutmose III), Tia (Wife of Thutmose IV),  
> Mutemwiya (also wife of Thutmose IV), Tiye (wife of Amenhotep III),  
> Nebetnehat (unplaced royal queen of about mid Dynasty 18),  
> Nefertiti, and Tia (Wife of Ay) is /r.t-pa.t/ , and combined with  
> other titulary and epithets.  
>

When I say "royal blood" the reference is different than the "sang real" of some European houses which refers only to those in the direct senior royal line.

I mean anyone of royal blood, descended from a former regent.

Scott Woodward's research suggests that all the royal mummies fit into this Egyptian definition of "sang real" which I would thus relate to the terms rpt and r.t-pa.t.

- > It should also be noted as significant that \_none\_ of Amenhotep I's
- > wives have the title /r.t-pa.t/ as part of their royal titles, and
- > neither Sensenb (Thutmose I's mother), nor any of the Amarna
- > princesses [beyond Ankhesenamun, and particularly not the attested
- > eldest daughter, Meritaten] use the title /r.t-pa.t/ at all.

This would suggest they were not of royal blood, or else why would they not have been granted the title.

- >
- > \*\* Barbara Mertz pointed out that these daughters' assumption of
- the
- > title "...is in itself an indication that the title was not the
- > designation of the heiress queen.

A difference though between "heiress" and "hereditary." The heiress was one involved in the senior line of succession, a hereditary prince/princess was one who simply possessed royal blood.

- > With the last name, Khety, we can be sure she did not belong to the
- > royal family.

Why would you say this?

Regards,

Paul Kekai Manansala

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